

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

**Book Three  
Part One**

**John Owen**

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

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

**John Owen**

**Book Three — Part One**

**Chapter 1**

*Arguments against the universality of redemption — the two first;  
from the nature of the new covenant, and the dispensation thereof*

Argument 1. The first argument may be taken from the nature of the covenant of grace, which was established, ratified, and confirmed in and by the death of Christ; that was the testament whereof he was the testator, which was ratified in his death, and whence his blood is called “The blood of the new testament,” Matt. 26:28. Neither can any effects thereof be extended beyond the compass of this covenant. But now this covenant was not made universally with all, but particularly only with some, and therefore those alone were intended in the benefits of the death of Christ.

The assumption appears from the nature of the covenant itself, described clearly, Jer. 31:31, 32, “I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, though I was an husband to them, saith the Lord;” — and Heb. 8:9-11, “Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me,

from the least to the greatest.” Wherein, first, the condition of the covenant is not said to be required, but it is absolutely promised: “I will put my fear in their hearts.” And this is the main difference between the old covenant of works and the new one of grace, that in that the Lord did only require the fulfilling of the condition prescribed, but in this he promiseth to effect it in them himself with whom the covenant is made. And without this spiritual efficacy, the truth is, the new covenant would be as weak and unprofitable, for the end of a covenant (the bringing of us and binding of us to God), as the old. For in what consisted the weakness and unprofitableness of the old covenant, for which God in his mercy abolished it? Was it not in this, because, by reason of sin, we were no way able to fulfil the condition thereof, “Do this, and live?” Otherwise the connection is still true, that “he that doeth these things shall live.” And are we of ourselves any way more able to fulfil the condition of the new covenant? Is it not as easy for a man by his own strength to fulfil the whole law, as to repent and savingly believe the promise of the gospel? This, then, is one main difference of these two covenants, — that the Lord did in the old only require the condition; now, in the new, he will also effect it in all the federates [alliances], to whom this covenant is extended. And if the Lord should only exact the obedience required in the covenant of us, and not work and effect it also in us, the new covenant would be a show to increase our misery, and not a serious imparting and communicating of grace and mercy. If, then, this be the nature of the new testament, — as appears from the very words of it, and might abundantly be proved, — that the condition of the covenant should certainly, by free grace, be wrought and accomplished in all that are taken into covenant, then no more are in this covenant than in whom those conditions of it are effected.

But thus, as is apparent, it is not with all; for “all men have not faith,” — it is “of the elect of God:” therefore, it is not made with all, nor is the compass thereof to be extended beyond the remnant that are according to election. Yea, every blessing of the new covenant being certainly common, and to be communicated to all the covenantees, either faith is none of them, or all must have it, if the covenant itself be general. But some may say that it is true God

promiseth to write his law in our hearts, and put his fear in our inward parts; but it is upon condition. Give me that condition, and I will yield the cause. Is it if they do believe? Nothing else can be imagined. That is, if they have the law written in their hearts (as every one that believes hath), then God promiseth to write his law in their hearts! Is this probable, friends? is it likely? I cannot, then, be persuaded that God hath made a covenant of grace with all, especially those who never heard a word of covenant, grace, or condition of it, much less received grace for the fulfilling of the condition; without which the whole would be altogether unprofitable and useless. The covenant is made with Adam, and he is acquainted with it, Gen. 3:15, — renewed with Noah, and not hidden from him, — again established with Abraham, accompanied with a full and rich declaration of the chief promises of it, Gen. 12; which is most certain not to be effected towards all, as afterwards will appear. Yea, that first distinction, between the seed of the woman and the seed of the serpent is enough to overthrow the pretended universality of the covenant of grace; for who dares affirm that God entered into a covenant of grace with the seed of the serpent?

Most apparent, then, it is that the new covenant of grace, and the promises thereof, are all of them of distinguishing mercy, restrained to the people whom God did foreknow; and so not extended universally to all. Now, the blood of Jesus Christ being the blood of this covenant, and his oblation intended only for the procurement of the good things intended and promised thereby, — for he was the surety thereof, Heb. 7:22, and of that only, — it cannot be conceived to have respect unto all, or any but only those that are intended in this covenant.

Argument 2. If the Lord intended that he should, and [he] by his death did, procure pardon of sin and reconciliation with God for all and every one, to be actually enjoyed upon condition that they do believe, then ought this good-will and intention of God, with this purchase in their behalf by Jesus Christ, to be made known to them by the word, that they might believe; “for faith cometh by hearing, and hearing by the word of God,” Rom. 10:17: for if these things be not made known and revealed to all and every one that is concerned

in them, namely, to whom the Lord intends, and for whom he hath procured so great a good, then one of these things will follow; — either, first, that they may be saved without faith in, and the knowledge of, Christ (which they cannot have unless he be revealed to them), which is false, and proved so; or else, secondly, that this good-will of God, and this purchase made by Jesus Christ, is plainly in vain, and frustrate in respect of them, yea, a plain mocking of them, that will neither do them any good to help them out of misery, nor serve the justice of God to leave them inexcusable, for what blame can redound to them for not embracing and well using a benefit which they never heard of in their lives? Doth it become the wisdom of God to send Christ to die for men that they might be saved, and never cause these men to hear of any such thing; and yet to purpose and declare that unless they do hear of it and believe it, they shall never be saved? What wise man would pay a ransom for the delivery of those captives which he is sure shall never come to the knowledge of any such payment made, and so never be the better for it? Is it answerable to the goodness of God, to deal thus with his poor creatures? to hold out towards them all in pretence the most intense love imaginable, beyond all compare and illustration, — as his love in sending his Son is set forth to be, — and yet never let them know of any such thing, but in the end to damn them for not believing it? Is it answerable to the love and kindness of Christ to us, to assign unto him at his death such a resolution as this: — “I will now, by the oblation of myself, obtain for all and every one peace and reconciliation with God, redemption and everlasting salvation, eternal glory in the high heavens, even for all those poor, miserable, wretched worms, condemned caitiffs [base or despicable persons], that every hour ought to expect the sentence of condemnation; and all these shall truly and really be communicated to them if they will believe. But yet, withal, I will so order things that innumerable souls shall never hear one word of all this that I have done for them, never be persuaded to believe, nor have the object of faith that is to be believed proposed to them, whereby they might indeed possibly partake of these things?” Was this the mind and will, this the design and purpose, of our merciful high priest? God forbid. It is all one as

if a prince should say and proclaim, that whereas there be a number of captives held in sore bondage in such a place, and he hath a full treasure, he is resolved to redeem them every one, so that every one of them shall come out of prison that will thank him for his goodwill, and in the meantime never take care to let these poor captives know his mind and pleasure; and yet be fully assured that unless he effect it himself it will never be done. Would not this be conceived a vain and ostentatious flourish, without any good intent indeed towards the poor captives? Or as if a physician should say that he hath a medicine that will cure all diseases, and he intends to cure the diseases of all, but lets but very few know his mind, or any thing of his medicine; and yet is assured that without his relation and particular information it will be known to very few. And shall he be supposed to desire, intend, or aim at the recovery of all?

Now, it is most clear, from the Scripture and experience of all ages, both under the old dispensation of the covenant and the new, that innumerable men, whole nations, for a long season, are passed by in the declaration of this mystery. The Lord doth not procure that it shall, by any means, in the least measure be made out to all; they hear not so much as a rumour or report of any such thing. Under the Old Testament, “In Judah was God known, and his name was great in Israel; in Salem was his tabernacle, and his dwelling-place in Zion,” Psa. 76:1, 2. “He showed his word unto Jacob, and 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. Whence those appellations of the heathen, and imprecations also: as Jer. 10:25, “Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name;” of whom you have a full description, Eph. 2:12, “Without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” And under the New Testament, though the church have “lengthened her cords, and strengthened her stakes,” and “many nations are come up to the mountain of the Lord,” — so many as to be called “all people,” “all nations,” yea, the “world,” the “whole world,” in comparison of the small precinct of the church of the Jews, — yet now also Scripture and experience

do make it clear that many are passed by, yea, millions of souls, that never hear a word of Christ, nor of reconciliation by him; of which we can give no other reason, but, “Even so, Father, for so it seemed good in thy sight,” Matt. 11:26. For the Scripture, ye have the Holy Ghost expressly forbidding the apostles to go to sundry places with the word, but sending them another way, Acts 16:6, 7, 9, 10; answerable to the former dispensation in some particulars, wherein “he suffered all nations to walk in their own ways,” chapter 14:16. And for experience, not to multiply particulars, do but ask any of our brethren who have been but any time in the Indies, and they will easily resolve you in the truth thereof.

