

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

**Book Four  
Part Two**

**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.

John Owen

Book Four — Part Two

Chapter 3

### *An unfolding of the remaining texts of Scripture produced for the confirmation of the first general argument for universal redemption*

Next to the place before considered, that which is urged with most confidence and pressed with most importunity, for the defence of the general ransom, in the prosecution of the former argument, is, —

2. 1 John 2:1, 2, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Now, these words, and the deductions from thence, have been set out in various dresses, with great variety of observations, to make them appear advantageous to the cause in hand. The weight of the whole hangs upon this, that the apostle affirms Christ to be the “propitiation for the sins of the whole world;” “which,” say they, “manifestly appears to be all and every one in the world,” and that, —

First, “From the words themselves without any wresting; for what can be signified by *the whole world*, but all men in the world?”

Secondly, “From the opposition that is made between world and believers, all believers being comprised in the first part of the apostle’s assertion, that Christ is a propitiation for our sins; and therefore by the world, opposed unto them, all others are understood.” If there be any thing of moment farther excepted, we shall meet with it in our following opening of the place.

Before I come to the farther clearing of the mind of the Holy Ghost in these words, I must tell you that I might answer the

objection from hence very briefly, and yet so solidly as quite to cut off all the cavilling exceptions of our adversaries, — namely, that as by *the world*, in other places, men living in the world are denoted, so by *the whole world* in this can nothing be understood but men living throughout the whole world, in all the parts and regions thereof (in opposition to the inhabitants of any one nation, place, or country, as such), as the redeemed of Christ are said to be, Rev. 5:9. But because they much boast of this place, I shall, by God's assistance, so open the sense and meaning of it, that it shall appear to all how little reason they have to place any confidence in their wrested interpretation thereof.

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

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

First, John was in a peculiar manner a minister and an apostle to the Jews, and therefore they were the most immediate and proper



objects of his care: “James, Cephas, and John gave to Paul and Barnabas the right hand of fellowship, that they should go unto the heathen, and themselves unto the circumcision,” Gal. 2:9. Now, as Peter and James (for it was that James of whom Paul there speaks who wrote the epistle, the brother of John being slain before), in the prosecution of their apostleship towards them, wrote epistles unto them in their dispersion, James 1:1, 1 Pet. 1:1; as Paul did to all the chief churches among the Gentiles by him planted; so it is more than probable that John, writing the epistle, directed it, chiefly and in the first place, unto them who, chiefly and in the first place, were the objects of his care and apostleship.

Secondly, he frequently intimates that those to whom he wrote were of them who heard of and received the word from the beginning; so twice together in this chapter, verse 7, “I write an old commandment, which ye had from the beginning, ... which ye heard from the beginning.” Now, that the promulgation of the gospel had its beginning among the Jews, and its first entrance with them, before the conversion of any of the Gentiles, — which was a mystery for a season, — is apparent from the story of the Acts of the Apostles, chapters 1-5, 10, 11. “To the Jew first, and also to the Greek,” was the order divinely appointed, Rom. 1:16.

Thirdly, the opposition that the apostle makes between *us* and the *world* in this very place is sufficient to manifest unto whom he wrote. As a Jew, he reckoneth himself with and among the believing Jews to whom he wrote, and sets himself with them in opposition to the residue of believers in the world; and this is usual with this apostle, wherein how he is to be understood, he declares in his Gospel, chapter 11:51, 52.

Fourthly, the frequent mention and cautions that he makes and gives of *false teachers*, *seducers*, *antichrists* (which in those first days were, if not all of them, yet for the greatest part, of the Circumcision, as is manifest from Scripture and ecclesiastical story; of whom the apostle said that “they went out from them,” 1 John 2:19), evidently declare that to them in especial was this epistle directed, who lay more open, and were more obnoxious to, the seducements of their countrymen than others.

Now, this being thus cleared, if withal ye will remind what was said before concerning the inveterate hatred of that people towards

the Gentiles, and the engrafted opinion they had concerning their own sole interest in the redemption procured and purchased by their Messiah, it will be no difficult thing for any to discern the aim of the apostle in this place, in the expression so much stuck at. “He,” saith he, “is the propitiation for our sins,” — that is, our sins who are believers of the Jews; and lest by this assertion they should take occasion to confirm themselves in their former error, he adds, “And not for ours only, but for the sins of the whole world,” or, “The children of God scattered abroad,” as John 11:51, 52, of what nation, kindred, tongue, or language soever they were. So that we have not here an opposition between the effectual salvation of all believers and the ineffectual redemption of all others, but an extending of the same effectual redemption which belonged to the Jewish believers to all other believers, or children of God throughout the whole world.

(2). For the aim and intention of the apostle in these words, it is *to give consolation to believers* against their sins and failings: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.” The very order and series of the words, without farther enlargement, proves this to be so. That they were believers only to whom he intended this consolation, that they should not despair nor utterly faint under their infirmities, because of a sufficient, yea, effectual remedy provided, is no less evident: for, — First, they only have an *advocate*; it is confessed that believers only have an interest in Christ’s advocacy. Secondly, comfort, in such a case, belongs to none but them; unto others in a state and condition of alienation, wrath is to be denounced, John 3:36. Thirdly, they are the “little children” to whom he writes, 1 John 2:1; whom he describes, verses 12, 13, to have “their sins forgiven them for his name’s sake,” and to “know the Father.” So that the aim of the apostle being to make out consolation to believers in their failings, he can speak of none but them only. And if he should extend that whereof he speaks, namely, — that Christ was a propitiation to all and every one, — I cannot conceive how this can possibly make any thing to the end proposed, or the consolation of believers; for what comfort can arise from hence to them, by telling them that Christ died for innumerable that shall be damned? Will that be any

refreshment unto me which is common unto me with them that perish eternally? Is not this rather a pumice-stone than a breast of consolation? If you ask how comfort can be given to all and every one, unless Christ died for them? I say, If by all and every one you mean all believers, Christ is, as in the text asserted, a propitiation and an advocate for them all. If all others, reprobates and unbelievers, we say that there is neither in the death of Christ nor in the word of God any solid spiritual consolation prepared for them; the children's bread must not be cast to dogs.

(3). The meaning and purport of the word "propitiation," which Christ is said to be for "us," and "the whole world," is next to be considered: — First, the word in the original is ἰλασμός, twice only used in the New Testament, — here, and chapter 4:10 of this same epistle. The verb also, ἰλάσκομαι, is as often used; — namely, Heb. 2:17, translated there (and that properly, considering the construction it is in) "to make reconciliation;" and Luke 18:13, it is the word of the publican, Ἰλάσθητί μοι, "Be merciful to me." There is also another word of the same original and a like signification, namely, ἰλαστήριον, twice also used; — Rom. 3:25, there translated "a propitiation;" and Heb. 9:5, where it is used for, and also rendered, "the mercy-seat:" which will give some light into the meaning of the word. That which, Exod. 25:17, is called *capporeth*, from *caphar*, properly to cover, is here called ἰλαστήριον, that which Christ is said to be, Rom. 3:25. Now, this mercy-seat was a plate of pure gold, two cubits and a half long, and a cubit and a half broad, like the uppermost plate or board of a table; that was laid upon the ark, shadowed over with the wings of the cherubim. Now, this word תְּכָפֶה comes, as was said, from כָּפַף, whose first native and genuine sense is "to cover," (though most commonly used [for] "to expiate.") This plate or mercy-seat was so called because it was placed upon the ark, and covered it, as the wings of the cherubim hovered over that; the mystical use hereof being to hide, as it were, the law or rigid tenor of the covenant of works which was in the ark, God thereby declaring himself to be pacified or reconciled, the cause of anger and enmity being hidden. Hence the word cometh to have its second acceptation, even that which is rendered by the apostle ἰλαστήριον, "placamen," or "placamentum," — that whereby God

is appeased. This that did plainly signify, being shadowed with the wings of the cherubim, denoting God's presence in power and goodness; which were made crouching over it, as the wings of a hen over her chickens. Hence that prayer of David, to be "hid under the shadow of God's wings," *Psa.* 36:7, 57:1, 61:4, 63:7, 91:4 (and perhaps that allusion of our Saviour, *Matt.* 23:37), intimating the favourable protection of God in mercy, denoted by the wings of the cherubim covering the propitiatory, embracing that which covered the bill of accusation; which, typically, was that table, or golden plate or covering, before described; truly and really Jesus Christ, as is expressly affirmed, *Rom.* 3:25.

Now, all this will give us some light into the meaning of the word, and so, consequently, into the sense of this place, with the mind of the Holy Ghost therein. Ἰλασμός and ἰλαστήριον, both translated "a propitiation," with the verb of the same original (the bottom of them all being ἰλάω, not used in the New Testament, which in Eustathius is from ἴεμαι λάειν, "intently and with care to look upon any thing," like the oracle on the mercy-seat), do signify that which was done or typically effected by the mercy-seat, — namely, to appease, pacify, and reconcile God in respect of aversation for sin. Hence that phrase, *Heb.* 2:17, Ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, which the Latinists render "Expiare peccata populi," "To expiate the sins of the people." ("Expiare" is, in this business, to turn away anger by an atonement. So the historian, "Solere reges ostenta coelestia cæde aliquâ illustri expiare, atque a semet in capita procerum depellere," *Suet. in Neron.* 36.) We render it, "To make reconciliation for the sins of the people." The word will bear both, the meaning being, to appease, or pacify, or satisfy God for sin, that it might not be imputed to them towards whom he was so appeased. Ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ is as much as Ἰλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν, "To pacify God concerning sin." Hence the word receiveth another signification, that wherein it is used by the publican, *Luke* 18:13, Ἰλάσθητί μοι, "Be merciful to me;" that is, "Let me enjoy that mercy from whence flows the pardon of sin, by thy being appeased towards me, and reconciled unto me." From all which it appeareth that the meaning of the word ἰλασμός, or "propitiation," which Christ is said to be, is that whereby the law

is covered, God appeased and reconciled, sin expiated, and the sinner pardoned; whence pardon, and remission of sin is so often placed as the product and fruit of his bloodshedding, whereby he was a “propitiation,” Matt. 26:28; Eph. 1:7; Col. 1:14; Heb. 9:22; Rom. 3:25, 5:9; 1 John 1:7; 1 Pet. 1:2; Rev. 1:5.

From that which hath been said, the sense of the place is evident to be, that Christ hath so expiated sin, and reconciled to God, that the sinner is pardoned and received to mercy for his sake, and that the law shall never be produced or brought forth for his condemnation. Now, whether this can be tolerably applied to the *whole world* (taking it for all and every man in the world), let all the men in the world that are able judge. Are the sins of every one expiated? Is God reconciled to every one? Is every sinner pardoned? Shall no one have the transgression of the law charged on him? Why, then, is not every one saved? Doubtless, all these are true of every believer, and of no one else in the whole world. For them the apostle affirmed that Christ is a *propitiation*; that he might show from whence ariseth, and wherein chiefly, if not only, that advocacy for them, which he promiseth as the fountain of their consolation, did consist, — even in a presentation of the atonement made by his blood. He is also a propitiation only by faith, Rom. 3:25; and surely none have faith but believers: and, therefore, certainly it is they only throughout the world for whom alone Christ is a propitiation. Unto them alone God says, Ἰλεως ἔσομαι, “I will be propitious,” — the great word of the new covenant, Heb. 8:12, they alone being covenanters.

