

MYSTERIES

UNVAILED

WHEREIN

**The Doctrine of Redemption by
Jesus Christ, flowing from the glorious
Grace, and everlasting Love of God,
The very fountain of Life and
Salvation unto lost Sins,
Is handled.**

**The most usual Scriptures explained, and
Reasons answered, which are urged for the universality of the
death of Christ for all Persons.**

**Wherein the unsoundness of this opinion, together with divers other
conclusions, as depending upon it, are discovered,
and the Truth Unvailed,**

By Robert Garner

1 C o r. 2. 13.

*Which things also we speaks, not in the words which mans Wisdom teaches,
But which the holy Spirit teaches, com-
paring spiritual things with spiritual.*

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**To the Churches of God
In London and else-
Where in all places with the
Bishops and Deacons.**

B R E T H E N

Considering with my self the usefulness of this little Treatise (through the Blessing of God) as also the seasonableness thereof at this time, when so many doubting and wavering in their Judgment, concerning the Doctrine of redemption, I cannot by commend it unto your serious perusal, and the rather because, you are able to judge of the hope of this work for the Benefit not only of the Churches, but also of all the people of God, who shall read the same. *The Doctrine of Redemption by Jesus Christ flowing from the glorious grace and everlasting love of God to Mankind*, is handled herein plainly, and spiritually: Also the most usual Scriptures (which are alleged by *Master Den. Thomas Moore, Thomas Lamb*, and others to prove the Universality of the Death of Christ, extended to all persons) are explanted, and freed from the corrupt sense, and unsound interpretations, which are put upon them: And the most weighty Reasons urged by them in defense of that their opinion are fully and clearly answered. Moreover there are divers Mysteries concerning our Redemption by Jesus Christ Unveiled in this small Treatise, in the diligent reading whereof, you will not only understand the knowledge, which God hath given his faithful servant and our beloved Brother in the Ministry of Christ, But shall (I hope) be made partakers (through Grace) of the same to the Glory of God, and your own Establishment in this present Truth, which is the desire of him, who is

*☞ Your Brother in the Faith and
Fellowship of the Gospel, and
Companion in Tribulation.*

HANSERD KNOLLYS

The Preface

This ensuing unveiling Treatise, may by the providence of God, fall into the hands of men of differing judgments. Some, who are clearly instructed in the knowledge of the Nature, end, and power of that Redemption wrought by Jesus Christ crucified, and risen from the dead: Who see no spiritual ground or reason, leading them to receive that opinion of Christ's dying for, or redeeming all persons, as held forth by many.

Who are a second sort of Readers, directly contrary to the former in this point.

A third sort there are, who are wavering in their judgment, and stand in doubt concerning these things.

For further establishment of the first, who already embrace the truth: The instruction of the second, who in this point are contrary minded; although many of them are faithful, and godly; The satisfaction and settlement of the third: (if the Lord so please) I have willingly made public the ensuing Treatise.

Having confidence (through the Lord) that it will be of use and benefit to those who are sober minded, seeking the truth in the love of it.

*I desire such to accept of the pore, but upright endeavors of
☞ Their faithful friend*

ROBERT GARNER

**MYSTERIES
UNVAILED
CONCERNING
REDEMPTION
By JESUS CHRIST**

Those who desire and endeavor to maintain that JESUS CHRIST died for *All Persons*, and hath redeemed and reconciled *All persons*: They usually propound a certain distinction, as the ground of what they pretend to prove.

Which Distinction of theirs pointed at a two-fold Redemption.

The *First*, (say they) is a Redemption, Reconciliation and Salvation wrought by Jesus Christ *in his own body, with God for men*.

The *Second* they call a reconciling of *Man to God*.

Which distinction of theirs, in their sense, will appear to be weak from a twofold consideration.

First, in that the Scripture warrants no such distinction in their sense. Mr. *Denne*, when he begins to treat of the reconciliation of God to Man, he confesses in his fifth page of that Treatise, that it is improperly spoken of him that was never an enemy, Neither indeed do I find this distinction to be agreeable either to the Doctrine of Languages of the Scripture.

Secondly, in that these things are propounded by them rather in way of Separation than Distinction. For (say they) CHRIST hath wrought Redemption and Salvation for *All Persons*, (*before God*) but he hath not wrought Redemption

and Salvation for *All Persons in themselves*. And this they divide CHRIST and his Redemption.