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

## Chapter 2

### *Containing three other arguments*

Argument 3. If Jesus Christ died for all men, — that is, purchased and procured for them, according to the mind and will of God, all those things which we recounted, and the Scripture setteth forth, to be the effects and fruits of his death, which may be summed up in this one phrase, “*eternal redemption*,” — then he did this, and that according to the purpose of God, either *absolutely* or upon some *condition* by them to be fulfilled. If *absolutely*, then ought all and every one, absolutely and infallibly, to be made actual partakers of that eternal redemption so purchased; for what, I pray, should hinder the enjoyment of that to any which God absolutely intended, and Christ absolutely purchased for them? If upon *condition*, then he did either procure this condition for them, or he did not? If he did procure this condition for them, — that is, that it

should be bestowed on them and wrought within them, — then he did it either absolutely again, or upon a condition. If *absolutely*, then are we as we were before; for to procure any thing for another, to be conferred on him upon such a condition, and withal to procure that condition absolutely to be bestowed on him, is equivalent to the absolute procuring of the thing itself. For so we affirm, in this very business: Christ procured salvation for us, to be bestowed conditionally, if we do believe; but faith itself, *that* he hath absolutely procured, without prescribing of any condition. Whence we affirm, that the purchasing of salvation for us is equivalent to what it would have been if it had been so purchased as to have been absolutely bestowed, in respect of the event and issue. So that thus also must all be absolutely saved. But if this *condition* be procured upon *condition*, let that be assigned, and we will renew our *quære* [enquiry] concerning the procuring of that, whether it were absolute or conditional, and so never rest until they come to fix somewhere, or still run into a circle.

But, on the other side, is not this *condition* procured by him on whose performance all the good things purchased by him are to be actually enjoyed? Then, first, this condition must be made known to all, as Argument 2. Secondly, all men are able of themselves to perform this condition, or they are not. If they are, then, seeing that condition is faith in the promises, as is on all sides confessed, are all men of themselves, by the power of their own free-will, able to believe; which is contrary to the Scriptures, as, by the Lord's assistance, shall be declared. If they cannot, but that this faith must be bestowed on them and wrought within them by the free grace of God, then when God gave his Son to die for them, to procure eternal redemption for them all, upon condition that they did believe, he either purposed to work faith in them all by his grace, that they might believe, or he did not? If he did, why doth not he actually perform it, seeing "he is of one mind, and who can turn him?" why do not all believe? why have not all men faith? Or doth he fail of his purpose? If he did not purpose to bestow faith on them all, or (which is all one) if he purposed not to bestow faith on all (for the will of God doth not consist in a pure negation of any thing, — what he doth not will that it should be, he wills that it should not



be), then the sum of it comes to this: — That God gave Christ to die for all men, but upon this condition, that they perform that which of themselves without him they cannot perform, and purposed that, for his part, he would not accomplish it in them.

Now, if this be not extreme madness, to assign a will unto God of doing that which himself knows and orders that it shall never be done, of granting a thing upon a condition which without his help cannot be fulfilled, and which help he purposed not to grant, let all judge. Is this any thing but to delude poor creatures? Is it possible that any good at all should arise to any by such a purpose as this, such a giving of a Redeemer? Is it agreeable to the goodness of God to intend so great a good as is the redemption purchased by Christ, and to pretend that he would have it profitable for them, when he knows that they can no more fulfil the condition which he requires, that it may be by them enjoyed, than Lazarus could of himself come out of the grave? Doth it beseem the wisdom of God, to purpose that which he knows shall never be fulfilled? If a man should promise to give a thousand pounds to a blind man upon condition that he will open his eyes and see, — which he knows well enough he cannot do, — were that promise to be supposed to come from a heart-pitying of his poverty, and not rather from a mind to illude and mock at his misery? If the king should promise to pay a ransom for the captives at Algiers, upon condition that they would conquer their tyrants and come away, — which he knows full well they cannot do, — were this a kingly act? Or, as if a man should pay a price to redeem captives, but not that their chains may be taken away, without which they cannot come out of prison; or promise dead men great rewards upon condition they live again of themselves; — are not these to as much end as the obtaining of salvation for men upon condition that they do believe, without obtaining that condition for them? Were not this the assigning such a will and purpose as this to Jesus Christ: — “I will obtain eternal life to be bestowed on men, and become theirs, by the application of the benefits of my death; but upon this condition, that they do believe. But as I will not reveal my mind and will in this business, nor this condition itself, to innumerable of them, so concerning the rest I know they are no ways able of themselves, — no more than

Lazarus was to rise, or a blind man is to see, — to perform the condition that I do require, and without which none of the good things intended for them can ever become theirs; neither will I procure that condition ever to be fulfilled in them. That is, I do will that that shall be done which I do not only know shall never be done, but that it cannot be done, because I will not do that without which it can never be accomplished?” Now, whether such a will and purpose as this beseem the wisdom and goodness of our Saviour, let the reader judge. In brief; an intention of doing good unto any one upon the performance of such a condition as the intender knows is absolutely above the strength of him of whom it is required, — especially if he know that it can no way be done but by his concurrence, and he is resolved not to yield that assistance which is necessary to the actual accomplishment of it, — is a vain fruitless flourish. That Christ, then, should obtain of his Father eternal redemption, and the Lord should through his Son intend it for them who shall never be made partakers of it, because they cannot perform, and God and Christ have purposed not to bestow, the condition on which alone it is to be made actually theirs, is unworthy of Christ, and unprofitable to them for whom it is obtained; which that any thing that Christ obtained for the sons of men should be unto them, is a hard saying indeed. Again; if God through Christ purpose to save all if they do believe, because he died for all, and this faith be not purchased by Christ, nor are men able of themselves to believe, how comes it to pass that any are saved?

[If it be answered], “God bestows faith on some, not on others,” I reply, Is this distinguishing grace purchased for those some comparatively, in respect of those that are passed by without it? If it be, then did not Christ die equally for all, for he died that some might have faith, not others; yea, in comparison, he cannot be said to die for those other some at all, not dying that they might have faith, without which he knew that all the rest would be unprofitable and fruitless. But is it *not* purchased for them by Christ? Then have those that be saved no more to thank Christ for than those that are damned; which were strange, and contrary to Rev. 1:5, 6, “Unto him that loved us, and washed us from our sins in his own blood,

and hath made us kings and priests unto God and his Father,” etc. For my part, I do conceive that Christ hath obtained salvation for men, not upon condition if they *would* receive it, but so fully and perfectly that certainly they *should* receive it. He purchased *salvation*, to be bestowed on them that do believe; but withal *faith*, that they might believe. Neither can it be objected, that, according to our doctrine, God requires any thing of men that they cannot do, yea, faith to believe in Christ: for, — First, commands do not signify what is God’s intention should be done, but what is our duty to do; which may be made known to us whether we be able to perform it or not: it signifieth no intention or purpose of God. Secondly, for the promises which are proposed together with the command to believe: — *First*, they do not hold out the intent and purpose of God, that Christ should die for us if we do believe; which is absurd, — that the act should be the constituter of its own object, which must be before it, and is presupposed to be before we are desired to believe it: nor, *secondly*, the purpose of God that the death of Christ should be profitable to us if we do believe; which we before confuted: but, *thirdly*, only that faith is the way to salvation which God hath appointed; so that all that do believe shall undoubtedly be saved, these two things, faith and salvation, being inseparably linked together, as shall be declared.