Secondly, let us consider the phrase ὅλου τοῦ κόσμου, — “of the whole world.” I shall not declare how the word *world* is in the Scripture πολύσημον, of divers significations; partly because I have in some measure already performed it; partly because it is not in itself so much here insisted on, but only with reference to its general adjunct, *whole*, “the whole world:” and, therefore, we must speak to the whole phrase together. Now, concerning this expression, I say, —

*First*, that whereas, with that which is equivalent unto it, *all the world*, it is used seven or eight times in the New Testament, it cannot be made appear, clearly and undeniably, that in any place (save perhaps one, where it is used in *re necessariâ*) it compriseth



all and every man in the world; so that unless some circumstance in this place enforce that sense (which it doth not), it will be a plain wresting of the words to force that interpretation upon them. Let us, then, briefly look upon the places, beginning with the last, and so ascending. Now, that is, Rev. 3:10, “I will keep thee from the hour of temptation, which shall come ἐπὶ τῆς οἰκουμένης ὅλης,” — “upon all the world,” (the word *world* is other in the original here than in the place we have before us, there being divers words to express the same thing, considered under several notions); where that it cannot signify all and every one is evident, because some are promised to be preserved from that which is said to come upon it. Passing the place of which we treat, the next is, Col. 1:6, “Which is come unto you καθὼς καὶ ἐν παντὶ τῷ κόσμῳ,” — “as in all the world.” Where, — 1. All and every man cannot be understood; for they had not all then received the gospel. 2. Only believers are here signified, living abroad in the world; because the gospel is said to “bring forth fruit” in them to whom it comes, and there is no true gospel fruit without faith and repentance. Another place is Rom. 1:8, “Your faith is spoken of ἐν ὅλῳ τῷ κόσμῳ,” — “throughout the whole world.” Did every one in the world hear and speak of the Roman faith? You have it also Luke 2:1, “There went out a decree from Cæsar Augustus, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην,” — “that all the world should be taxed;” which yet was but the Roman empire, short enough of comprising all singular persons in the world. It were needless to repeat the rest, being all of the same indefinite importance and signification. If, then, the expression itself doth not hold out any such universality as is pretended, unless the matter concerning which it is used and the circumstances of the place do require it (neither of which enforcements has any appearance in this place), there is no colour to fasten such an acceptation upon it; rather may we conclude that *all the world*, and *the whole world*, being in other places taken indefinitely for men of all sorts throughout the world, the same words are no otherwise here to be understood. So that ὅλος ὁ κόσμος is here no more than ἐκκλησία καθολική.

*Secondly*, the *whole world* can signify no more than *all nations*, *all the families of the earth*, *all flesh*, *all men*, *all the ends of the*

*world*. These surely are expressions equivalent unto, and as comprehensive of particulars as the whole world; but now all these expressions we find frequently to bear out believers only, but as of all sorts, and throughout the world. And why should not this phrase also be affirmed to be, in the same matter, of the same and no other importance? We may instance in some places: “All the ends of the earth have seen the salvation of our God,” Psa. 98:3; “All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee,” Psa. 22:27; “All nations shall serve thee,” Psa. 72:11; — which general expressions do yet denote no more but only the believers of all the several nations of the world, who alone see the salvation of God, remember and turn to him and serve him. So Joel 2:28, “I will pour out of my Spirit upon all flesh;” as the words are again repeated on the accomplishment of the promise, Acts 2:17; — Luke using the same expression, as part of a sermon of John Baptist, “All flesh shall see the salvation of God.” What a conquest should we have had proclaimed, if it had been anywhere affirmed that Christ died for *all flesh, all nations, all kindreds*, etc.! Which yet are but liveries [uniforms] of believers, though garments as wide and large as this expression, *the whole world*. Believers are called “all nations,” Isa. 2:2, 66:18; yea, “all men,” Tit. 2:11: for to them alone the salvation bringing grace of God is manifest. If they, then, the children of God, be, as is apparent in the Scripture phrase, *all flesh, all nations, all kindreds, all the ends of the world, all the ends of the earth, all men*, why not also *the whole world*?

*Thirdly*, the *whole world* doth sometimes signify the worser part of the world; and why may it not, by a like synecdoche [figure of speech], signify the better part thereof? Rev. 12:9, “The Devil, and Satan, which deceiveth the whole world, is cast out;” that is, the wicked and reprobate in the whole world, others rejoicing in his overthrow, verse 10. 1 John 5:19, Ὁ κόσμος ὅλος, “The whole world lieth in wickedness;” where “the whole world” is opposed to them which are “of God,” in the beginning of the verse. The contrary sense you have Col. 1:6. This, then, being spoken, to clear the signification of the expression here insisted on, will make it evident that there is nothing at all in the words themselves that

should enforce any to conceive that all and every man in the world are denoted by them, but rather believers, even all that did or should believe, throughout the whole world, in opposition only to believers of the Jewish nation: which, that it is the meaning of the place, besides what hath been clearly demonstrated, I prove by these reasons: —

First, this place treateth not of the ransom of Christ in respect of *impetration*, but of *application*; for it affirms Christ to be that by his death which he is only by faith, as was manifested from Rom. 3:25. Also, from application only ariseth consolation; now, never any said that the application of the death of Christ was universal: therefore, this place cannot have regard to all and every one.

Secondly, Christ is here said to be a propitiation only for such as are intended in the place, which is apparent; but now believers only are here intended, for it is to give them consolation in their failings (in which case consolation belongeth to them alone): therefore, it is believers only, though of all sorts, times, places, and conditions, for whom Christ is said to be a propitiation.

Thirdly, this kind of phrase and expression in other places cannot possibly be tortured to such an extension as to comprehend all and every one, as was apparent from the places before alleged; to which add, Matt. 3:5, “Then went out to him *πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,*” — “all Judea, and all the region round about Jordan;” among whom, notwithstanding, the Pharisees rejected his baptism. Why, then, should it be so understood here, especially all circumstances (as hath been showed) being contrary to such an interpretation?

Fourthly, the most clear parallel places in the Scripture are opposite to such a sense as is imposed. See Col. 1:6; John 11:51, 52.

Fifthly, if the words are to be understood to signify all and every one in the world, then is the whole assertion useless as to the chief end intended, — namely, to administer consolation to believers; for what consolation can arise from hence unto any believer, that Christ was a propitiation for them that perish? Yea, to say that he was *a sufficient propitiation* for them, though not effectual, will yield them no more comfort than it would have done Jacob and his sons to have heard from Joseph that he had corn enough, sufficient

to sustain them, but that he would do so was altogether uncertain; for had he told them he would sustain them sufficiently, though not effectually, they might have starved notwithstanding his courtesy. “The whole world,” then, in this place, is the whole people of God (opposed to the Jewish nation), scattered abroad throughout the *whole world*, of what nation, kindred, tongue, or family soever, who are some of all sorts, not all of every sort. So that *this place makes nothing for general redemption*.

Some few objections there are which are usually laid against our interpretation of *this* passage of the apostle, but they are all prevented or removed in the explication itself; so that it shall suffice us to name one or two of them: —

*Objection 1.* “It is the intention of the apostle to comfort all in their fears and doubts; but every one in the world may be in fears and doubts: therefore, he proposeth this, that they all may be comforted.”

*Answer.* The *all* that may be in fears and doubts, in the business of consolation, must of necessity be restrained to believers, as was before declared.

*Objection 2.* “All believers are comprehended in the first branch, ‘For our sins;’ and, therefore in the increase and extension of the assertion, by adding, ‘For the sins of the whole world,’ all others are intended.”

*Answer 1.* In the first part, the believing *Jews* alone are intended, of whom John was one; and the addition is not an extending of the propitiation of Christ to *others than believers*, but only to *other believers*. 2. If it might be granted that in the first branch all believers then living were comprehended, who might presently be made partakers of this truth, yet the increase or accession must be, by analogy, only those who *were to be* in after ages and remoter places than the name of Christ had then reached unto, — even all those who, according to the prayer of our Saviour, John 17:20, should believe on his name to the end of the world. And thus the two main places produced for the confirmation of the first argument are vindicated from the false glosses and violent wrestings of our adversaries; the rest will be easily cleared.

3. The next place urged in the argument is John 6:51, where our

Saviour affirms that he will give his “flesh for the life of the world.” This giving of himself was the sanctifying and offering up of himself an acceptable oblation for the sins of them for whom he suffered; his intention being, that they for whom in dying he so offered himself might have life eternal thereby: which, because it was not for the Jews only, but also for all the elect of God everywhere, he calleth them “the world.” That the *world* here cannot signify all and every one that ever were or should be, is as manifest as if it were written with the beams of the sun; and that because it is made the object of Christ’s intendment, to purchase for them, and bestow upon them, life and salvation. Now, I ask, Whether any man, not bereaved of all spiritual and natural sense, can imagine that Christ, in his oblation, intended to purchase life and salvation for all them whom he knew to be damned many ages before, the irreversible decree of wrath being gone forth against them? Or who dares once affirm that Christ gave himself for the life of them who, notwithstanding that, by his appointment, do come short of it to eternity? So that if we had no other place to manifest that the word *world* doth not always signify *all*, but only some of all sorts, as the elect of God are, but this one produced by our adversaries to the contrary, I hope with all equitable readers our defence would receive no prejudice.

4. Divers other places I find produced by Thomas More, chapter 14 of the “*Universality of Free Grace*,” to the pretended end in hand; which, with that whole chapter, shall be briefly considered.

The first insisted on by him is 2 Cor. 5:19, “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.”

*Answer* 1. Really he must have no small confidence of his own strength and his reader’s weakness, who from this place shall undertake to conclude the universality of redemption, and that the *world* doth here signify all and every one therein. They who are called the “world,” verse 19, are termed “us,” verse 18, “He hath reconciled us to himself by Jesus Christ;” as also verse 21, where they are farther described by Christ’s being “made sin for them,” and their being “made the righteousness of God in him.” Are these things true of all in the world? If this text may receive any light from what is antecedent and consequent unto it, — if the word any

interpretation from those expressions which are directly expository of it, — by the *world* here can be meant none but elect believers. 2. God's reconciling the world unto himself is described evidently either to consist in, or necessarily to infer, a *non-imputation of sin* to them, or that *world*; which is farther interpreted to be an imputation of the righteousness of Christ, verse 21. Now, in these two things consisteth the blessedness of justification in Christ, Rom. 4:6, 7; therefore this *whole world*, which God in Christ reconcileth to himself, is a blessed, justified world, — not all and every one of the sons of men that ever were, are, or shall be in the world, the greatest part of whom *lie in evil*. 3. This *God in Christ reconciling*, holdeth out an effectual work of reconciliation. Now, this must be either an absolute reconciliation or a conditionate. If *absolute*, why are not all actually and absolutely reconciled, pardoned, justified? If conditionate, then, — First, how can a *conditionate reconciliation* be reconciled with that which is actual? Secondly, why is no condition here mentioned? Thirdly, what is that condition? Is it faith and believing? Then the sense of the words must be either, — first, "God was in Christ, reconciling a believing world unto himself," of which there is no need, for believers are reconciled; or, secondly, "God was in Christ reconciling an unbelieving world unto himself, upon condition that it do believe;" that is, upon condition that it be not unbelieving; that is, that it be reconciled. Is this the mind of the Holy Spirit? Fourthly, if this reconciliation of the world consist (as it doth) in a non-imputation of sin, then this is either of all their sins, or only of some sins. If of some only, then Christ saves only from some sins. If of all, then of unbelief also, or it is no sin; then all the men in the world must needs be saved, as whose unbelief is pardoned. The *world* here, then, is only the world of blessed, pardoned believers, who are "made the righteousness of God in Christ."