Now, in searching of the Scripture, we shall find, that when mention is made of Redemption, Reconciliation, and Salvation, as concerning persons *redeemed*; we are to understand it to be spoken of those who are reconciled unto God, or made partakers of Redemption, Reconciliation, Justification, and Salvation, in themselves, before God, by JESUS CHRIST. So we are to understand these Scriptures following, *Galat. 3. 13. 1 Pet. 1. 18. Revel. 5. 9. Ephes. 1. 7. Coloss. 1. 14. Romans 3. 25. Hebrews 2.17. Ephesians 2. 16. Compared with 13, 14, and 15 verses. Col. 1.21.*

And it will not be impertinent to the thing in hand, if we further consider, That when mention is made of Reconciliation, Propitiation, or atonement made, or to be made for any persons under the Law, we must understand it to be spoken of such an Atonement or Reconciliation, as was wrought for them, and they were legally partakers of in themselves, before God, by means of those Sacrifices offered for them, which were a Figure of Jesus Christ. To this purpose consider these Scriptures following, *Levit. 1. 4. And 4. 20. 26, 31,35. And 6. 7. And 12. 7.8. and 16.33. and 23.27. 28. Numbers 8.19 and 25. 13. 2 Chron. 29. 24. Nehem. 10.33.*

And truly (as answering those Figures) when so ever we read of reconciliation, Propitiation, or Atonement made for any persons by Jesus Christ; we are to understand it to be spoken of such a Reconciliation or Atonement, as was obtained for them, and they were partakers of in themselves, before God, by means of that *One Sacrifice Jesus Christ*, which he himself *Once* offered, to bring them into a glorious estate of perfection, and to uphold and preserve them in the same for ever. This is most clear from what is written, *Heb. 10. 10. And 14. Verses compared together.* And hitherto is agreeable that in *Rom 5. 10. 11. When we were enemies, we were reconciled to God by the death of his Son. And, we joy in god through our Lord Jesus Christ, by whom we have now received the Atonement.* And whereas *Thomas Moore*, as an addition to the former distinction, in the fifth page of his book, saith, The former was by Blood-shedding, the latter by Blood-sprinkling, or washing.

I shall make it appear in the sequel of the Treatise, that all the blood which Christ did shed, is the blood of *Sprinkling*. Whereby it will appear how unsound in it self, and how dishonorable to Christ his distinction is.

And as for those Scriptures, to wit, *John 4. 42. 1 John 2. 2. 2 Cor. 5. 19. 1 Peter 2.24 Hebrews 2.9. 1 Timoth. 2.6. John 1.29. Romans 3.24. and Hebrews 9.14* which in his second page he alleges for the proving of the former distinction.

I shall though the Lord's help, make it appear in the sequel of this discourse also, we are to understand them, (and that according to their proper meaning) in another sense then he puts upon them. And that they are, all of them, spoken of such, who are *partakers in themselves before God*, of reconciliation, atonement, remission of sins, and salvation by the price and power of the death or blood-shed of Jesus Christ. "And whereas in page. 22 speaking of the several *ends* of the death of Christ, (and that aptly in some things) He saith that when the death of Christ in respect of that *end*, which was for *propitiation* and *ransom* is only mentioned, as it is for all, (saith he) so it is express in such general words only, as the World, all men, &c. And for this he alleges, *2 Cor. 5.14 15.19 1 Tim. 2.6 Hebrew 2.9.*

In answer to which, The Reader must consider, that this *Conclusion* of his belongs to the first part of their distinction. And as their distinction is in itself unsound, as will be still more evident by the consequent matter: So his *Conclusion* is unsound also; Which will appear from what is written in *Hebr. 9.28* In which Scripture mention is made of the death of Christ in respect of *ransom and propitiation only, and that as a ground of faith*: and yet it is not express in such general words, as the *World, or all Men*. For it is there said, *Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation*. Mind it, He was once offered to bear sins; Here is the *end* of his death in respect of *ransom, and propitiation only*, and yet it is not applied unto *all persons*, but unto many.

And as for those 3. Scriptures alleged by him to maintain his *Conclusion*, I shall speak something to them in their due place.

And before I leave this *distinction*, I cannot but give you to take notice, That, Mr. DENN, in his *Drag-net Page 80*. Doth not let to affirm, That *Jesus Christ redeemed all persons, according to the second part of their distinction: to wit, In drawing them to himself, by the workings of his Spirit in them*. To which purpose he alleges what is written in *Acts 2.17*. *It shall come to pass in the last days (saith God) I will pour out my Spirit upon all flesh, &c*. This powering out of the Spirit, he saith belongs to *all persons*.