Argument 4. If all mankind be, in and by the eternal purpose of God, distinguished into two sorts and conditions, severally and distinctly described and set forth in the Scripture, and Christ be peculiarly affirmed to die for one of these sorts, and nowhere for them of the other, then did he not die for all; for of the one sort he dies for all and every one, and of the other for no one at all. But, —

First, there is such a discriminating distinguishment among men, by the eternal purpose of God, as those whom he “loves” and those whom he “hates,” Rom. 9:13; whom he “knoweth,” and whom he “knoweth not:” John 10:14, “I know my sheep;” 2 Tim. 2:19, “The Lord knoweth them that are his;” Rom. 8:29, “Whom he did foreknow;” chapter 11:2, “His people which he foreknew;” “I know you not,” Matt. 25:12: so John 13:18, “I speak not of you all; I know whom I have chosen.” Those that are appointed to life and glory, and those that are appointed to and fitted for destruction, —

“elect” and “reprobate;” those that were “ordained to eternal life,” and those who “before were of old ordained to condemnation:” as Eph. 1:4, “He hath chosen us in him;” Acts 13:48, “Ordained to eternal life;” Rom. 8:30, “Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” So, on the other side, 1 Thess. 5:9, “God hath not appointed us to wrath, but to obtain salvation;” Rom. 9:18-21, “He hath mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?” Jude 4, “Ordained to this condemnation;” 2 Pet. 2:12, “Made to be taken and destroyed;” “Sheep and goats,” Matt. 25:32; John 10 passim [here and there]. Those on whom he hath “mercy,” and those whom he “hardeneth,” Rom. 9:18. Those that are his “peculiar people” and “the children of promise,” that are “not of the world,” his “church;” and those that, in opposition to them, are “the world,” “not prayed for,” “not his people:” as Tit. 2:14; Gal. 4:28; John 15:19, 17:9; Col. 1:24; John 11:52; Heb. 2:10, 12, 13. Which distinction of men is everywhere ascribed to the purpose, will, and good pleasure of God: Prov. 16:4, “The Lord hath made all things for himself, even the wicked for the day of evil.” Matt. 11:25, 26, “I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.” Rom. 9:11, 12, “The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger.” Verses 16, 17, “So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” Chapter 8:28-30, “Who are the called according to his purpose. For whom he did foreknow, he also

did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.” So that the first part of the proposition is clear from the Scripture.

Now, Christ is said expressly and punctually to die for them on the one side: for his “people,” Matt. 1:21; his “sheep,” John 10:11, 14; his “church,” Acts 20:28, Eph. 5:25, as distinguished from the world, Rom. 5:8, 9, John 11:51, 52; his “elect,” Rom. 8:32-34; his “children,” Heb. 2:12, 13; — as before more at large. Whence we may surely conclude that Christ died not for all and every one, — to wit, not for those he “never knew,” whom he “hateth,” whom he “hardeneth,” on whom he “will not show mercy,” who “were before of old ordained to condemnation;” in a word, for a reprobate, for the world, for which he would not pray. That which some except, that though Christ be said to die for his “sheep,” for his “elect,” his “chosen,” yet he is not said to die for them only, — that term is nowhere expressed, is of no value; for is it not without any forced interpretation, in common sense, and according to the usual course of speaking, to distinguish men into two such opposite conditions as elect and reprobate, sheep and goats, and then affirm that he died for his elect, [is it not] equivalent to this, he died for his elect only? Is not the sense as clearly restrained as if that restrictive term had been added? Or is that term always added in the Scripture in every indefinite assertion, which yet must of necessity be limited and restrained as if it were expressly added? as where our Saviour saith, “I am the way, the truth, and the life,” John 14:6; — he doth not say that he *only* is so, and yet of necessity it must be so understood. As also in that, Col. 1:19, “It pleased the Father that in him should all fullness dwell;” — he doth not express the limitation “only,” and yet it were no less than blasphemy to suppose a possibility of extending the affirmation to any other. So that this exception, notwithstanding this argument, is, as far as I can see, unanswerable; which also might be farther urged by a more large explication of God’s purpose of election and reprobation, showing how the death of Christ was a means set apart and appointed for the saving of his elect, and not at all undergone and suffered for those

which, in his eternal counsel, he did determine should perish for their sins, and so never be made partakers of the benefits thereof. But of this more must be spoken, if the Lord preserve us, and give assistance for the other part of this controversy, concerning the cause of sending Christ.

Argument 5. That is not to be asserted and affirmed which the Scripture doth not anywhere go before us in; but the Scripture nowhere saith Christ died *for all men*, much less for all and every man (between which two there is a wide difference, as shall be declared): therefore, this is not to be asserted. It is true, Christ is said to give his life “a ransom for all,” but nowhere for all men. And because it is affirmed expressly in other places that he died for *many*, for his *church*, for them that *believe*, for the *children* that God gave him, for *us*, some of all sorts, though not expressly, yet clearly in terms equivalent, Rev. 5:9, 10, it must be clearly proved that where *all* is mentioned, it cannot be taken for all believers, all his elect, his whole church, all the children that God gave him, some of all sorts, before a universal affirmative can be thence concluded. And if men will but consider the particular places, and contain themselves until they have done what is required, we shall be at quiet, I am persuaded, in this business.

### Chapter 3

#### *Containing, two other arguments from the person Christ sustained in this business*

Argument 6. For whom Christ died, he died as a *sponsor*, in their stead, as is apparent, Rom. 5:6-8, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Gal. 3:13, “He was made a curse for us.” 2 Cor. 5:21, “He hath made him to be sin for us.” All which places do plainly signify and hold out a change or commutation [substitution] of persons, one being accepted in the room of the other. Now, if he died as the sponsor or surety of them for whom he died, in their stead, then these two

things at least will follow: — First, that he freed them from that anger, and wrath, and guilt of death, which he underwent for them, that they should in and for him be all reconciled, and be freed from the bondage wherein they are by reason of death; for no other reason in the world can be assigned why Christ should undergo any thing in another's stead, but that that other might be freed from undergoing that which he underwent for him. And all justice requires that so it should be; which also is expressly intimated, when our Saviour is said to be ἕγγυος, “a surety of a better testament,” Heb. 7:22; that is, by being our priest, undergoing the “chastisement of our peace,” and the burden of our “iniquities,” Isa. 53:5, 6. He was “made sin for us, that we might be made the righteousness of God in him,” 2 Cor. 5:21. But now all are not freed from wrath and the guilt of death, and actually reconciled to God, — which is to be justified through an imputation of righteousness, and a non-imputation of iniquities; — for until men come to Christ “the wrath of God abideth on them,” John 3:36; which argueth and intimateth a non-removal of wrath, by reason of not believing. He doth not say, it *comes* on them, as though by Christ's death they were freed from being under a state and condition of wrath, which we are all in by nature, Eph. 2:3; but μένει, “it remaineth,” or abideth: it was never removed. And to them the gospel is a savour of death unto death, — bringing a new death and a sore condemnation, by its being despised, unto that death the guilt whereof they before lay under. Some have, indeed, affirmed that all and every one are redeemed, restored, justified, and made righteous in Christ, and by his death; but truly this is so wretched, I will not say perverting of the Scriptures, which give no colour to any such assertion, but so direct an opposition to them, as I judge it fruitless, and lost labour, to go about to remove such exceptions (More, page 45). Secondly, it follows that Christ made satisfaction for the sins of all and every man, if he died for them; for the reason why he underwent death for us as a surety was, to make satisfaction to God's justice for our sins, so to redeem us to himself, neither can any other be assigned. But Christ hath not satisfied the justice of God for all the sins of all and every man: which may be made evident by divers reasons; for, —

First, for whose sins he made satisfaction to the justice of God, for their sins justice is satisfied, or else his satisfaction was rejected as insufficient, for no other reason can be assigned of such a fruitless attempt; which to aver is blasphemy in the highest degree. But now the justice of God is not satisfied for all the sins of all and every man; which also is no less apparent than the former: for they that must undergo eternal punishment themselves for their sins, that the justice of God may be satisfied for their sins, the justice of God was not satisfied without their own punishment, by the punishment of Christ; for they are not healed by his stripes. But that innumerable souls shall to eternity undergo the punishment due to their own sins, I hope needs, with Christians, no proving. Now, how can the justice of God require satisfaction of them for their sins, if it were before satisfied for them in Christ? To be satisfied, and to require satisfaction that it may be satisfied, are contradictory, and cannot be affirmed of the same in respect of the same; but that the Lord will require of some “the uttermost farthing” is most clear, Matt. 5:26.