That which Thomas More bringeth to enforce the opposite signification of the word is, in many words, very little. Much time he spends, with many uncouth expressions, to prove a twofold reconciliation intimated in the text, — the first of God to us by Christ, the other of us to God by the Spirit; which we also grant, though we do not divide them, but make them several parts of the



same reconciliation, the former being the rule of the latter: for look, to whomsoever God is reconciled in and by Christ, they shall certainly every one of them be reconciled to God by the Spirit; — God’s reconciliation to them consisting in a non-imputation of their sins; their reconciliation unto him, in an acceptance of that non-imputation in Jesus Christ. And as it is the rule of, so is it the chief motive unto, the latter, being the subject or matter of the message in the gospel whereby it is effected. So that the assertion of this twofold reconciliation, or rather two branches of the same complete work of reconciliation, establisheth our persuasion that the *world* can be taken only for the elect therein.

But he brings farther light from the context to strengthen his interpretation. “For,” saith he, “those of the world here are called ‘men,’ verse 11; men that must ‘appear before the judgment-seat of Christ,’ verse 10; that were ‘dead,’ verse 14; that ought to live unto Christ, verse 15: therefore, *all* men.” Now, “*homini homo quid interest?*” How easy is it for some men to prove what they please! Only let me tell you, one thing more is to be done that the cause may be yours, — namely, a proving that the elect of God are not men; that they must not appear before the judgment-seat of Christ; that they were not dead; that they ought not to live to Christ. This do, or ye lose the reward.

But he adds, — First, “Of these, some are reconciled to God,” verse 18. *Answer.* Most false, that there is any limitation or restriction of reconciliation to some of those concerning whom he treats; it is rather evidently extended to all of them. Secondly, “But some are not reconciled,” verse 11. *Answer.* Not a word of any such thing in the text, nor can the least colour be possibly wrested thence for any such assertion. “Many corrupt the word of God.”

A second place he urgeth is John 1:9, “That was the true Light, which lighteth every man that cometh into the world.” “This *world*,” saith he, “is the world of mankind, verse 4, made by Christ, verse 3; which was his own by creation, mercy, and purchase, yet ‘received him not,’ verses 5, 10, 11: therefore, it is manifest that there is life, and that Christ died for all.”

*Answer.* That by the *world* here is meant, not men in the world, all or some, but the habitable part of the earth, is more apparent //

than can well admit of proof or illustration. The phrase of *coming into the world* cannot possibly be otherwise apprehended. It is as much as *born*, and coming to breathe the common air. Now, among the expositions of this place, that seems most consonant and agreeable to the discourse of the apostle, with other expressions here used, which refers the word ἐρχόμενον, “coming,” unto φῶς, “light,” and not to ἄνθρωπον, “man,” with which it is vulgarly esteemed to agree; so that the words should be rendered, “That was the true Light, which, coming into the world, lighteth every man.” So John 3:19, “Light is come into the world;” and chapter 12:46, “I am come a light into the world;” — parallel expressions unto this. So that from the word *world* nothing can hence be extorted for the universality of grace or ransom. The whole weight must lie on the words “every man,” which yet Thomas More doth not at all insist upon; and if any other should, the word, holding out actual illumination, can be extended in its subject to no more than indeed are illuminated.

Christ, then, coming into the world, is said to enlighten every man, partly because every one that hath any light hath it from him, partly because he is the only true light and fountain of illumination; so that he doth enlighten every one that is enlightened: which is all the text avers, and is by none denied. But whether all and every one in the world, before and after his incarnation, were, are, and shall be actually enlightened with the knowledge of Christ by his coming into the world, let Scripture, experience, reason, and sense determine. And this, in brief, may suffice to manifest the weakness of the argument for universal redemption from this place; waiving for the present, not denying or opposing, another interpretation of the words, rendering the enlightening here mentioned to be that of reason and understanding, communicated to all, Christ being proposed as, in his divine nature, the light of all, even the eternal wisdom of his Father.

A third place is John 1:29, “Behold the Lamb of God, which taketh away the sin of the world;” and this, saith he, is spoken of the world in general.

*Answer* 1. If it should be spoken of the world in general, yet nothing could thence be inferred to a universality of individuals. 2.

That Christ is he, ὁ αἴρων, that taketh away, beareth, purgeth, pardoneth, as the word is used, 2 Sam. 24:10 (taketh away by justification that it should not condemn, by sanctification that it should not reign, by glorification that it should not be), τὴν ἁμαρτίαν, “the sin,” great sin, original sin, τοῦ κόσμου, “of the world,” common to all, is most certain; but that he taketh it away from, beareth it for, pardoneth it unto, purgeth it out of all and every man in the world, is not in the least manner intimated in the text, and is in itself exceeding false.

John 3:17 is by him in the next place urged, “God sent not his Son into the world to condemn the world, but that the world through him might be saved.”

*Answer.* A notable ἀντανάκλασις, or eminent inversion of the word *world* in this place was before observed; like that of chapter 1:10, “He was in the world,” or on the earth, a part of it, “and the world was made by him,” the whole world, with all things therein contained, “and the world knew him not,” or the most of men living in the world. So here, by the *world*, in the first place, that part of the world wherein our Saviour conversed hath the name of the whole assigned unto it. In the second, you may take it for all and every one in the world, if you please (though from the text it cannot be enforced); for the prime end of our Saviour’s coming was not to condemn any, but to save his own, much less to condemn all and every one in the world, out of which he was to save his elect. In the third place, they only are designed whom God sent his Son on purpose to save, as the words eminently hold out. The saving of them who then are called the *world* was the very purpose and design of God in sending his Son. Now, that these are not all men, but only believers of Jews and Gentiles throughout the world, is evident: — 1. Because all are not saved, and the Lord hath said “he will do all his pleasure, and his purpose shall stand.” 2. Because the most of men were at the instant actually damned. Did he send his Son that they might be saved? 3. Because Christ was appointed for the fall of some, Luke 2:34, and, therefore, not that all and every one might be saved. 4. The end of Christ’s actual exhibition and sending in the flesh is not opposite to any of God’s eternal decrees, which were eternally fixed concerning the condemnation of some for their sins. Did he send

his Son to save such? Doth he act contrary to his own purposes, or fail in his undertakings? *The saved world is the people of God scattered abroad throughout the world.*

John 4:42, and 1 John 4:14, with John 6:51 (which was before considered), are also produced by Thomas More; in all which places Christ is called the “Saviour of the world.”

*Answer.* Christ is said to be the Saviour of the *world*, either, first, because there is no other Saviour for any in the world, and because he saves all that are saved, even the people of God (not the Jews only), all over the world; or, secondly, because he doth actually save all the world, and every one in it. If in this latter way, *vicisti*, Mr More; if in the former, μένομεν ὡσπερ ἔσμεν, — “we are still where we were.”

The urging of John 12:46, “I am come a light into the world,” in this business, deserves to be noted, but not answered. The following places of John 3:16, 17, 1 John 2:1, 2, have been already considered. Some other texts are produced, but so exceedingly wrested, strangely perverted, and so extremely useless to the business in hand, that I dare not make so bold with the reader’s patience as once to give him a repetition of them.

And this is our defence and answer to the first principal argument of our opposers, our explication of all those texts of Scripture which they have wrested to support it, the bottom of their strength being but the ambiguity of one word. Let the Christian reader “Prove all things, and hold fast that which is good.”

## Chapter 4

### *Answer to the second general argument for the universality of redemption*

The second argument, wherewith our adversaries make no less flourish than with the former, is raised from those places of Scripture where there is mention made of *all men* and *every man*, in the business of redemption. With these bare and naked words, attended with swelling, vain expressions of their own, they commonly rather proclaim a victory than study how to prevail. Their argument needs not to be drawn to any head or form, seeing

they pretend to plead from express words of Scripture. Wherefore we shall only consider the several places by them in this kind usually produced, with such enforcements of their sense from them as by the ablest of that persuasion have been used. The chief places insisted on are, 1 Tim. 2:4, 6; 2 Pet. 3:9; Heb. 2:9; 2 Cor. 5:14, 15; 1 Cor. 15:22; Rom. 5:18.

For the use and signification of the word *all* in Scripture, so much hath been said already by many that it were needless for me to insist upon it. Something also to this purpose hath been spoken before, and that abundantly sufficient to manifest that no strength of argument can be taken from the word itself; wherefore I shall apply myself only to the examination of the particular places urged, and the objections from them raised: —

1. The first and chief place is, 1 Tim. 2:4, 6, “God will have all men to be saved, and come to the knowledge of the truth ... Christ gave himself a ransom for all, to be testified in due time.” Hence they draw this argument, *Rem. Act. Synod*: — “If God will have all men to be saved, then Christ died for all; but God will have all men to be saved, and come to the knowledge of the truth: therefore, Christ died for all men.”

*Answer.* The whole strength of this argument lies in the ambiguity of the word *all*, which being of various significations, and to be interpreted suitably to the matter in hand and the things and persons whereof it is spoken, the whole may be granted, or several propositions denied, according as the acceptation of the word is enforced on us. That *all* or *all men* do not always comprehend all and every man that were, are, or shall be, may be made apparent by near five hundred instances from the Scripture. Taking, then, *all* and *all men distributively*, for some of all sorts, we grant the whole; taking them *collectively*, for all of all sorts, we deny the minor, — namely, that God will have them all to be saved. To make our denial of this appear to be an evident truth, and agreeable to the mind of the Holy Ghost in this place, two things must be considered: — 1. What is that will of God here mentioned, whereby he willeth all to be saved. 2. Who are the *all* of whom the apostle is in this place treating.

1. The will of God is usually distinguished into his *will intending* and his *will commanding*; or rather, that word is used in

reference unto God in this twofold notion, — (1). For his purpose, what he will do; (2). For his approbation of what we do, with his command thereof. Let now our opposers take their option in whether signification the will of God shall be here understood, or how he willeth the salvation of all.

First, if they say he doth it “*voluntate signi*,” with his will commanding, requiring, approving, then the sense of the words is this: — “God commandeth all men to use the means whereby they may obtain the end, or salvation, the performance whereof is acceptable to God in any or all;” and so it is the same with that of the apostle in another place, “God commandeth all men everywhere to repent.” Now, if this be the way whereby God willeth the salvation of all here mentioned, then certainly those *all* can possibly be no more than to whom he granteth and revealeth the means of grace; which are indeed a great many, but yet not the one hundredth part of the posterity of Adam. Besides, taking God’s *willing* the salvation of men in this sense, we deny the *sequel* of the first proposition, — namely, that Christ died for as many as God thus willeth should be saved. The foundation of God’s command unto men to use the *means* granted them is not Christ’s dying for them in particular, but the *connection* which himself, by his decree, hath fixed between these two things, faith and salvation; the death of Christ being abundantly sufficient for the holding out of that *connection* unto all, there being enough in it to save all believers.

Secondly, if the will of God be taken for his efficacious will, the will of his purpose and good pleasure (as truly to me it seems exceedingly evident that that is here intended, because the will of God is made the ground and bottom of our supplications; as if in these our prayers we should say only, “Thy will be done,” — which is to have them all to be saved: now, we have a promise to receive of God “whatsoever we ask according to his will,” 1 John 3:22, 5:14; and therefore this will of God, which is here proposed as the ground of our prayers, must needs be his effectual or rather efficacious will, which is always accomplished); — if it be, I say, thus taken, then certainly it must be fulfilled, and all those saved whom he would have saved; for whatsoever God can do and will do, that shall certainly come to pass and be effected. That God can



save all (not considering his decree) none doubts; and that he will save all it is here affirmed: therefore, if these *all* here be all and every one, all and every one shall certainly be saved. “Let us eat and drink, for tomorrow we shall die.” “Who hath resisted God’s will?” Rom. 9:19. “He hath done whatsoever he hath pleased,” Psa. 115:3. “He doeth according to his will in the army of heaven, and among the inhabitants of the earth,” Dan. 4:35. If *all*, then, here be to be understood of all men universally, one of these two things must of necessity follow: — either that God faileth of his purpose and intention, or else that all men universally shall be saved; which puts us upon the second thing considerable in the words, namely, who are meant by *all men* in this place.