To which I answer, If we consider,

First. What is the *matter* of the promise, together with the *measure* of it: to wit, *The pouring forth of the Spirit*,

Secondly, The *Time* appointed for the performance of it: *It shall come to pass in the last days*.

Thirdly, What is meant here by *all flesh*: Which concerns the *persons* interested in this promise.

Fourthly, What are the *effects* of the performance of this promise: to wit, *Your Sons and Daughters shall prophesy &c*. I say, if we consider and understand these things. It will appear how weakly, and wrongfully Mr. *Denn* applies this Scripture to this purpose.

And as for his following of Scriptures, which he alleges to the same purpose, If he will mind, and duly weigh them, in their several circumstances and expressions, he may see, that they hold not forth the same thing which that in the *Acts* doth. And as for his interpretation of the words of Christ, in *John 1:32* (which are the ground of that his discourse, which he calls the *Dragnet*) I shall in the sequel of my Treatise (in opening the same words discover what an unfound sense he puts upon them. Now of the thing before spoken, this is the sum.

Whensoever we read of *Atonement, redemption, reconciliation, and touching persons redeemed, reconciled or saved* by Jesus Christ. We are to understand, That it is such an *Atonement, reconciliation or redemption*, which they are partakers of in themselves, before God, according to the riches of his grace, by Jesus Christ. *Which good pleasure and grace of God was given them in Christ Jesus, before the world began, But is now made manifest by the appearing of Jesus Christ.* And in then made manifest in the hearts of those, to whom Jesus Christ appeared, abolishing death, and bringing life and immortality to light through the Gospel, *2 Tim. 1. 9, 10.* This that I have said may serve thus far to clear the *truth*, and to discover the unsoundness of that *distinction*, or rather *separation* which they make in the redemption of Christ.

And whereas *Thomas Moore*, in the last two lines of page 23, further saith; “That the Scripture distinguishes and puts great difference between the *Redemption* life and Justification that is *In Christ for men*: and the same *Upon or in men* through the enjoyment of Christ. And for this purpose alleges, *Rom. 3.24 and 4.24.25. and 5.6.10.11.15. 15.18. 2 Cor. 5. 19 1 John 5. 10.11.12.* And the former of these saith he is larger then the latter”

I answer, *First*, I do not find that these Scriptures do hold forth any such distinction. As for that in *Rom. 3.24.* Where it is said, *We are justified freely by his grace, through the redemption that is in Christ Jesus.*

I answer, Doth he not here speak of such persons, *who in themselves, before God, are freely justified from all their sins, by the grace of God, through that redemption which is in or by Jesus Christ only, through faith in his blood; that so the righteousness of God in Christ might be declared, that he only might appear just, and the Justifier of him that believes in Jesus.*

And whereas he also alleges, *Rom. 4.25.* Where it is said, *He was delivered for our offenses, and raised again for our justification.* Is not this also to be understood of that life and justification which is IN MEN, through faith in Christ crucified and risen from the dead? For so it is applied in Chapt. 5. Ver. 1. And this is the meaning also of that in verse 24. Saith he, *The righteousness of life is imputed unto those that believe on him, that raised up Jesus our Lord from the dead,* that is, The righteousness of life is not through our own works, though never so excellent, (for that is the thing he drives at) but in receiving the righteousness of another, to wit, Jesus Christ crucified, and risen from the dead.

And whereas he further alleges, *Rom. 5.6.* where it is said, *When we were yet without strength, in due time, Christ dyed for the ungodly.* The meaning is, When we were without strength, and altogether ungodly ones, Christ dyed for us. It is spoken of those who *enjoy* the riches and benefit of his death, that is, He, by the price and power of his death hath redeemed us, justified us, saved us, and set us in an estate of blessedness before God, through faith in him: and all this *when we were altogether ungodly and without strength.*

And that which followed in the 8. 9. 10. 11. Verses, will justify this interpretation; saith he, “*Herein is the exceeding greatness of Gods love towards us, in that while we*

were sinners, ungodly, Christ dyed for us,” that is, We are *in our selves, before God* justified by his death, or blood-shedding; for so it is said in verse 9. *We are now justified by his blood.* And then follows an accompanying glorious fruit of this our justification; *We shall be saved from wrath through him.*

And then *great joy* arising from the enjoyment of this blessedness is Christ; *We joy in God through our Lord Jesus Christ.* And thus these things do sweetly depend upon each other. And whereas he alleges the 15. Verse. I conceive, it doth rightly and excellently hold forth thus much, to wit.