Secondly, Christ by undergoing death for us, as our surety, satisfied for no more than he intended so to do. So great a thing as satisfaction for the sins of men could not accidentally happen besides his intention, will, and purpose; especially considering that his intention and good-will, sanctifying himself to be an oblation, was of absolute necessity to make his death an acceptable offering. But now Christ did not intend to satisfy for the sins of all and every man for innumerable souls were in hell, under the punishment and weight of their own sins; from whence there is no redemption before, nor actually then when our Saviour made himself an oblation for sin. Now, shall we suppose that Christ would make himself an offering for their sins whom he knew to be past recovery, and that it was utterly impossible that ever they should have any fruit or benefit by his offering? Shall we think that the blood of the covenant was cast away upon them for whom our Saviour intended no good at all? To intend good to them he could not, without a direct opposition to the eternal decree of his Father, and therein of his own eternal Deity. Did God send his Son, did Christ come to die, for Cain and Pharaoh, damned so many ages



before his suffering? “Credat Apella?” The exception, that Christ died for them, and his death would have been available to them if they had believed and fulfilled the condition required, is, in my judgment, of no force at all; for, — *First*, for the most part they never heard of any such condition. *Secondly*, Christ at his death knew full well that they had not fulfilled the *condition*, and were actually cut off from any possibility ever so to do, so that any intention to do them good by his death must needs be vain and frustrate; which must not be assigned to the Son of God. *Thirdly*, this redemption, *conditionate*, *if they believe*, we shall reject anon.

Neither is that other exception, that Christ might as well satisfy for them that were eternally damned at the time of his suffering (for whom it could not be useful), as for them that were then actually saved (for whom it was not needful), of any more value. For, — *First*, those that were saved were saved upon this ground, that Christ should certainly suffer for them in due time; which suffering of his was as effectual in the purpose and promise as in the execution and accomplishment. It was in the mind of God accounted for them as accomplished, the compact and covenant with Christ about it being surely ratified upon mutual, unchangeable promises, (according to our conception); and so our Saviour was to perform it, and so it was needful for them that were actually saved: but for those that were actually damned, there was no such inducement to it, or ground for it, or issue to be expected out of it. *Secondly*, a simile will clear the whole: — If a man should send word to a place where captives were in prison, that he would pay the price and ransom that was due for their delivery, and to desire the prisoners to come forth, for he that detains them accepts of his word and engagement; when he comes to make payment, according to his promise, if he find some to have gone forth according as was proposed, and others continued obstinate in their dungeon, some hearing of what he had done, others not, and that according to his own appointment, and were now long since dead; doth he, in the payment of his promised ransom, intend it for them that died stubbornly and obstinately in the prison, or only for them who went forth? Doubtless, only for these last. No more can

the passion of Christ be supposed to be a price paid for them that died in the prison of sin and corruption before the payment of his ransom; though it might full well be for them that were delivered by virtue of his engagement for the payment of such a ransom. *Thirdly*, if Christ died in the stead of all men, and made satisfaction for their sins, then he did it for all their sins, or only for some of their sins. If for some only, who then can be saved? If for all, why then are all not saved? They say it is because of their unbelief; they will not believe, and therefore are not saved. That unbelief, is it a sin, or is it not? If it be not, how can it be a cause of damnation? If it be, Christ died for it, or he did not. If he did not, then he died not for all the sins of all men. If he did, why is this an obstacle to their salvation? Is there any new shift to be invented for this? or must we be contented with the old, namely, because they do not believe? that is, Christ did not die for their unbelief, or rather, did not by his death remove their unbelief, because they would not believe, or because they would not themselves remove their unbelief; or he died for their unbelief conditionally, that they were not unbelievers. These do not seem to me to be sober assertions.

Argument 7. For whom Christ died, for them he is a *mediator*: which is apparent; for the oblation or offering of Christ, which he made of himself unto God, in the shedding of his blood, was one of the chiefest acts of his mediation. But he is not a mediator for all and every one; which also is no less evident, because as mediator he is the priest for them for whom he is a mediator. Now, to a priest it belongs, as was declared before, to sacrifice and intercede, to procure good things, and to apply them to those for whom they are procured; as is evident, Heb. 9, and was proved before at large: which, confessedly, Christ doth not for all. Yea, that Christ is not a mediator for every one needs no proof. Experience sufficiently evinceth it, besides innumerable places of Scripture. It is, I confess, replied by some, that Christ is a mediator for some in respect of some acts, and not in respect of others; but truly, this, if I am able to judge, is a dishonest subterfuge, that hath no ground in Scripture, and would make our Saviour a half mediator in respect of some, which is an unsavoury expression. But this argument was

vindicated before.

## Chapter 4

### *Of sanctification, and of the cause of faith, and the procurement thereof by the death of Christ*

Argument 8. Another argument may be taken from the *effect* and *fruit* of the death of Christ unto *sanctification*, which we thus propose: — If the blood of Jesus Christ doth *wash, purge, cleanse*, and *sanctify* them for whom it was shed, or for whom he was a sacrifice, then certainly he died, shed his blood, or was a sacrifice, only for them that in the event are *washed, purged, cleansed*, and *sanctified*; — which that all or every one is not is most apparent, faith being the first principle of the heart's purification, Acts 15:9, and "all men have not faith," 2 Thess. 3:2; it is "of the elect of God," Tit. 1:1. The consequence, I conceive, is undeniable, and not to be avoided with any distinctions. But now we shall make it evident that the blood of Christ is effectual for all those ends of washing, purging, and sanctifying, which we before recounted. And this we shall do; — first, from the *types* of it; and, secondly, by plain *expressions* concerning the thing itself: —

First, for the *type*, that which we shall now consider is the sacrifice of expiation, which the apostle so expressly compareth with the sacrifice and oblation of Christ. Of this he affirmeth, Heb. 9:13, that it legally sanctified them for whom it was a sacrifice. "For," saith he, "the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." Now, that which was done carnally and legally in the type must be spiritually effected in the antitype, — the sacrifice of Christ, typified by that bloody sacrifice of beasts. This the apostle asserteth in the verse following. "How much more," saith he, "shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" If I know any thing, that answer of Arminius and some others to this, — namely, that the sacrifice did sanctify, not as offered but as sprinkled, and the blood of Christ, not in respect of the oblation, but of its application, answereth it, — is weak and unsatisfactory; for it only asserts a division between the

*oblation* and *application* of the blood of Christ, which, though we allow to be distinguished, yet such a division we are now disproving. And to weaken our argument, the same division which we disprove is proposed; which, if any, is an easy, facile way of answering. We grant that the blood of Christ sanctifieth in respect of the application of the good things procured by it, but withal prove that it is so applied to all for whom it was an oblation; and that because it is said to sanctify and purge, and must answer the type, which did sanctify to the purifying of the flesh.

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

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

The same apostle also tells us, 2 Cor. 1:20, that “all the promises of God are in him yea, and in him Amen, unto the glory of God by us.” “Yea, and Amen,” — confirmed, ratified, unchangeably

established, and irrevocably made over to us. Now, this was done “in him,” — that is, in his death and blood-shedding, for the confirmation of the testament, whereof these promises are the conveyance of the legacies to us, — confirmed by the “death of him, the testator,” Heb. 9:16: for he was “the surety of this better testament,” chapter 7:22; which testament or “covenant he confirmed with many,” by his being “cut off” for them, Dan. 9:26, 27. Now, what are the promises that are thus confirmed unto us, and established by the blood of Christ? The sum of them you have, Jer. 31:33, 34; whence they are repeated by the apostle, Heb. 8:10-12, to set out the nature of that covenant which was ratified in the blood of Jesus, in which you have a summary description of all that free grace towards us, both in sanctification, verses 10, 11, and in justification, verse 12. Amongst these promises, also, is that most famous one of circumcising our hearts, and of giving new hearts and spirits unto us: as Deut. 30:6; Ezek. 36:26. So that our whole sanctification, holiness, with justification and reconciliation unto God, is procured by, and established unto us with, unchangeable promises in the death and blood-shedding of Christ, “the heavenly or spiritual things” being purified with that sacrifice of his, Heb. 9:23; “For we have redemption through his blood, even the forgiveness of sins,” Col. 1:14; “By death he destroyed him that had the power of death, that is, the devil,” that he might “deliver them who, through fear of death, were all their lifetime subject to bondage,” Heb. 2:14, 15.