2. By *all men* the apostle here intendeth all sorts of men indefinitely living under the gospel, or in these latter times, under the enlarged dispensation of the means of grace. That men of these times only are intended is the acknowledgment of Arminius himself, treating with Perkins about this place. The scope of the apostle, treating of the amplitude, enlargement, and extent of grace, in the outward administration thereof, under the gospel, will not suffer it to be denied. This he lays down as a foundation of our praying for all, — because the means of grace and the habitation of the church is now no longer confined to the narrow bounds of one nation, but promiscuously and indefinitely extended unto all people, tongues, and languages; and to all sorts of men amongst them, high and low, rich and poor, one with another. We say, then, that by the words *all men* are here intended only of all sorts of men, suitable to the purpose of the apostle, which was to show that all external difference between the sons of men is now taken away; which *ex abundantia* we farther confirm by these following reasons: —

First, the word *all* being in the Scripture most commonly used in this sense (that is, for many of all sorts), and there being nothing in the subject-matter of which it is here affirmed that should in the least measure impel to another acceptation of the word, especially for a universal collection of every individual, we hold it safe to cleave to the most usual sense and meaning of it. Thus, our Saviour is said to cure all diseases, and the Pharisees to tithe *πᾶν λάχανον*, Luke 11:42.

Secondly, Paul himself plainly leadeth us to this interpretation of it; for after he hath enjoined us to pray for all, because the Lord will have all to be saved, he expressly intimates that by *all men* he understandeth men of all sorts, ranks, conditions, and orders, by distributing those *all* into several kinds, expressly mentioning some of them, as “kings and all in authority.” Not unlike that expression we have, Jer. 29:1, 2, “Nebuchadnezzar carried away all the people captive to Babylon, Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, the carpenters, and the smiths;” where *all the people* is interpreted to be some of all sorts, by a distribution of them into the several orders, classes, and conditions whereof they were. No otherwise doth the apostle interpret the *all men* by him mentioned, in giving us the names of some of those orders and conditions whom he intendeth. “Pray for all men,” saith he; that is, all sorts of men, as magistrates, all that are in authority, the time being now come wherein, without such distinctions as formerly have been observed, the Lord will save some of all sorts and nations.

Thirdly, we are bound to pray for all whom God would have to be saved. Now, we ought not to pray for all and every one, as knowing that some are reprobates and sin unto death; concerning whom we have an express caution not to pray for them.

Fourthly, all shall be saved whom God will have to be saved; this we dare not deny, for “who hath resisted his will?” Seeing, then, it is most certain that all shall not be saved (for some shall stand on the left hand), it cannot be that the universality of men should be intended in this place.

Fifthly, God would have no more to be “saved” than he would have “come to the knowledge of the truth.” These two things are of equal latitude, and conjoined in the text. But it is not the will of the Lord that all and every one, in all ages, should come to the knowledge of the truth. Of old, “he showed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them,” Psa. 147:19, 20. If he would have had them all come to the knowledge of the truth, why did he show his word to some and not to others, without which they could not attain thereunto? “He suffered all nations” in former ages “to walk in their own ways,”

Acts 14:16, and “winked at the time of this ignorance,” Acts 17:30, hiding the mystery of salvation from those former ages, Col. 1:26, continuing the same dispensation even until this day in respect of some; and that because “so it seemeth good in his sight,” Matt. 11:25, 26. It is, then, evident that God doth not will that all and every one in the world, of all ages and times, should come to the knowledge of the truth, but only all sorts of men without difference; and, therefore, they only are here intended.

These, and the like reasons, which compel us to understand by *all men*, verse 4, whom God would have to be saved, men of all sorts, do also prevail for the same acceptation of the word *all*, verse 6, where Christ is said to give himself “a ransom for all;” whereunto you may also add all those whereby we before declared that it was of absolute necessity and just equity that all they for whom a ransom was paid should have a part and portion in that ransom, and, if that be accepted as sufficient, be set at liberty. Paying and accepting of a ransom intimate a commutation and setting free of all them for whom the ransom is paid and accepted. By *all*, then, can none be understood but the redeemed, ransomed ones of Jesus Christ, — such as, for him and by virtue of the price of his blood, are vindicated into the glorious liberty of the children of God; which, as some of all sorts are expressly said to be, Rev. 5:9 (which place is interpretative of this), so that all in the world universally are so is confessedly false.

Having thus made evident the meaning of the words, our answer to the objection (whose strength is a mere fallacy, from the ambiguous sense of the word *all*) is easy and facile. For if by *all men*, you mean the *all* in the text, that is, all sorts of men, we grant the whole, — namely, that Christ died for *all*; but if by *all men*, you mean all universally, we absolutely deny the minor, or assumption, having sufficiently proved that there is no *such all* in the text.

The enforcing of an objection from this place, Thomas More, in his “*Universality of Free Grace*,” makes the subject of one whole chapter. It is also *one* of the two places which he lays for the bottom and foundation of the whole building, and whereunto at a dead lift he always retires. Wherefore, I thought to have considered that chapter of his at large; but, upon second

considerations, have laid aside that resolution, and that for three reasons: —

First, because I desired not *actum agree* [to have all one's trouble for nothing], to do that which hath already been done, especially the thing itself being such as scarce deserveth to be meddled with at all. Now, much about the time that I was proceeding in this particular, the learned work of Mr Samuel Rutherford, about the death of Christ, and the drawing of sinners thereby, [entitled "*Christ Dying, and Drawing to Himself; or, a survey of our Saviour in his soul's suffering,*" etc] came to my hand; wherein he hath fully answered that chapter of Mr More's book; whither I remit the reader.

Secondly, I find that he hath not once attempted to meddle with any of those reasons and arguments whereby we confirm our answer to the objection from the place, and prove undeniably that by *all men* is meant only men of all sorts.

Thirdly, because, setting aside those bare naked assertions of his own, whereby he seeks to strengthen his argument from and interpretation of this place, the residue wherewith he flourisheth is a poor fallacy running through the whole; the strength of all his argumentations consisting in this, that by the *all* we are to pray for are not meant only all who are at present believers; which as no man in his right wits will affirm, so he that will conclude from thence, that because they are not only all present believers, therefore they are all the individuals of mankind, is not to be esteemed very sober. Proceed we, then, to the next place urged for the general ransom, from the word *all*, which is, —

2. 2 Pet. 3:9, "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "The will of God," say some, "for the salvation of *all*, is here set down both *negatively*, that he would not have any perish, and *positively*, that he would have all come to repentance; now, seeing there is no coming to repentance nor escaping destruction, but only by the blood of Christ, it is manifest that that blood was shed for *all*."

*Answer.* Many words need not be spent in answer to this objection, wrested from the misunderstanding and palpable corrupting of the sense of these words of the apostle. That

indefinite and general expressions are to be interpreted in an answerable proportion to the things whereof they are affirmed, is a rule in the opening of the Scripture. See, then, of whom the apostle is here speaking. “The Lord,” saith he, “is long-suffering to us-ward, not willing that any should perish.” Will not common sense teach us that *us* is to be repeated in both the following clauses, to make them up complete and full, — namely, “Not willing that any of *us* should perish, but that all of *us* should come to repentance?” Now, who are these of whom the apostle speaks, to whom he writes? Such as had received “great and precious promises,” chapter 1:4, whom he calls “beloved,” chapter 3:1; whom he opposeth to the “scoffers” of the “last days,” verse 3; to whom the Lord hath respect in the disposal of these days; who are said to be “elect,” Matt. 24:22. Now, truly, to argue that because God would have none of those to perish, but all of them to come to repentance, therefore he hath the same will and mind towards all and every one in the world (even those to whom he never makes known his will, nor ever calls to repentance, if they never once hear of his way of salvation), comes not much short of extreme madness and folly. Neither is it of any weight to the contrary, that they were not all elect to whom Peter wrote: for in the judgment of charity he esteemed them so, desiring them “to give all diligence to make their calling and election sure,” chapter 1:10; even as he expressly calleth those to whom he wrote his former epistle, “elect,” chapter 1:2, and a “chosen generation,” as well as a “purchased people,” chapter 2:9. I shall not need add any thing concerning the contradictions and inextricable difficulties wherewith the opposite interpretation is accompanied (as, that God should will such to come to repentance as he cuts off in their infancy out of the covenant, such as he hateth from eternity, from whom he hideth the means of grace, to whom he will not give repentance, and yet knoweth that it is utterly impossible they should have it without his bestowing). The text is clear, that it is all and only the elect whom he would not have to perish. A place supposed parallel to this we have in Ezek. 18:23, 32, which shall be afterward considered. The next is, —

3. Heb. 2:9, “That he by the grace of God should taste death for every man.”

*Answer.* That ὑπὲρ παντός, “for every one,” is here used for ὑπὲρ πάντων, “for all,” by an enallage [substitution] of the number, is by all acknowledged. The whole question is, who these *all* are, whether all men universally, or only all those of whom the apostle there treateth. That this expression, *every man*, is commonly in the Scripture used to signify men under some restriction, cannot be denied. So in that of the apostle, “Warning every man, and teaching every man,” Col. 1:28; that is, all those to whom he preached the gospel, of whom he is there speaking. “The manifestation of the Spirit is given to every man to profit withal,” 1 Cor. 12:7; namely, to all and every one of those who were endued with the gifts there mentioned, whether in the church at Corinth or elsewhere. The present place I have frequently met withal produced in the behalf of universal redemption, but never once had the happiness to find any endeavour to prove from the text, or any other way, that *all* here is to be taken for all and every one, although they cannot but know that the usual acceptation of the word is against their purpose. Mr More spends a whole chapter about this place; which I seriously considered, to see if I could pick out any thing which might seem in the least measure to tend that way, — namely, to the proving that all and every one are in that place by the apostle intended, — but concerning any such endeavour you have deep silence. So that, with abundance of smooth words, he doth nothing in that chapter but humbly and heartily beg the thing in question; unto which his petition, though he be exceeding earnest, we cannot consent, and that because of these following reasons: —

First, to *taste death*, being to *drink up the cup* due to sinners, certainly for whomsoever our Saviour did taste of it, he left not one drop for them to drink after him; he tasted or underwent death in their stead, that the cup might pass from them which passed not from him. Now, the cup of death passeth only from the elect, from believers; for whomsoever our Saviour tasted death, he swallowed it up into victory.

Secondly, we see an evident appearing cause that should move the apostle here to call those for whom Christ died *all*, — namely, because he wrote to the Hebrews, who were deeply tainted with an erroneous persuasion that all the benefits purchased by Messiah



belonged alone to men of their nation, excluding all others; to root out which pernicious opinion, it behoved the apostle to mention the extent of free grace under the gospel, and to hold out a universality of God's elect throughout the world.

Thirdly, the present description of the *all* for whom Christ tasted death by the grace of God will not suit to all and every one, or any but only the elect of God. For, verse 10, they are called, "many sons to be brought to glory;" verse 11, those that are "sanctified," his "brethren;" verse 13, the "children that God gave him;" verse 15, those that are "delivered from the bondage of death;" — none of which can be affirmed of them who are born, live, and die the "children of the wicked one." Christ is not a captain of salvation, as he is here styled, to any but those that "obey him," Heb. 5:9; righteousness coming by him "unto all and upon all them that believe," Rom. 3:22. For these and the like reasons we cannot be induced to hearken to our adversaries' petition, being fully persuaded that by *every one* here is meant all and only God's elect, in whose stead Christ, by the grace of God, tasted death.