That the grace of God, and the gift by grace, which is by one man, JESUS CHRIST, is much more, and hath abounded much more unto many, then that one offence of that one man Adam, which brought death unto them; for, saith he. The judgment was by One sin unto condemnation: but this grace of God, and gift by grace, is of many offenses unto justification.

Mark the abundance of this grace to whom it is given, *It is of many offenses unto justification.* And therefore, saith he, “Whereas by that One offence of that one man, death reigned by One: Much more, they which receive, this abundance of grace and of the gift of righteousness (abundance indeed, for it abounds unto their justification from many offences) *shall reign in life,* (that is, *shall much more reign in life*) by One, *Jesus Christ.*” This is the substance and meaning of the 15. 16. And 17. Verses.

And whereas, he further alleges verse 18. To prove that there is life and justification, or justification of life *In Christ for All persons;* for so he saith in page 23. Line 7. I answer, That which the Apostle still drives at is to show, That the grace of God, and the gift by grace which is by Jesus Christ hath much more abounded above the offences of the first *Adam* in respect of the *Effect* of it; for so saith he.

As by that One offence of One much judgment came upon all men unto condemnation: that is, It came powerfully upon them. Even so by the righteousness of Christ alone, the grace of God came upon all men unto justification of life: that is, It can gloriously and powerfully upon them, unto justification of life.

And here is to be minded how weakly and unwarrantably he alleges this Scripture to prove that there is life and justification *in Christ (as he saith) for all persons.* When as it is most manifest that the Apostle in these words speaks of those only, who are, *in themselves, before God, through faith in Christ, actual partakers of justification of life by him.* And this will appear from two reasons.

First, From the consideration of the *nature* of this justification of life here mentioned. It is that, which in the highest degree stands in opposition to the condemnation in the same verse, Justification of life. That is Righteousness of life, remission of sins, blessedness, salvation, eternal life. It is the same Justification mentioned in Chapt. 3.24. 26. Chapt. 4.5 and in the 4. Verse of the 10 Chapter also.

Secondly, from the consideration of the *application* of this justification of life. Unto the persons here mentioned. In verse 15. It is said, The exceeding grace of God, by Jesus Christ, hath abounded *Unto* many. And in verse 16. It is said to be *Unto* their justification. And in this 18. Ver. It is said, That the grace of God, or the free gift *came upon* all men *Unto* Justification of life. And in verse 19. It is said, That by this grace of God in Christ, many shall be *made* righteous. And that which is chiefly to

be observed is that in verse seventeen. Where it is to be noted, That this justification and salvation here mentioned, is spoken of those only who *receive* this abundance of grace, and of the gift of righteousness which is by Jesus Christ. Those who *receive* it, that is, Those to whom the Lord gives his grace and righteousness by Jesus Christ. And therefore you shall observe, that in the 15. 16. And 17. Verses, *The grace of God, and righteousness of Christ* is 3 times called a gift: which to whomsoever the Lord gives, They shall reign in life by Jesus Christ.

And thus in the opening of this Scripture it appeared, that by all men in the latter part of this verse, We can neither understand all persons from first to last. Neither can his distinction be justified from hence. For he here speaks of such a justification of life as *comes Upon men*, or is *Given Unto* them, according to the grace of God in Jesus Christ.

And whereas he further alleges that in *2 Cor. 5.19.* to justify his distinction, I shall clear that in it's due place from such a sense: and shall refer the Reader to what I shall lay down in the opening of this Scripture. And whereas he further alleges the first of *John 5.10. 11. 12.*

I conceive that this Scripture teaches us thus much, to wit, *That he that believes on the Son of God, hath the witness in himself, and beareth record to the truth of God*, to wit, That eternal life is his gift, through Jesus Christ, and that this life is no way to be obtained, but through faith in Christ only. And that therefore whosoever seeks for life and salvation, by his own works or righteousness, or in any other thing which stands in opposition to Jesus Christ crucified, and risen from the dead, he makes God a Liar because he receives or believes not the record which God gave of his Son.

And whereas, He thinketh to strengthen his distinction by saying, There is life and justification *In Christ* for all persons. I desire the *Reader* to consider. That these words *IN CHRIST* when they are spoken of, or applied unto redemption, justification, salvation and the like. They do properly signifies, *By, or Through Christ*: And hold forth unto us, A real, glorious, and sure *Enjoyment*, which those have of redemption, justification and salvation in Christ, of whom the things are spoken.