Do but take notice of those two most clear places, Tit. 2:14, Eph. 5:25, 26: in both which our cleansing and sanctification is assigned to be the end and intendment of Christ the worker; and therefore the certain effect of his death and oblation, which was the work, as was before proved. And I shall add but one place more to prove that which I am sorry that I need produce any one to do, — to wit, that the blood of Christ purgeth us from all our sin, and it is, 1 Cor. 1:30, “Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” Of which, because it is clear enough, I need not spend time to prove that he was thus made unto us of God, inasmuch as he set him forth to be “a propitiation through faith in his blood;” as Rom. 3:25. So that our

sanctification, with all other effects of free grace, are the immediate procurement of the death of Christ. And of the things that have been spoken this is the sum: — Sanctification and holiness is the certain fruit and effect of the death of Christ in all them for whom he died; but all and every one are not partakers of this sanctification, this purging, cleansing, and working of holiness: therefore, Christ died not for all and every one, “quod erat demonstrandum.”

It is altogether in vain to except, as some do, that the death of Christ is not the sole cause of these things, for they are not actually wrought in any without the intervention of the Spirit’s working in them, and faith apprehending the death of Christ: for, — First, though many total causes of the same kind cannot concur to the producing of the same effect, yet several causes of several kinds may concur to one effect, and be the sole causes in that kind wherein they are causes. The Spirit of God is the cause of sanctification and holiness; but what kind of cause, I pray? Even such an one as is immediately and really efficient of the effect. Faith is the cause of pardon of sin; but what cause? in what kind? Why merely as an instrument, apprehending the righteousness of Christ. Now, do these causes, whereof one is efficient, the other instrumental, both natural and real, hinder that the blood of Christ may not only concur, but also be the sole cause, moral and meritorious, of these things? Doubtless, they do not. Nay, they do suppose it so to be, or else they would in this work be neither instruments nor efficient, that being the sole foundation of the Spirit’s operation and efficiency, and the sole cause of faith’s being and existence. A man is detained captive by his enemy, and one goes to him that detains him, and pays a ransom for his delivery; who thereupon grants a warrant to the keepers of the prison that they shall knock off his shackles, take away his rags, let him have new clothes, according to the agreement, saying, “Deliver him, for I have found a ransom.” Because the jailer knocks off his shackles, and the warrant of the judge is brought for his discharge, shall he or we say that the price and ransom which was paid was not the cause, yes, the sole cause of his delivery? Considering that none of these latter had been, had not the ransom been paid, they are no less the

effect of that ransom than his own delivery. In our delivery from the bondage of sin, it is true, there are other things, in other kinds, which do concur besides the death of Christ, as the operation of the Spirit and the grace of God; but these being in one kind, and that in another, these also being no less the fruit and effect of the death of Christ than our deliverance wrought by them, it is most apparent that that is the only main cause of the whole. Secondly, to take off utterly this exception, with all of the like kind, we affirm that faith itself is a proper immediate fruit and procurement of the death of Christ in all them for whom he died; which (because, if it be true, it utterly overthrows the general ransom, or universal redemption; and if it be not true, I will very willingly lay down this whole controversy, and be very indifferent which way it be determined, for go it which way it will, free-will must be established), I will prove apart by itself in the next argument.

Argument 9. Before I come to press the argument intended, I must premise some few things; as, —

1. Whatever is freely bestowed upon us, in and through Christ, that is all wholly the procurement and merit of the death of Christ. Nothing is bestowed through him on those that are his which he hath not purchased; the price whereby he made his purchase being his own blood, 1 Pet. 1:18, 19; for the covenant between his Father and him, of making out all spiritual blessings to them that were given unto him, was expressly founded on this condition, “That he should make his soul an offering for sin,” Isa. 53:10.

2. That confessedly, on all sides, faith is, in men of understanding, of such absolute indispensable necessity unto salvation, — there being no sacrifice to be admitted for the want of it under the new covenant, — that, whatever God hath done in his love, sending his Son, and whatever Christ hath done or doth, in his oblation and intercession for all or some, without this in us, is, in regard of the event, of no value, worth, or profit unto us, but serveth only to increase and aggravate condemnation; for, whatsoever is accomplished besides, that is most certainly true, “He that believeth not shall be damned,” Mark 16:16. (So that if there is in ourselves a power of believing, and the act of it do proceed from that power, and is our own also, then certainly and undeniably it is

in our power to make the love of God and death of Christ effectual towards us or not, and that by believing we actually do the one by an act of our own; which is so evident that the most ingenious and perspicacious [discerning] of our adversaries have in terms confessed it, as I have declared elsewhere) [Display of Arminianism]. Such being, then, the absolute necessity of faith, it seems to me that the cause of that must needs be the prime and principal cause of salvation, as being the cause of that without which the whole would not be, and by which the whole is, and is effectual.

3. I shall give those that to us in this are contrary-minded their choice and option, so that they will answer directly, categorically, and without uncouth, insignificant, cloudy distinctions, whether our Saviour, by his death and intercession (which we proved to be conjoined), did merit or procure faith for us, or no? or, which is all one, whether faith be a fruit and effect of the death of Christ, or no? And according to their answer I will proceed.

First, if they answer affirmatively, that it is, or that Christ did procure it by his death (provided always that they do not wilfully equivocate, and when I speak of faith as it is a grace in a particular person, taking it subjectively, they understand faith as it is the doctrine of faith, or the way of salvation declared in the gospel, taking it objectively, which is another thing, and beside the present question; although, by the way, I must tell them that we deny the granting of that new way of salvation, in bringing life and immortality to light by the gospel in Christ, to be procured for us by Christ, himself being the chiefest part of this way, yea, the way itself: and that he should himself be procured by his own death and oblation is a very strange, contradictory assertion, beseeching them who have used it (More, page 35). It is true, indeed, a full and plenary carrying of his elect to life and glory by that way we ascribe to him, and maintain it against all; but the granting of that way was of the same free grace and unprocured love which was also the cause of granting himself unto us, Gen. 3:15); — if, I say, they answer thus affirmatively, then I demand whether Christ procured faith for all for whom he died absolutely, or upon some condition on their part to be fulfilled? If *absolutely*, then surely, if



he died for all, they must all absolutely believe; for that which is absolutely procured for any is absolutely his, no doubt. He that hath absolutely procured an inheritance, by what means soever, who can hinder, that it should not be his? But this is contrary to that of the apostle, "All men have not faith," 2 Thess. 3:2; and, "Faith is of the elect of God," Tit. 1:1. If they say that he procured it for them, that is, to be bestowed on them *conditionally*, I desire that they would answer *bona fide*, and roundly, in terms without equivocation or blind distinctions, assign that condition, that we may know what it is, seeing it is a thing of so infinite concernment to all our souls. Let me know this condition which ye will maintain, and *en herbam amici!* ["I own myself conquered," Facciolati] the cause is yours. Is it, as some say, if they do not resist the grace of God? Now, what is it not to resist the grace of God? is it not to obey it? And what is it to obey the grace of God? is it not to believe? So the condition of faith is faith itself. *Christ procured that they should believe, upon condition that they do believe!* Are these things so? But they can assign a condition, on our part required, of faith, that is not faith itself. Can they do it? Let us hear it, then, and we will renew our inquiry concerning that condition, whether it be procured by Christ or no. If not, then is the cause of faith still resolved into ourselves; Christ is not the author and finisher of it. If it be then are we just where we were before, and must follow with our queries whether that condition was procured absolutely or upon condition. *Depinge ubi sistam.*

But, secondly, if they will answer negatively, as, agreeably to their own principles, they ought to do, and deny that faith is procured by the death of Christ, then, —

1. They must maintain that it is an act of our own wills, so our own as not to be wrought in us by grace; and that it is wholly situated in our power to perform that spiritual act, nothing being bestowed upon us by free grace, in and through Christ (as was before declared), but what by him, in his death and oblation, was procured: which is contrary, — (1). To express Scripture in exceeding many places, which I shall not recount: (2). To the very nature of the being of the new covenant, which doth not prescribe and require the condition of it, but effectually work it in all the

covenantees, Jer. 31:33, 34; Ezek. 36:26; Heb. 8:10, 11: (3). To the advancement of the free grace of God, in setting up the power of free-will, in the state of corrupted nature, to the slighting and undervaluing thereof. (4). To the received doctrine of our natural depravedness and disability to any thing that is good; yea, by evident unstrained consequence, overthrowing that fundamental article of original sin: yea, (5). To right reason, which will never grant that the natural faculty is able of itself, without some spiritual elevation, to produce an act purely spiritual; as 1 Cor. 2:14.