4. Another place is 2 Cor. 5:14, 15, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them." "Here," say they, "verse 14, you have two *alls*, which must be both of an equal extent. If *all* were dead, then Christ died for *all*, — that is, for as many as were dead. Again; he died for all that must live unto him; but that is the duty of every one in the world: and therefore he died for them all. Farther; that *all* are all individuals is clear from verse 10, where they are affirmed to be all that must 'appear before the judgment-seat of Christ;' from which appearance not any shall be exempted."

*Answer* 1. Taking the words, as to this particular, in the sense of some of our adversaries, yet it doth not appear from the texture of the apostle's arguing that the two *alls* of verse 14 are of equal extent. He doth not say that Christ died for all that were dead; but only, that all were dead which Christ died for: which proves no more than this, that all they for whom Christ died for were dead, with that kind of death of which he speaks. The extent of the words is to be taken from the first *all*, and not the latter. The

apostle affirms so many to be dead as Christ died for; not that Christ died for so many as were dead. This the words plainly teach us: “If he died for all, then were all dead,” — that is, *all* he died for; so that the *all that were dead* can give no light to the extent of the *all that Christ died for*, being merely regulated by this. 2. That all and every one are *morally* bound to live unto Christ, *virtute præcepti*, we deny; only *they* are bound to live to him to whom he is revealed, — indeed only they who live by him, that have a spiritual life in and with him: all others are under previous obligations. 3. It is true, all and every one must appear before the judgment-seat of Christ, — he is ordained to be judge of the world; but that they are intended, verse 10 of this chapter, is not true. The apostle speaks of *us all, all believers*, especially all preachers of the gospel; neither of which all men are. Notwithstanding, then, any thing that hath been said, it no way appears that by *all* here is meant any but the elect of God, *all believers*; and that they only are intended. I prove by these following reasons, drawn from the text: —

First, the resurrection of Christ is here conjoined with his death: “He died for them, and rose again.” Now, for whomsoever Christ riseth, he riseth for their “justification,” Rom. 4:25; and they must be justified, chapter 8:34. Yea, our adversaries themselves have always confessed that the fruits of the resurrection of Christ are peculiar to believers.

Secondly, he speaks only of those who, by virtue of the death of Christ, “live unto him,” verse 15; who are “new creatures,” verse 17; “to whom the Lord imputeth not their trespasses,” verse 19; who “become the righteousness of God in Christ,” verse 21; — which are only believers. All do not attain hereunto.

Thirdly, the article *οἱ* joined with πάντες evidently restraineth that *all* to all of some sort. “Then were they all” (or rather *all these*) “dead.” These *all*; — what all? Even all those believers of whom he treats, as above.

Fourthly, all those of whom the apostle treats are proved to be dead, because Christ died for them: “If one died for all, then were all dead.” What death is it which here is spoken of? Not a death natural, but spiritual; and of deaths which come under that name, not that which is *in sin*, but that which is *unto sin*. For, — *First*,

the greatest champions of the Arminian cause, as Vorstius and Grotius (on the place), convinced by the evidence of truth, acknowledge that it is a death unto sin, by virtue of the death of Christ, that is here spoken of; and accordingly held out that for the sense of the place. *Secondly*, it is apparent from the text; the intention of the apostle being to prove that those for whom Christ died are so dead to sin, that henceforth they should live no more thereunto, but to him that died for them. The subject he hath in hand is the same with that he handleth more at large, Rom. 6:5-8, where we are said to be “dead unto sin,” by being “planted together in the likeness of the death of Christ;” from whence, *there* as *here*, he presseth them to “newness of life.” These words, then, “If Christ died for all, then were all dead,” are concerning the death of them unto sin for whom Christ died, at least of those concerning whom he there speaketh; and what is this to the general ransom?

Fifthly, the apostle speaks of the death of Christ in respect of application. The effectualness thereof towards those for whom he died, to cause them to live unto him, is insisted on. That Christ died for all in respect of application hath not yet by any been affirmed. Then must all live unto him, yea, live with him for evermore, if there be any virtue or efficacy in his applied oblation for that end. In sum, here is no mention of Christ’s dying for any, but those that are dead to sin and live to him.

5. A fifth place urged to prove universal redemption from the word *all*, is 1 Cor. 15:22, “For as in Adam all die, even so in Christ shall all be made alive.”

*Answer.* There being another place, hereafter to be considered, wherein the whole strength of the argument usually drawn from these words is contained, I shall not need to speak much to this, neither will I at all turn from the common exposition of the place. Those concerning whom Paul speaketh in this chapter are in this verse called *all*. Those are they who are implanted into Christ, joined to him, as the members to the head, receiving a glorious resurrection by virtue of his; thus are they by the apostle described. That Paul, in this whole chapter, discourseth of the resurrection of believers is manifest from the arguments which he bringeth to confirm it, being such as are of force only with

believers. Taken they are from the resurrection of Christ, the hope, faith, customs, and expected rewards of Christians; all which, as they are of unconquerable power to confirm and establish believers in the faith of the resurrection, so they would have been, all and every one of them, exceedingly ridiculous had they been held out to the men of the world to prove the resurrection of the dead in general. Farther; the very word ζωοποιηθήσονται denotes such a living again as is to a good life and glory, a blessed resurrection; and not the quickening of them who are raised to a second death. The Son is said ζωοποιεῖν, John 5:21, to “quicken” and make alive (not all, but) “whom he will.” So he useth the word again, chapter 6:63, “It is the Spirit, τὸ ζωοποιῶν, that” (thus) “quickeneth;” in like manner, Rom. 4:17. And not anywhere is it used to show forth that common resurrection which all shall have at the last day. *All*, then, who by virtue of the resurrection of Christ shall be made alive, are all those who are partakers of the nature of Christ; who, verse 23, are expressly called “they that are Christ’s,” and of whom, verse 20, Christ is said to be the “first-fruits;” and certainly Christ is not the first-fruits of the damned. Yea, though it be true that all and every one died in Adam, yet that it is here asserted (the apostle speaking of none but believers) is not true; and yet, if it were so to be taken here, it could not prove the thing intended, because of the express limitation of the sense in the clause following. Lastly; granting all that can be desired, — namely, the universality of the word *all* in both places, — yet I am no way able to discern a medium that may serve for an argument to prove the general ransom.

6. Rom. 5:18 is the last place urged in this kind, and by some most insisted on: “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” It might suffice us briefly to declare that by *all men* in the latter place can none be understood but those whom the free gift actually comes upon unto justification of life; who are said, verse 17, to “receive abundance of grace and of the gift of righteousness,” and so to “reign in life by one, Jesus Christ;” and by his obedience to be “made righteous,” verse 19; which certainly, if any thing be true and certain in the truth of God, all are not. Some believe not, —

“all men have not faith;” on some “the wrath of God abideth,” John 3:36; upon whom, surely, grace doth not reign through righteousness to eternal life by Jesus Christ, as it doth upon all those on whom the free gift comes to justification, verse 17. We might, I say, thus answer only; but seeing some, contrary to the clear, manifest intention of the apostle, comparing Adam and Christ, in the efficacy of the sin of the one unto condemnation, and of the righteousness of the other unto justification and life, in respect of those who are the natural seed of the one by propagation, and the spiritual seed of the other by regeneration, have laboured to wrest this place to the maintenance of the error we oppose with more than ordinary endeavours and confidence of success, it may not be unnecessary to consider what is brought by them to this end and purpose: —

Verse 14. Adam is called *τύπος*, the type and “figure of him that was to come;” not that he was an *instituted type*, ordained for that only end and purpose, but only that in what he was, and what he did, with what followed thereupon, there was a *resemblance* between him and Jesus Christ. Hence by him and what he did, by reason of the resemblance, many things, by way of opposition, concerning the obedience of Christ and the efficacy of his death, may be well represented. That which the apostle here prosecuteth this resemblance in (with the showing of many diversities, in all which he exalteth Christ above his type) is this, that an alike though not an equal efficacy (for there is more merit and efficacy required to save one than to lose ten thousand) of the demerit, sin, disobedience, guilt, transgression of the one, to condemn, or bring the guilt of condemnation upon all them in whose room he was a public person (being the head and natural fountain of them all, they all being wrapped up in the same condition with him by divine institution), and the righteousness, obedience, and death of the other, for the absolution, justification, and salvation of all them to whom he was a spiritual head by divine institution, and in whose room he was a public person, is by him in divers particulars asserted. That these last were all and every one of the first, there is not the least mention. The comparison is solely to be considered intensively, in respect of efficacy, not extensively, in respect of object; though the *all* of Adam be called his *many*, and the *many*

of Christ be called his *all*, as indeed they are, even all the seed which is given unto him.

Thomas More, in his "*Universality of Free Grace*," chapter 8, page 41, lays down this comparison, instituted by the apostle, between Adam and Christ, as one of the main foundations of his universal redemption; and this (after some strange mixtures of truth and errors premised, which, to avoid tediousness, we let pass) he affirmeth to consist in four things: —

First, "That Adam, in his first sin and transgression, was a public person, in the room and place of all mankind, by virtue of the covenant between God and him; so that whatever he did therein, all were alike sharers with him. So also was Christ a public person in his obedience and death, in the room and place of all mankind, represented by him, even every one of the posterity of Adam."

*Answer.* To that which concerneth Adam, we grant he was a public person in respect of all his that were to proceed from him by natural propagation; that Christ also was a public person in the room of his, and herein prefigured by Adam. But that Christ, in his obedience, death, and sacrifice, was a public person, and stood in the room and stead of all and every one in the world, of all ages and times (that is, not only of his elect and those who were given unto him of God, but also of reprobate persons, hated of God from eternity; of those whom he never knew, concerning whom, in the days of his flesh, he thanked his Father that he had hid from them the mysteries of salvation; whom he refused to pray for; who were, the greatest part of them, already damned in hell, and irrevocably gone beyond the limits of redemption, before he actually yielded any obedience), is to us such a monstrous assertion as cannot once be apprehended or thought on without horror or detestation. That any should perish in whose room or stead the Son of God appeared before his Father with his perfect obedience; that any of those for whom he is a mediator and advocate, to whom he is a king, priest, and prophet (for all these he is, as he was a public person, a sponsor, a surety, and undertaker for them), should be taken from him, plucked out of his arms, his satisfaction and advocacy in their behalf being refused; — I suppose is a doctrine that will scarce be owned among those



who strive to preserve the witness and testimony of the Lord Jesus.

But let us a little consider the reasons whereby Mr More undertakes to maintain this strange assertion; which, as far as I can gather, are these, page 44: — First, he stood not in the room only of the elect, because Adam lost not election, being not intrusted with it. Secondly, if he stood not in the room of all, then he had come short of his figure. Thirdly, it is said he was to restore all men, lost by Adam, Heb. 2:9. Fourthly, he took flesh, was subjected to mortality, became under the law, and bare the sins of mankind. Fifthly, he did it in the room of all mankind, once given unto him, Rom. 14:9; Phil. 2:8-11. Sixthly, because he is called the “last Adam;” — and, Seventhly, is said to be a public person, in the room of all, ever since the “first Adam,” 1 Cor. 15:45, 47; 1 Tim. 2:5; Rom. 5.

*Answer.* Never, surely, was a rotten conclusion bottomed upon more loose and tottering principles, nor the word of God more boldly corrupted for the maintenance of any error, since the name of Christian was known. A man would think it quite lost, but that it is so very *easy* a labour to remove such hay and stubble. I answer, then, to the first, that though Adam lost not election, and the eternal decrees of the Almighty are not committed to the keeping of the sons of men, yet in him all the elect were lost, whom Christ came to seek, whom he found, — in whose room he was a public person. To the second, Christ is nowhere compared to Adam in respect of the *extent of the object* of his death, but only of the *efficacy of his obedience*. The third is a false assertion; — see our foregoing consideration of Heb. 2:9. Fourthly, for his taking of flesh, etc., it was necessary he should do all this for the saving of his elect. He took flesh and blood because the children were partakers of the same. Fifthly, no such thing is once affirmed in the whole book of God, that all the sons of men were given unto Christ to redeem, so that he should be a public person in their room. Nay, himself plainly affirms the contrary, John 17:6, 9. Some only are given him out of the world, and those he saved; not one of them perisheth. The places urged hold out no such thing, nor any thing like it. They will also afterward come under farther consideration. Sixthly, he is called the “last Adam” in respect of

the efficacy of his death unto the justification of the seed promised and given unto him, as the sin of the “first Adam” was effectual to bring the guilt of condemnation on the seed propagated from him; which proves not at all that he stood in the room of all those to whom his death was never known, nor any ways profitable. Seventhly, that he was a public person is confessed: that he was so in the room of all is not proved, neither by what hath been already said, nor by the texts, that there follow, alleged, all which have been considered. This being all that is produced by Mr More to justify his assertion, it may be an instance what weighty inferences he usually asserts from such weak, invalid premises. We cannot also but take notice, by the way, of one or two strange passages which he inserts into this discourse; whereof the first is, that Christ by his death brought all men out of that death whereinto they were fallen by Adam. Now, the death whereinto all fell in Adam being a death in sin, Eph. 2:1-3, and the guilt of condemnation thereupon, if Christ freed all from this death, then must all and every one be made alive with life spiritual, which only is to be had and obtained by Jesus Christ; which, whether that be so or not, whether to live by Christ be not the peculiar privilege of believers, the gospel hath already declared, and God will one day determine. Another strange assertion is, his affirming the end of the death of Christ to be his presenting himself alive and just before his Father; as though it were the ultimate thing by him intended, the Holy Ghost expressly affirming that “he loved the church, and gave himself for it, that he might present it to himself a glorious church,” Eph. 5:25-27.

The following parallels, which he instituted between Adam and Christ, have nothing of proof in them to the business in hand, — namely, that Christ was a public person, standing, in his obedience, in the room of all and every one that were concerned in the disobedience of Adam. There is, I say, nothing at all of proof in them, being a confused medley of some truths and divers unsavoury heresies. I shall only give the reader a taste of some of them, whereby he may judge of the rest, not troubling myself or others with the transcribing and reading of such empty vanities as no way relate to the business in hand.

First, then, In the second part of his parallel he affirms, “That

when Christ finished his obedience, in dying and rising, and offering himself a sacrifice, and making satisfaction, it was, by virtue of the account of God in Christ, and for Christ with God (that is, accepted with God for Christ's sake), the death, resurrection, the sacrifice and satisfaction, and the redemption of all, — that is, all and every one;" and therein he compares Christ to Adam in the performance of the business by him undertaken. Now, but that I cannot but with trembling consider what the apostle affirms, 2 Thess. 2:11, 12, I should be exceedingly amazed that any man in the world should be so far forsaken of sense, reason, faith, and all reverence of God and man, as to publish, maintain, and seek to propagate, such abominable, blasphemous, senseless, contradictory errors. That the death of Christ should be accepted of and accounted before God as the death of all, and yet the greatest part of these all be adjudged to eternal death in their own persons by the same righteous God; that all and every one should arise in and with Jesus Christ, and yet most of them continue dead in their sins, and die for sin eternally; that satisfaction should be made and accepted for them who are never spared, nor shall be, one farthing of their debt; that atonement should be made by sacrifice for such as ever lie undelivered under wrath; that all the reprobates, Cain, Pharaoh, Ahab, and the rest, who were actually damned in hell, and under death and torments, then when Christ died, suffered, made satisfaction, and rose again, should be esteemed with God to have died, suffered, made satisfaction, and risen again with Christ; — that, I say, such senseless contradictions, horrid errors, and abominable assertions, should be thus nakedly thrust upon Christians, without the least colour, pretence, or show of proof, but the naked authority of him who hath already embraced such things as these, were enough to make any man admire and be amazed, but that we know the judgments of God are oftentimes hid, and far above out of our sights.

Secondly, in the third of his parallels he goeth one step higher, comparing Christ with Adam in respect of the efficacy, effect, and fruit of his obedience. He affirms, "That as by the sin of Adam all his posterity were deprived of life, and fell under sin and death, whence judgment and condemnation passed upon all, though this be done secretly and invisibly, and in some sort

inexpressibly” (what he means by *secretly and invisibly*, well I know not, — surely he doth not suppose that these things might possibly be made the objects of our senses; and for *inexpressibly*, how that is, let Rom. 5:12, with other places, where all this and more is clearly, plainly, and fully expressed, be judge whether it be so or no); “so,” saith he, “by the efficacy of the obedience of Christ, all men without exception are redeemed, restored, made righteous, justified freely by the grace of Christ, through the redemption that is in Jesus Christ, the ‘righteousness that is by the faith of Jesus Christ’ being ‘unto all,’ Rom. 3:22,” (where the impostor wickedly corrupteth the word of God, like the devil, Matt. 4, by cutting off the following words, “and upon all that believe,” both *alls* answering to believers). “What remains now but that all also should be saved? the Holy Ghost expressly affirming that those ‘whom God justifieth, he also glorifieth,”” Rom. 8:30. “Solvite mortales animas, curisque levate.” Such assertions as these, without any colour of proof, doth this author labour to obtrude upon us. Now, that men should be restored, and yet continue lost; that they should be made righteous, and yet remain detestably wicked, and wholly abominable; that they should be justified freely by the grace of God, and yet always lie under the condemning sentence of the law of God; that the righteousness of God by the faith of Jesus Christ should be upon all unbelievers, — are not only things exceedingly opposite to the gospel of Jesus Christ, but so absolutely at variance and distance one with another, that the poor salve of Mr More’s following cautions will not serve to heal their mutual wounds. I cannot but fear that it would be tedious and offensive to rake any longer in such a dunghill. Let them that have a mind to be captivated to error and falsehood by corruption of Scripture and denial of common sense and reason, because they cannot receive the truth in the love thereof, delight themselves with such husks as these. What weaker arguments we have had, to maintain that Christ, in his obedience to the death, was a public person in the room of all and every one, hath been already demonstrated. I shall now, by the reader’s leave, a little transgress the rule of disputation, and, taking up the opposite part of the arguments, produce some few reasons and testimonies to demonstrate that our Saviour Christ, in

his obedience unto death, in the *redemption* which he wrought, and *satisfaction* which he made, and *sacrifice* which he offered, was not a public person in the room of *all and every man* in the world, elect and reprobate, believers and infidels, or unbelievers; which are briefly these: —

First, the *seed of the woman* was not to be a public person in the place, stead, and room of the *seed of the serpent*. Jesus Christ is the seed of the woman κατ' ἐξοχήν all the reprobates, as was before proved, are the seed of the serpent: therefore, Jesus Christ was not, in his oblation and suffering, when he brake the head of the father of the seed, a public person in their room.

Secondly, Christ, as a public person, representeth only them for whose sake he set himself apart to that office and employment wherein he was such a *representative*; but upon his own testimony, which we have, John 17:19, he set himself apart to the service and employment wherein he was a public person for the sakes only of some that were given him out of the world, and not of all and every one: therefore, he was not a public person in the room of all.

Thirdly, Christ was a “surety,” as he was a public person, Heb. 7:22; but he was not a surety for all, — for, first, all are not taken into that covenant whereof he was a surety, whose conditions are effected in all the covenantees, as before; secondly, none can perish for whom Christ is a surety, unless he be not able to pay the debt: — therefore, he was not a public person in the room of all.

Fourthly, for whom he was a public person, in their rooms he suffered, and for them he made satisfaction, Isa. 53:5, 6; but he suffered not in the stead of all, nor made satisfaction for all, — for, first, some must suffer themselves, which makes it evident that Christ did not suffer for them, Rom. 8:33, 34; and, secondly, the justice of God requireth satisfaction from themselves, to the payment of the utmost farthing.

Fifthly, Jesus Christ, as a public person, did nothing in vain in respect of any for whom he was a public person; but many things which Christ, as a public person, did perform were altogether in vain and fruitless, in respect of the greatest part of the sons of men being under an incapability of receiving any good by any thing he did, — to wit, all that then were actually damned, in respect of

whom, redemption, reconciliation, satisfaction, and the like, could possibly be no other than empty names.

Sixthly, if God were well pleased with his Son in what he did, as a public person, in his representation of others (as he was, Eph. 5:2), then must he also be well pleased with them whom he did represent, either absolutely or conditionally; but with many of the sons of men God, in the representation of his Son, was not well pleased, neither absolutely nor conditionally, — to wit, with Cain, Pharaoh, Saul, Ahab, and others, dead and damned before: therefore, Christ did not, as a public person, represent all.

Seventhly, for testimonies, see John 17:9; Matt. 20:28, 26:26-28; Mark 10:45; Heb. 6:20; Isa. 53:12; John 10:15; Heb. 13:20; Matt. 1:21; Heb. 2:17; John 11:51, 52; Acts 20:28; Eph. 5:2, 23-25; Rom. 8:33, 34.

## Chapter 5

### *The last argument from Scripture answered*

I come, in the next place, to the third and last argument, drawn from the Scripture, wherewith the Arminians and their successors (as to this point) do strive to maintain their figment of universal redemption; and it is taken from such texts of Scripture as seem to hold out the perishing of some of them for whom Christ died, and the fruitlessness of his blood in respect of divers for whom it was shed. And on this theme their wits are wonderfully luxuriant, and they are full of rhetorical strains to set out the unsuccessfulness and fruitlessness of the blood of Christ in respect of the most for whom it was shed, with the perishing of bought, purged, reconciled sinners. Who can but believe that this persuasion tends to the consolation of poor souls, whose strongest defence lieth in making vile the precious blood of the Lamb, yea, trampling upon it, and esteeming it as a common thing? But, friends, let me tell you, I am persuaded it was not so unvaluable in the eyes of his Father as to cause it to be poured out in vain, in respect of any one soul. But seeing we must be put to this defence, — wherein we cannot but rejoice, it tending so evidently to the honour of our blessed Saviour, — let us consider what can be said by Christians (at least in name) to enervate the efficacy of the blood-shedding, of the death of him after whose name they desire to be called.

Thus, then, they argue: —

“If Christ died for reprobates and those that perish, then he died for all and every one, for confessedly he died for the elect and those that are saved; but he died for reprobates, and them that perish: therefore,” etc.

*Answer.* For the *assumption*, or second proposition of this argument, we shall do what we conceive was fit for all the elect of God to do, — positively deny it (taking the death of Christ, here said to be for them, to be considered not in respect of its own internal worth and sufficiency, but, as it was intended by the Father and Son, in respect of them for whom he died). We deny, then, I say, that Christ, by the command of his Father, and with intention to make satisfaction for sins, did lay down his life for reprobates and them that perish.

This, then, they prove from Rom. 14:15; 1 Cor. 8:11; 2 Pet. 2:1; Heb. 10:29. Now, that no such thing as is pretended is proved from any of the places alleged, we shall show by the consideration of them in the order they are laid down in.