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

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

1. The death of Jesus Christ purchased holiness and sanctification for us, as was at large proved, Argument 8; but faith, as it is a grace of the Spirit inherent in us, is formally a part of our sanctification and holiness: therefore he procured faith for us. The assumption is most certain, and not denied; the proposition was sufficiently confirmed in the foregoing argument; and I see not what may be excepted against the truth of the whole. If any shall except, and say that Christ might procure for us some part of holiness (for we speak of parts, and not of degrees and measure), but not all, as the

sanctification of hope, love, meekness, and the like, I ask, — first, what warrant have we for any such distinction between the graces of the Spirit, that some of them should be of the purchasing of Christ, others of our own store? secondly, whether we are more prone of ourselves to believe, and more able, than to love and hope? and where may we have a ground for that?

2. All the fruits of election are purchased for us by Jesus Christ; for “we are chosen in him,” Eph. 1:4, as the only cause and fountain of all those good things which the Lord chooseth us to, for the praise of his glorious grace, that in all things he might have the pre-eminence. I hope I need not be solicitous about the proving of this, that the Lord Jesus is the only way and means by and for whom the Lord will certainly and actually collate upon his elect all the fruits and effects or intendments of that love whereby he chose them. But now faith is a fruit, a principal fruit, of our election; for saith the apostle, “We are chosen in him before the foundation of the world, that we should be holy,” Eph. 1:4, — of which holiness, faith, purifying the heart, is a principal share. “Moreover, whom he did predestinate, them he also called,” Rom. 8:30; that is, with that calling which is according to his purpose, effectually working faith in them by the mighty operation of his Spirit, “according to the exceeding greatness of his power,” Eph. 1:19. And so they “believe” (God making them differ from others, 1 Cor. 4:7, in the enjoyment of the means) “who are ordained to eternal life,” Acts 13:48. Their being ordained to eternal life was the fountain from whence their faith did flow; and so “the election hath obtained, and the rest were blinded,” Rom. 11:7.

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

the good things of the new covenant is apparent from the description thereof, Jer. 31:33, 34; Heb. 8:10-12; Ezek. 36:25-27, with divers other places, as might clearly be manifested if we affected copiousness in *causa facili*.

4. That without which it is utterly impossible that we should be saved must of necessity be procured by him by whom we are fully and effectually saved. Let them that can, declare how he can be said to procure salvation fully and effectually for us, and not be the author and purchaser of that (for he is the author of our salvation by the way of purchase) without which it is utterly impossible we should attain salvation. Now, without faith it is utterly impossible that ever any should attain salvation, Heb. 11:6, Mark 16:16; but Jesus Christ, according to his name, doth perfectly save us, Matt. 1:21, procuring for us “eternal redemption,” Heb. 9:12, being, “able to save to the uttermost them that come unto God by him,” chapter 7:25: and therefore must faith also be within the compass of those things that are procured by him.

5. The Scripture is clear, in express terms, and such as are so equivalent that they are not liable to any evasion; as Phil. 1:29, “It is given unto us, ὑπὲρ Χριστοῦ, on the behalf of Christ, for Christ’s sake, to believe on him.” Faith, or belief, is the gift, and Christ the procurer of it: “God hath blessed us with all spiritual blessings in him in heavenly places,” Eph. 1:3. If faith be a spiritual blessing, it is bestowed on us “in him,” and so also for his sake; if it be not, it is not worth contending about in this sense and way: so that, let others look which way they will, I desire to look unto Jesus as the “author and finisher of our faith,” Heb. 12:2. Divers other reasons, arguments, and places of Scripture might be added for the confirmation of this truth; but I hope I have said enough, and do not desire to say all. The sum of the whole reason may be reduced to this head, — namely, if the fruit and effect procured and wrought by the death of Christ absolutely, not depending on any condition in man to be fulfilled, be not common to all, then did not Christ die for all; but the supposal is true, as is evident in the grace of faith, which being procured by the death of Christ, to be absolutely bestowed on them for whom he died, is not common to all: therefore, our Saviour did not die for all.

Argument 10. We argue from the type to the antitype, or the thing signified by it; which will evidently restrain the oblation of Christ to God's elect. The people of Israel were certainly, in all remarkable things that happened unto them, typical of the church of God; as the apostle at large [declares], 1 Cor. 10:11. Especially, their institutions and ordinances were all representative of the spiritual things of the gospel; their priests, altar, sacrifices, were but all shadows of the good things to come in Jesus Christ; their Canaan was a type of heaven, Heb. 4:3, 9; as also Jerusalem or Sion, Gal. 4:26, Heb. 12:22. The whole people itself was a type of God's church, his elect, his chosen and called people: whence as they were called a "holy people, a royal priesthood;" so also, in allusion to them, are believers, 1 Pet. 2:5, 9. Yea, God's people are in innumerable places called his "Israel," as it is farther expounded, Heb. 8:8. A true Israelite is as much as a true believer, John 1:47; and he is a Jew who is so in the hidden man of the heart. I hope it need not be proved that that people, as delivered from bondage, preserved, taken nigh unto God, brought into Canaan, was typical of God's spiritual church, of elect believers. Whence we thus argue: — Those only are really and spiritually redeemed by Jesus Christ who were designed, signified, typified by the people of Israel in their carnal, typical redemption (for no reason in the world can be rendered why some should be typed out in the same condition, partakers of the same good, and not others); but by the people of the Jews, in their deliverance from Egypt, bringing into Canaan, with all their ordinances and institutions, only the elect, the church of God, was typed out, as was before proved. And, in truth, it is the most senseless thing in the world, to imagine that the Jews were under a type to all the whole world, or indeed to any but God's chosen ones, as is proved at large, Heb. 9, 10. Were the Jews and their ordinances types to the seven nations whom they destroyed and supplanted in Canaan? were they so to Egyptians, infidels, and haters of God and his Christ? We conclude, then, assuredly, from that just proportion that ought to be observed between the types and the things typified, that only the elect of God, his church and chosen ones, are redeemed by Jesus Christ.

## Chapter 5

### *Being a continuance of arguments from the nature and description of the thing in hand; and first, of redemption*

Argument 11. That doctrine which will not by any means suit with nor be made conformable to the thing signified by it, and the expression, literal and deductive, whereby in Scripture it is held out unto us, but implies evident contradictions unto them, cannot possibly be sound and sincere, as is the milk of the word. But now such is this persuasion of universal redemption; it can never be suited nor fitted to the thing itself, or redemption, nor to those expressions whereby in the Scripture it is held out unto us. Universal redemption, and yet many to die in captivity, is a contradiction irreconcilable in itself.