1. The first is Rom. 14:15, “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.”

*Answer.* Had we not experience of the nimbleness of our adversaries in framing arguments for their cause, I should despair to find their conclusion pressed out of this place; for what coherence or dependence, I beseech you, is here to be discerned? “The apostle exhorteth strong and sound believers to such a moderate use of Christian liberty that they do not grieve the spirit of the weak ones, that were believers also (professors, all called ‘saints, elect, believers, redeemed,’ and so in charity esteemed), and so give them occasion of stumbling and falling off from the gospel: therefore, Jesus Christ died for all reprobates, even all those that never heard word nor syllable of him or the doctrine of the gospel.” Must he not be very quick-sighted that can see the dependence of this inference on that exhortation of the apostle? But ye will say, “Is it not affirmed that he may perish for whom Christ died?” *Answer.* In this place there is no such thing at all once mentioned or intimated; only others are commanded not to do that which goeth in a direct way to destroy him, by grieving

him with their uncharitable walking. “But why should the apostle exhort him not to do that which he could no way do, if he that Christ died for could not perish?” *Answer.* Though the one could not perish in respect of the event, the other might sinfully give occasion of perishing in respect of a procuring cause. May not a man be exhorted from attempting of that which yet if he should attempt he could not effect? No thanks to the soldier who ran a spear into the side of our dead Redeemer, that therewith he brake none of his bones. Besides, is every one damned that one attempts to destroy, by grieving him with uncharitable walking? Such arguments as these are poor men of straw. And yet, notwithstanding, we do not deny but that many may perish, and that utterly, whom we, in our walking towards them and converse with them, are bound to conceive redeemed by Christ; even all being to be thought so who are to be esteemed “saints and brethren,” as the language of the Scripture is concerning the professors of the gospel. And this is most certain, that no one place makes mention of such to be bought or redeemed by our Saviour, but those which had the qualification of being members of this visible church; which come infinitely short of all and every one.

2. But let us see a second place, which is 1 Cor. 8:11, “And through thy knowledge shall thy weak brother perish, for whom Christ died.” This seemeth to have more colour, but really yieldeth no more strength to the persuasion for whose confirmation it is produced, than the former. A brother is said to *perish for whom Christ died*. That by *perishing* here is understood eternal destruction and damnation, I cannot apprehend. That which the apostle intimates whereby it is done, is eating of things offered to an idol, with conscience or regard of an idol, by the example of others who pretended to know that an idol was nothing, and so to eat freely of the things offered to them. That so doing was a sin in its own nature damnable, none can doubt. All sin is so; every time we sin, for any thing that lieth in us, we perish, we are destroyed. So did the eater of things offered to idols. But that God always revengeth sin with damnation on all in whom it is, we deny; he hath otherwise revealed himself in the blood of Jesus Christ. That every such a one did actually perish eternally, as well as



meritoriously, cannot be proved. Besides, he that is said to perish is called a *brother*, — that is, a believer; we are brethren only by faith, whereby we come to have one Father. As he is said to be a *brother*, so Christ is said to *die for him*. That a true believer cannot finally perish may easily be proved; therefore, he who doth perish is manifestly declared never to have been any: “They went out from us, because they were not of us.” If any perish, then, he was never a true believer. How, then, is he said to be a brother? Because he is so in profession, so in our judgment and persuasion; it being meet for us to think so of them all. As he is said to be a brother, so Christ is said to die for him, even in that judgment which the Scripture allows to us of men. We cannot count a man a brother, and not esteem that Christ died for him; we have no brotherhood with reprobates. Christ died for all believers, John 17 So we esteem all men walking in the due profession of the gospel, not manifesting the contrary; yet of these, that many may perish none ever denied. Farther; this, *so shall he perish*, referreth to the sin of him that layeth the offence; for aught that lieth in him, he ruins him irrecoverably. Hence see their argument: — “The apostle telleth persons walking offensively, that by this abusing their liberty, others will follow them, to the wounding of their conscience and ruin, who are brethren, acknowledged so by you, and such as for whom Christ died: therefore, Christ died for all the reprobates in the world. ‘Is it just and equal,’ saith the apostle, ‘that ye should do such things as will be stumbling-blocks in the way of the weak brother, at which he might stumble and fall?’ therefore, Christ died for all.” We do not deny but that some may perish, and that eternally, concerning whom we ought to judge that Christ died for them, whilst they live and converse with us according to the rule of the gospel.

3. The next place is much insisted on, — namely, 2 Pet. 2:1, “There shall be false teachers, denying the Lord that bought them, and bringing upon themselves swift destruction.” All things here, as to any proof of the business in hand, are exceedingly dark, uncertain, and doubtful. *Uncertain*, that by the Lord is meant *the Lord Christ*, the word in the original being Δεσπότης, seldom or never ascribed to him; *uncertain*, whether the purchase or buying of these false teachers refer to the eternal redemption by the blood

of Christ, or a deliverance by God's goodness from the defilement of the world in idolatry, or the like, by the knowledge of the truth, — which last the text expressly affirms; *uncertain*, whether the apostle speaketh of this purchase according to the reality of the thing, or according to their apprehension and their profession.

On the other side, it is most *certain*, — First, that there are no spiritual distinguishing fruits of redemption ascribed to these false teachers, but only common gifts of light and knowledge, which Christ hath purchased for many for whom he did not make his soul a ransom. Secondly, that, according to our adversaries, the redemption of any by the blood of Christ cannot be a peculiar aggravator of the sins of any, because they say he died for all; and yet this buying of the false teachers is held out as an aggravation of their sin in particular.

Of the former *uncertainties*, whereon our adversaries build their inference of universal redemption (which yet can by no means be wire-drawn thence, were they most certain in their sense), I shall give a brief account, and then speak something as to the proper intendment of the place.

For the first, it is most *uncertain* whether Christ, as mediator, be here intended by *Lord* or no. There is not any thing in the text to enforce us so to conceive, nay, the contrary seems apparent, — *First*, because in the following verses, God only, as God, with his dealings towards such as these, is mentioned; of Christ not a word. *Secondly*, the name Δεσπότης, properly “Hesus,” attended by dominion and sovereignty, is not usually, if at all, given to our Saviour in the New Testament; he is everywhere called Κύριος, nowhere clearly Δεσπότης, as is the Father, Luke 2:29, Acts 4:24, and in divers other places. Besides, if it should appear that this name were given our Saviour in any one place, doth it therefore follow that it must be so here? nay, is the name proper for our Saviour, in the work of redemption? Δεσπότης is such a Lord or Master as refers to servants and subjection; the end of Christ's purchasing any by his blood being in the Scripture always and constantly expressed in other terms, of more endearment. It is, then, most uncertain that Christ should be here understood by the word *Lord*.

[Secondly], but suppose he should, it is most *uncertain* that by

buying of these false teachers is meant his purchasing of them with the ransom of his blood; for, — *First*, the apostle insisteth on a comparison with the times of the Old Testament, and the false prophets that were then amongst the people, backing his assertion with divers examples out of the Old Testament in the whole chapter following. Now, the word ἀγοράζω, here used, signifieth primarily the buying of things; translitiously [metaphorically], the redemption of persons; — and the word ἠτῆ in the Old Testament, answering thereunto, signifieth any deliverance, as Deut. 7:8, 15:15, Jer. 15:21, with innumerable other places: and, therefore, some such deliverance is here only intimated. *Secondly*, because here is no mention of blood, death, price, or offering of Jesus Christ, as in other places, where proper redemption is treated on; especially, some such expression is added where the word ἀγοράζω is used to express it, as 1 Cor. 6:20, Rev. 5:9, which otherwise holds out of itself deliverance in common from any trouble. *Thirdly*, the apostle setting forth at large the deliverance they had had, and the means thereof, verse 20, affirms it to consist in the “escaping of the pollutions of the world,” as idolatry, false worship, and the like, “through the knowledge of the Lord and Saviour Jesus Christ;” plainly declaring that their buying was only in respect of this separation from the world, in respect of the enjoyment of the knowledge of the truth; but of washing in the blood of the Lamb, he is wholly silent. Plainly, there is no purchase mentioned of these false teachers, but a deliverance, by God’s dispensations towards them, from the blindness of Judaism or Paganism, by the knowledge of the gospel; whereby the Lord bought them to be servants to him, as their supreme head. So that our adversaries’ argument from this place is this: — “God the Lord, by imparting the knowledge of the gospel, and working them to a professed acknowledgment of it and subjection unto it, separated and delivered from the world divers that were saints in show, — really wolves and hypocrites, of old ordained to condemnation: therefore, Jesus Christ shed his blood for the redemption and salvation of all reprobates and damned persons in the whole world.” Who would not admire our adversaries’ chemistry?

Thirdly, neither is it more certain that the apostle speaketh of the

purchase of the wolves and hypocrites, in respect of the reality of the purchase, and not rather in respect of that estimation which others had of them, — and, by reason of their outward seeming profession, ought to have had, — and of the profession that themselves made to be purchased by him whom they pretended to preach to others; as the Scripture saith [of Ahaz], “The gods of Damascus smote him,” because he himself so imagined and professed, 2 Chron. 28:23. The latter hath this also to render it probable, — namely, that it is the perpetual course of the Scripture, to ascribe all those things to every one that is in the fellowship of the church which are proper to them only who are true spiritual members of the same; as to be *saints*, *elect*, *redeemed*, etc. Now, the truth is, from this their profession, that they were bought by Christ, might the apostle justly, and that according to the opinion of our adversaries, press these false teachers, by the way of aggravating their sin. For the thing itself, their being bought, it could be no more urged to them than to heathens and infidels that never heard of the name of the Lord Jesus.

Now, after all this, if our adversaries can prove universal redemption from this text, let them never despair of success in any thing they undertake, be it never so absurd, fond, or foolish. But when they have wrought up the work already cut out for them, and proved, — *first*, that by the *Lord* is meant Christ as mediator; *secondly*, that by *buying* is meant spiritual redemption by the blood of the Lamb; *thirdly*, that these *false teachers were really and effectually so redeemed*, and not only so accounted because of the church; *fourthly*, that those who are so redeemed may perish, contrary to the express Scripture, Rev. 14:4; *fifthly*, manifest the strength of this inference, “Some in the church who have acknowledged Christ to be their purchaser, fall away to blaspheme him, and perish forever: therefore, Christ bought and redeemed all that ever did or shall perish;” *sixthly*, that that which is common to all is a peculiar aggravation to the sin of any one more than others; — I will assure them they shall have more work provided for them, which themselves know for a good part already where to find.

4. The last place produced for the confirmation of the argument

in hand is Heb. 10:29, “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” “Nothing,” say our adversaries, “could be affirmed of all this concerning apostates, — namely, ‘That they have trodden under foot,’ etc., unless the blood of Christ was in some sense shed for them.”

*Answer.* The intention of the apostle in this place is the same with the general aim and scope of the whole epistle, — to persuade and urge the Jews, who had embraced the doctrine of the gospel, to perseverance and continuance therein. This, as he doth perform in other places, with divers and various arguments, — the most of them taken from a comparison at large instituted between the gospel in its administration, and those legal shadows which, before their profession, they lived under and were in bondage unto, — so here he urgeth a strong argument to the same purpose “*ab incommodo, seu effectu pernicioso,*” from the miserable, dangerous effects and consequences of the sin of backsliding, and wilful renunciation of the truth known and professed, upon any motives and inducements whatsoever; which he assureth [them] to be no less than a total casting off and depriving themselves of all hopes and means of recovery, with dreadful horror of conscience in expectation of judgment to come, verses 26, 27. Now, this he confirms, as his manner is in this epistle, from some *thing, way,* and *practice* which was known to them, and wherewith they were all acquainted by that administration of the covenant under which they had before lived, in their Judaism; and so makes up his inference from a comparison of the less; taking his example from the punishment due, by God’s own appointment, to all them who transgressed Moses’ law in such a manner as apostates sin against the gospel, — that is, “with an high hand,” or “presumptuously:” for such a one was to die without mercy, Numb. 15:30, 31. Whereupon, having abundantly proved that the gospel, and the manifestation of grace therein, is exceedingly preferred to and exalted above the old ceremonies of the law, he concludes that certainly a much sorer punishment (which he leaves to their judgment to determine) awaits for them who wilfully violate the

holy gospel, and despise the declaration of grace therein contained and by it revealed; which farther also to manifest, he sets forth the nature and quality of this sin in all such as, professing redemption and deliverance by the blood of Christ, shall wilfully cast themselves thereinto. "It is," saith he, "no less than to tread under foot or contemn the Son of God; to esteem the blood of the covenant, by which he was set apart and sanctified in the profession of the gospel, to be as the blood of a vile man; and thereby to do despite to the Spirit of grace." This being (as is confessed) the plain meaning and aim of the apostle, we may observe sundry things, for the vindication of this place from the abuse of our adversaries; as, —

First, he speaketh here only of those that were professors of the faith of the gospel, separated from the world, brought into a church state and fellowship, professing themselves to be sanctified by the blood of Christ, receiving and owning Jesus Christ as the Son of God, and endued with the gifts of the Holy Spirit, as chapter 6:4, 5. Now, it is most certain that these things are peculiar only to some, yea to a very few, in comparison of the universality of the sons of men; so that what is affirmed of such only can by no means be so extended as to be applied unto all. Now, if any one may be exempted, universal redemption falleth to the ground; from the condition of a very few, with such qualifications as the multitude have not, nothing can be concluded concerning all.

Secondly, the apostle doth neither declare what hath been nor assert what may be, but only adds a commination upon a supposition of a thing; his main aim being to deter from the thing rather than to signify that it may be, by showing the misery that must needs follow if it should so come to pass. When Paul told the soldiers, Acts 27:31, that if the mariners fled away in the boat they could not be saved, he did not intend to signify to them that, in respect of the event, they should be drowned, for God had declared the contrary unto him the night before, and he to them; but only to exhort them to prevent that which of itself was a likely way for their ruin and perishing. Neither shall the Remonstrants, with all their rhetoric, ever persuade us that it is in vain and altogether fruitless to forewarn men of an evil, and to exhort them to take heed of those ways whereby it is naturally, and according

to the order among the things themselves, to be incurred; although, in respect of the purpose of God, the thing itself have no futurity, nor shall ever come to pass. A commination [threatening] of the judgment due to apostasy, being an appointed means for the preserving of the saints from that sin, may be held out to them, though it be impossible the elect should be seduced. Now, that Paul here deals only upon a supposition (not giving being to the thing, but only showing the connection between apostasy and condemnation, thereby to stir up all the saints to “take heed lest there should be in any of them an evil heart of unbelief in departing from the living God”) is apparent from verse 26, where he makes an entrance upon this argument and motive to perseverance: “For *if* we sin wilfully.” That *believers* may do so, he speaks not one word; but if they should do so, he shows what would be the event; — as, that the soldiers in the ship should perish, Paul told them not; but yet showed what must needs come to pass if the means of prevention were not used. Now, if this be the intention of the apostle, as it is most likely, by his speaking in the first person, “If *we* sin wilfully,” then not any thing in the world can be hence concluded either for the universality of redemption or the apostasy of saints, to both which ends this place is usually urged; for “suppositio nil ponit in esse.”

Thirdly, it is most certain that those of whom he speaks did make profession of all those things whereof here is mention, — namely, that Jesus Christ was the Son of God, that they were sanctified by the blood of the covenant, and enlightened by the Spirit of grace; yea, as is apparent from the parallel place, Heb. 6:4, 5, had many gifts of illumination; besides their initiation by baptism, wherein open profession and demonstration was made of these things. So that a renunciation of all these, with open detestation of them, as was the manner of apostates, accusing the name of Christ, was a sin of so deep an abomination, attended with so many aggravations, as might well have annexed to it this remarkable commination, though the apostates never had themselves any true effectual interest in the blood of Jesus.

Fourthly, that it was the manner of the saints, and the apostles themselves, to esteem of all baptized, initiated persons, ingrafted into the church, as sanctified persons; so that, speaking of

backsliders, he could not make mention of them any otherwise than as they were commonly esteemed to be, and at that time, in the judgment of charity, were to be considered. Whether they were true believers or no, but only temporary, to whom this argument against apostasy is proposed, according to the usual manner of speech used by the Holy Ghost, they could not be otherwise described.

Fifthly, if the text be interpreted positively, and according to the truth of the thing itself, in both parts thereof (namely, 1. That those of whom the apostle speaketh were truly sanctified; 2. That such may totally perish), then these two things will inevitably follow, — *first*, that faith and sanctification are not the fruit of election; *secondly*, that believers may fall finally from Christ; — neither of which I as yet find to be owned by our new Universalists, though both contended for by our old Arminians.

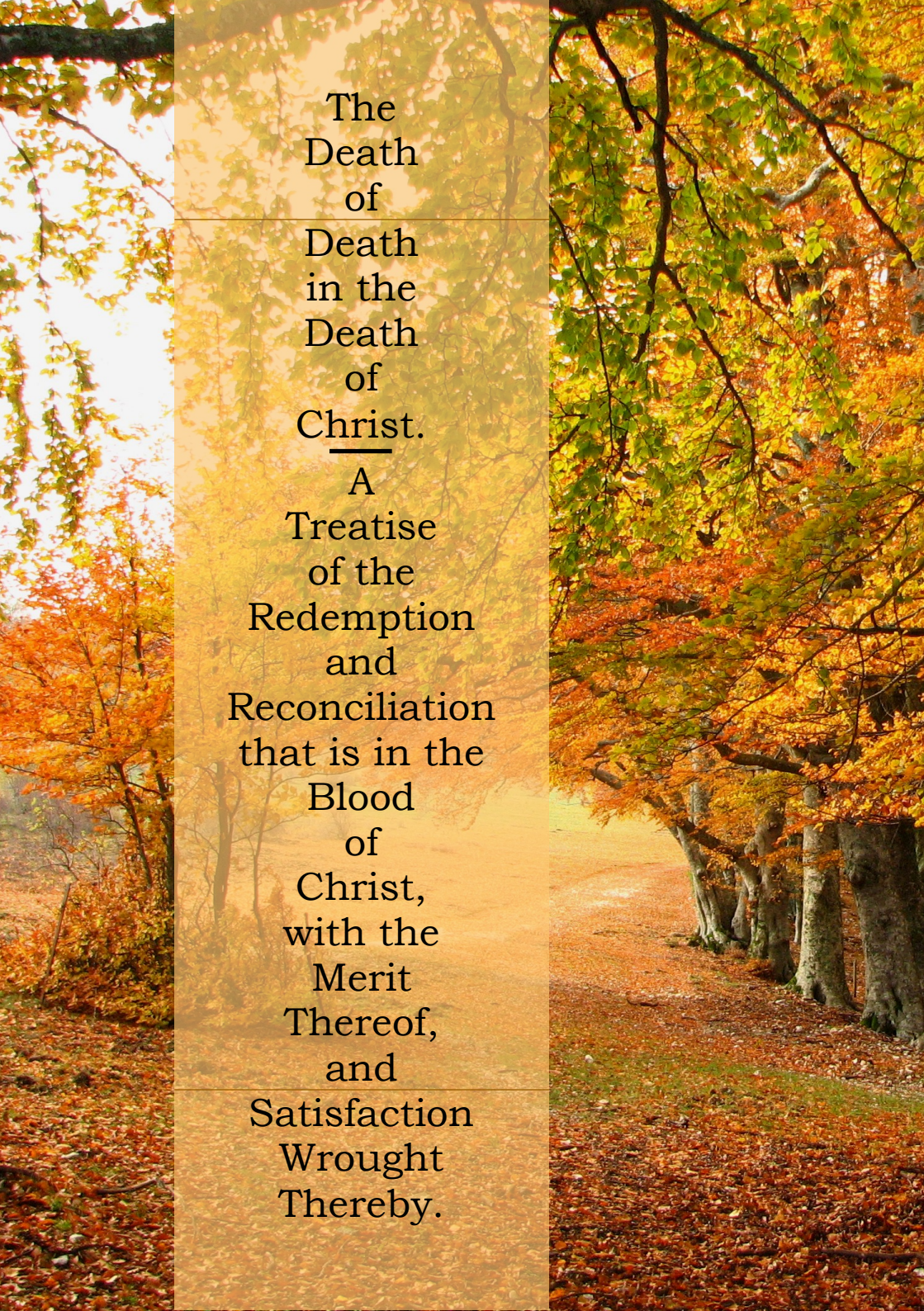
Sixthly, there is nothing in the text of force to persuade that the persons here spoken of must needs be truly justified and regenerated believers, much less that Christ died for them; which comes in only by strained consequences. One expression only seems to give any colour hereunto, — that they were said to be “sanctified by the blood of the covenant.” Now, concerning this, if we do but consider, — *first*, the manner and custom of the apostles writing to the churches, calling them all “saints” that were called, — ascribing that to every one that belonged only to some; *secondly*, that these persons were baptized, (which ordinance among the ancients was sometimes called φωτισμός, “illumination,” sometimes ἁγιασμός, “sanctification,”) wherein, by a solemn aspersion of the symbol of the blood of Christ, they were externally sanctified, separated, and set apart, and were by all esteemed as saints and believers; *thirdly*, the various significations of the word ἁγιάζω (here used) in the Scripture, whereof one most frequent is, to consecrate and set apart to any holy use, as 2 Chron. 29:33, Lev. 16:4; *fourthly*, that Paul useth in this epistle many words and phrases in a temple sense, alluding, in the things and ways of the Christian church, unto the old legal observances; *fifthly*, that supposed and professed sanctity is often called so, and esteemed to be so indeed; — if, I say, we shall consider these things, it will be most apparent that here is indeed



no true, real, internal, effectual sanctification, proper to God's elect, at all intimated, but only a common external setting apart (with repute and esteem of real holiness) from the ways of the world and customs of the old synagogue, to an enjoyment of the ordinance of Christ representing the blood of the covenant. So that this commination being made to all so externally and apparently sanctified, to them that were truly so it declared the certain connection between apostasy and condemnation; thereby warning them to avoid it, as Joseph [was] warned to flee into Egypt, lest Herod should slay the child; which yet, in respect of God's purpose, could not be effected. In respect of them that were only apparently so, it held out the odiousness of the sin, with their own certain inevitable destruction if they fell into it; which it was possible they might do.

And thus, by the Lord's assistance, have I given you, as I hope, a clear solution to all the arguments which heretofore the Arminians pretended to draw from the Scripture in the defence of their cause; some other sophisms shall hereafter be removed. But because of late we have had a multiplication of arguments on this subject, some whereof, at least in form, appear to be new, and may cause some trouble to the unskilful, I shall, in the next place, remove all those objections which Thomas More, in his book of the "*Universality of Free Grace,*" hath gathered together against our main thesis, of Christ's dying only for the elect, which himself puts together in one bundle, chapter 20 section 6 and calleth them *reasons*.

The sixth of eight booklets.



The  
Death  
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A  
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