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

Begin we with the word redemption itself, which we will consider, name and thing. Redemption, which in the Scripture is λύτρωσις sometimes, but most frequently ἀπολύτρωσις, is the delivery of any one from captivity and misery by the intervention λύτρου, of a price or ransom. That this ransom, or price of our deliverance, was the blood of Christ is evident; he calls it λύτρον, Matt. 20:28; and [it is called] ἀντίλυτρον, 1 Tim. 2:6, — that is, the price of such a redemption, that which was received as a valuable consideration for our dismissal. Now, that which is aimed at in the payment of this price is, the deliverance of those from the evil wherewith they were oppressed for whom the price is paid; it being in this spiritual redemption as it is in corporal and civil, only with

the alteration of some circumstances, as the nature of the thing enforceth. This the Holy Spirit manifesteth by comparing the “blood of Christ” in this work of redemption with “silver and gold,” and such other things as are the intervening ransom in civil redemption, 1 Pet. 1:18, 19. The evil wherewith we were oppressed was the punishment which we had deserved; — that is, the satisfaction required when the debt is sin; which also we are, by the payment of this price, delivered from; so Gal. 3:13: for we are “justified freely by his grace, through the redemption that is in Christ Jesus,” Rom. 3:24; “in whom we have redemption through his blood, the forgiveness of sins,” Eph. 1:7; Col. 1:14. Free justification from the guilt, and pardon of sin, in the deliverance from the punishment due unto it, is the effect of the redemption procured by the payment of the price we before mentioned: as if a man should have his friend in bondage, and he should go and lay out his estate to pay the price of his freedom that is set upon his head by him that detains him, and so set him at liberty. Only, as was before intimated, this spiritual redemption hath some supereminent things in it, that are not to be found in other deliverances; as, —

First, he that receives the ransom doth also give it. Christ is a propitiation to appease and atone the Lord, but the Lord himself set him forth so to be, Rom. 3:24, 25; whence he himself is often said to redeem us. His love is the cause of the price in respect of its procurement, and his justice accepts of the price in respect of its merit; for Christ “came down from heaven to do the will of him that sent him,” John 6:38; Heb. 10:9, 10. It is otherwise in the redemption amongst men, where he that receives the ransom hath no hand in the providing of it.

Secondly, the captive or prisoner is not so much freed from his power who detains him as brought into his favour. When a captive amongst men is redeemed, by the payment of a ransom, he is instantly to be set free from the power and authority of him that did detain him; but in this spiritual redemption, upon the payment of the ransom for us, which is the blood of Jesus, we are not removed from God, but are “brought nigh” unto him, Eph. 2:13, — not delivered from his power, but restored to his favour, — our misery

being a punishment by the way of banishment as well as thralldom.

Thirdly, as the judge was to be satisfied, so the jailer was to be conquered; God, the judge, giving him leave to fight for his dominion, which was wrongfully usurped, though that whereby he had it was by the Lord justly inflicted, and his thralldom by us rightly deserved, Heb. 2:14; Col. 2:15. And he lost his power, as strong as he was, for striving to grasp more than he could hold; for the foundation of his kingdom being sin, assaulting Christ who did no sin, he lost his power over them that Christ came to redeem, having no part in him. So was the strong man bound, and his house spoiled.

In these and some few other circumstances is our spiritual redemption diversified from civil; but for the main it answers the word in the propriety thereof, according to the use that it hath amongst men. Now, there is a twofold way whereby this is in the Scripture expressed: for sometimes our Saviour is said to die for our redemption, and sometimes for the redemption of our transgressions; both tending to the same purpose, — yea, both expressions, as I conceive, signify the same thing. Of the latter you have an example, Heb. 9:15. He died εἰς ἀπολύτρωσιν παραβάσεων which, say some, is a metonymy [substitution], transgressions being put for transgressors; others, that it is a proper expression for the paying of a price whereby we may be delivered from the evil of our transgressions. The other expression you have, Eph. 1:7, and in divers other places, where the words λύτρον and ἀπολύτρωσις do concur; as also Matt. 20:28, and Mark 10:45. Now, these words, especially that of ἀντίλυτρον, 1 Tim. 2:6, do always denote, by the not-to-be-wrested, genuine signification of them, the payment of a price, or an equal compensation, in lieu of something to be done or grant made by him to whom that price is paid. Having given these few notions concerning redemption in general, let us now see how applicable it is unto general redemption.

*Redemption* is the freeing of a man from misery by the intervention of a ransom, as appeareth. Now, when a ransom is paid for the liberty of a prisoner, is it not all the justice in the world that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a



man's deliverance from bondage to him that detains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? that a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoner intralled! Doubtless, "*universal*" and "*redemption,*" where the greatest part of men perish, are as irreconcilable as "*Roman*" and "*Catholic.*" If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereunto they were intralled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, wherein they were inwrapped, by the price of his blood, it cannot possibly be conceived to be universal unless all be saved: so that the opinion of the Universalists is unsuitable to redemption.

## Chapter 6

### *Of the nature of reconciliation, and the argument taken from thence*

Argument 12. Another thing ascribed to the death of Christ, and, by the consent of all, extending itself unto all for whom he died, is reconciliation. This in the Scripture is clearly proposed under a double notion; first, of God to us; secondly, of us to God; — both usually ascribed to the death and blood-shedding of Jesus Christ: for those who were "enemies he reconciled in the body of his flesh through death," Col. 1:21, 22. And, doubtless these things do exactly answer one another. All those to whom he hath reconciled God, he doth also reconcile unto God: for unless both be effected, it cannot be said to be a perfect reconciliation; for how can it be, if peace be made only on the one side? Yea, it is utterly impossible that a division of these two can be rationally apprehended: for if

God be reconciled, not man, why doth not he reconcile him, seeing it is confessedly in his power; and if man should be reconciled, not God, how can he be ready to receive all that come unto him? Now, that God and all and every one in the world are actually reconciled, and made at peace in Jesus Christ, I hope will not be affirmed. But to clear this, we must a little consider the nature of *reconciliation* as it is proposed to us in the gospel; unto which, also, some light may be given from the nature of the thing itself, and the use of the word in civil things.

*Reconciliation* is the renewing of friendship between parties before at variance, both parties being properly said to be reconciled, even both he that offendeth and he that was offended. God and man were set at distance, at enmity and variance, by sin. Man was the party offending, God offended, and the alienation was mutual, on either side; — but yet with this difference, that man was alienated in respect of affections, the ground and cause of anger and enmity; God in respect of the effects and issue of anger and enmity. The word in the New Testament is καταλλαγή, and the verb καταλλάσσω, *reconciliation, to reconcile*; both from ἀλλάττω, *to change*, or to turn from one thing, one mind, to another: whence the first native signification of those words is *permutatio* [permutation] and *permutare* [barter], (so *Aristotle Eth. 3*, Τὸν βίον πρὸς μικρὰ κέρδη — καταλλάττονται, [Aristotle is speaking of soldiers who “barter their life for small gains”]) because most commonly those that are reconciled are changed in respect of their affections, always in respect of the distance and variance, and in respect of the effects; thence it signifieth reconciliation, and to reconcile. And the word may not be affirmed of any business, or of any men, until both parties are actually reconciled, and all differences removed in respect of any former grudge and ill-will. If one be well pleased with the other, and that other continue ἀκατάλακτος, unappeased and implacable, there is no reconciliation. When our Saviour gives that command, that he that brought his gift to the altar, and there remembered that his brother had aught against him, — was offended with him for any cause, — he should go and be reconciled to him, [he] fully intendeth a mutual returning of minds one to another, especially respecting, the appeasing and atoning of him

that was offended. Neither are these words used among men in any other sense, but always denote, even in common speech, a full reintegration [restoration] of friendship between dissenting parties, with reference most times to some compensation made to the offended party. The reconciling of the one party and the other may be distinguished, but both are required to make up an entire reconciliation.

As, then, the folly of Socinus and his sectaries is remarkable, who would have the reconciliation mentioned in the Scripture to be nothing but our conversion to God, without the appeasing of his anger and turning away his wrath from us, — which is a reconciliation hopping on one leg, — so that distinction of some between the reconciliation of God to man, making that to be universal towards all, and the reconciliation of man to God, making that to be only of a small number of those to whom God is reconciled, is a no less monstrous figment. Mutual alienation must have mutual reconciliation, seeing they are *correlat* [corresponding characteristics]. The state between God and man, before the reconciliation made by Christ, was a state of enmity. Man was at enmity with God; we were his “enemies,” Col. 1:21; Rom. 5:10; hating him and opposing ourselves to him, in the highest rebellion, to the utmost of our power. God also was thus far an enemy to us, that his “wrath” was on us, Eph. 2:3; which remaineth on us until we do believe, John 3:36. To make perfect reconciliation (which Christ is said in many places to do), it is required, first, that the wrath of God be turned away, his anger removed, and all the effects of enmity on his part towards us; secondly, that we be turned away from our opposition to him, and brought into voluntary obedience. Until both these be effected, reconciliation is not perfected. Now, both these are in the Scripture assigned to our Saviour, as the effects of his death and sacrifice.

1. He turned away the wrath of God from us, and so appeased him towards us; that was the reconciling of God by his death: for “when we were enemies, we were reconciled to God by the death of his Son,” Rom. 5:10. That here is meant the reconciling of God, as that part of reconciliation which consisteth in turning away his wrath from us, is most apparent, it being that whereby God chiefly

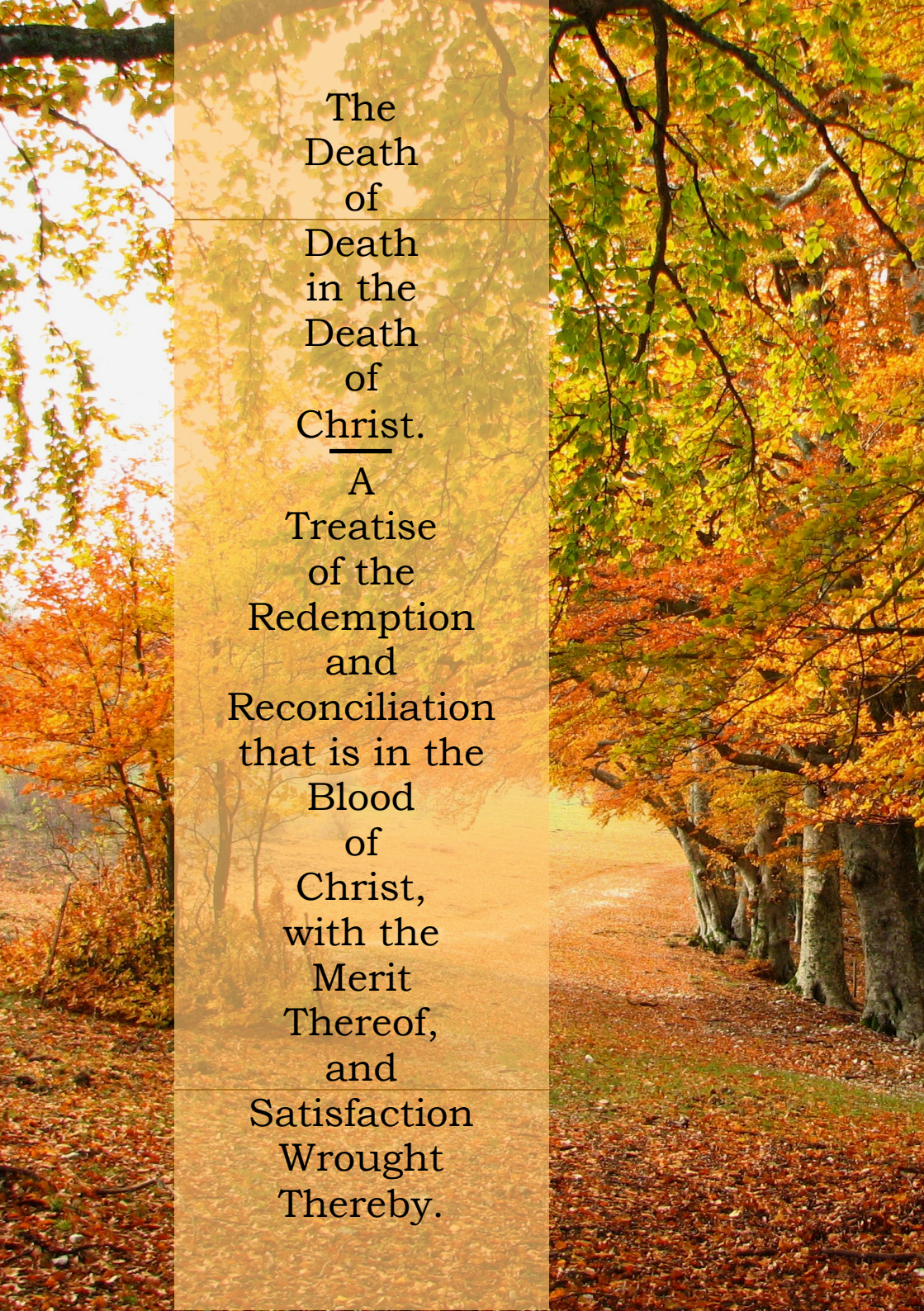
commendeth his love to us, which certainly is in the forgiveness of sin, by the aversion of his anger due to it; as also being opposed to our being saved from the wrath to come, in the latter end of the verse, which compriseth our conversion and whole reconciliation to God. Besides, verse 11, we are said to receive τὴν καταλλαγὴν, this “reconciliation” (which, I know not by what means, we have translated “atonement”); which cannot be meant of our reconciliation to God, or conversion, which we cannot properly be said to accept or receive, but of him to us, which we receive when it is apprehended by faith.

2. He turneth us away from our enmity towards God, redeeming and reconciling us to God by “the blood of his cross,” Col. 1:20; — to wit, then meritoriously, satisfactorily, by the way of acquisition and purchase; accomplishing it in due time actually and efficiently by his Spirit. Both these ye have jointly mentioned, 2 Cor. 5:18-20; where we may see, first, God being reconciled to us in Christ, which consisteth in a non-imputation of iniquities, and is the subject-matter of the ministry, verses 18, 19; secondly, the reconciling of us to God, by accepting the pardon of our sins, which is the end of the ministry, verse 20; — as the same is also at large declared, Eph. 2:13-15. The actual, then, and effectual accomplishment of both these, “simul et semel,” in respect of procurement, by continuance, and in process of time, in the ordinances of the gospel, in respect of final accomplishment on the part of men, do make up that reconciliation which is the effect of the death of Christ; for so it is in many places assigned to be: “We are reconciled to God by the death of his Son,” Rom. 5:10; “And you, that were sometime alienated, hath he reconciled in the body of his flesh through death,” Col. 1:21, 22: which is in sundry places so evident in the Scripture, that none can possibly deny reconciliation to be the immediate effect and product of the death of Christ.

Now, how this reconciliation can possibly be reconciled with universal redemption, I am no way able to discern; for if reconciliation be the proper effect of the death of Christ, as is confessed by all, then if he died for all, I ask how cometh it to pass, — First, that God is not reconciled to all? as he is not, for his wrath

abideth on some, John 3:36, and reconciliation is the aversion of wrath. Secondly, that all are not reconciled to God? as they are not, for “by nature all are the children of wrath,” Eph. 2:3; and some all their lives do nothing but “treasure up wrath against the day of wrath,” Rom. 2:5. Thirdly, how, then, can it be that reconciliation should be wrought between God and all men, and yet neither God reconciled to all nor all reconciled to God? Fourthly, if God be reconciled to all, when doth he begin to be unreconciled towards them that perish? by what alteration is it? in his will or nature? Fifthly, if all be reconciled by the death of Christ, when do they begin to be unreconciled who perish, being born children of wrath? Sixthly, seeing that reconciliation on the part of God consists in the turning away of his wrath and not imputing of iniquity, 2 Cor. 5:18, 19, which is justification, rendering us blessed, Rom. 4:6-8, why, if God be reconciled to all, are not all justified and made blessed through a non-imputation of their sin? They who have found out a redemption where none are redeemed, and a where none are reconciled, can easily answer these and such other questions; which to do I leave them to their leisure, and in the meantime conclude this part of our argument. That reconciliation which is the renewing of lost friendship, the slaying of enmity, the making up of peace, the appeasing of God, and turning away of his wrath, attended with a non-imputation of iniquities; and, on our part, conversion to God by faith and repentance; — this, I say, being that reconciliation which is the effect of the death and blood of Christ, it cannot be asserted in reference to any, nor Christ said to die for any other, but only those concerning whom all the properties of it, and acts wherein it doth consist, may be truly affirmed; which, whether they may be of all men or not, let all men judge.

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