So the words are to be understood in *Ephes. 1.7. 11.13.* *In whom we have redemption through his blood, the forgiveness of sins. IN whom also, we have obtained an inheritance IN whom also ye were sealed with that holy Spirit of promise.*

Who sees not but that this is the meaning, to wit, We do really and surely enjoy redemption, forgiveness of sins a glorious inheritance, and the sealing of the Spirit (as the earnest of that inheritance, *In, By or Through JESUS CHRIST.*

And thus we are to understand that in *Rom. 3. 25.* And other Scriptures which speak of Redemption, justification, remission of sins, life and salvation *in Jesus Christ.*

And this in opening of these Scriptures, and these expressions, it appears how unsound and unwarrantable his distinction is.

And whereas he further saith, speaking of this distinction, concerning this two fold redemption by Christ, That the *Former* of these is *larger* then the *latter*.

I would but know, Where the Scripture Speak of such a *two fold redemption*, the One of which is *larger*, and the other *straighter*.

And because, with our consent, they allege divers Scriptures and reasons to maintain that Christ died for all *persons*, and he redeemed *all persons*, according to the *larger redemption*, as they call it.

I shall therefore in the next place proceed to the consideration and trial of the most usual Scriptures and reasons alleged by them to that purpose.

And first it is needful to set down in their own expressions, How they deliver their judgment in this point.

And thus they express themselves, to wit. Christ (they say) dyed for *all the sins of all men*. He suffered punishment due to the *sins of all mankind*. The *sins of all believers, and unbelievers are washed away*, in the blood of Christ. Christ suffered to *procure justification and salvation for all*.

His sufferings *for all* are of the *same nature*, whether men believe it or not. The blood of Christ is of a *purging nature for all*.

These things are thus writ down in a little Book put forth in Print, by *Thomas Lamb* and others, in ways of Question and Answer upon this point, to wit, In the Question and Answer Page 2. The 2. Question and Answer of Page 6. The Question and Answer page 7. The latter part of the first Answer of page 8. The latter part of the first Answer of page 9. The 7. Line of page 10 the 2. Last line of page 12. The first Q. and A. of page 15. The first Q. and A. of page 17. The 4. And 5. Lines of page 23.

Which opinion they pretend to prove two ways: First, from divers places of Scripture: Secondly, from divers Reasons.

Both which (through the Lords help) I shall weigh in the balance of the Sanctuary, that we may accordingly see the most usual places of Scripture which they propound to justify this opinion, are these that follow, 2 Cor 5. 14. 15. Hebrews 2.9 1 Timothy 2. 6. Esa. 53.6. John 1.29. and 13.16.17 1 John 2.2 John 6.51 and 4.42. and 12.47. 2 Corinthians 5.19.21. Hebrews 9.26. Luke 2.30, 31, 32. John 11.50,51,52. Acts 13.47. Esa. 49.6.

These fore-mentioned Scriptures are most of those urged by *Thomas Moore* in the several passages of the Book upon this point: And all of them by Mr. *Lamb* in the

fourteenth, fifteenth and sixteenth lines of page 2. Also in the nineteenth, twentieth lines of page 7. And in the twenty three and twenty four lines of page 9. Of the aforementioned Book.

I shall first search and find the Scriptures they have been alleged, and then proceed with the declaration and examination of their Reasons.

And before I enter upon the trial of the Scriptures, it is necessary to premise one caution, to wit, That it is unsafe and unwarrantable to take all expressions in the Scripture, as simple or undepending expressions, not seriously considering their dependence upon some part of the Scripture before-going, or following after, or both: For so doing, it is the high way to pervert the Scriptures, and to run headlong into dangerous opinions This rock, those who made that Book, and others of their judgment, do run upon, in seeking to maintain this opinion of General redemption, as it is usually called.

But it is safe, warrantable, and needful in the interpretation of many expressions in Scripture, to consider well their dependence, that so the mind of the holy Spirit may (through his own teaching) be understood.

This way I shall tread, in the interpretation of the several Scriptures now to be considered, that as the Lord gives me understanding, because I know and am persuaded, that I have the Spirit of God which will reveal spiritual things to me, yea the deepest things of God.

● The First Scripture

One Scripture propounded by them to maintain their opinion is the 2 Cor. 5.14,15. The words are these following; *For the love of Christ constraints us, because we thus judge: that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.*

In the interpretation of this Scripture, the greatest difficulty lies in the word (*All*) They say, we are here to understand the word universally for all persons, that is, *Adam* and all his posterity from first to last; I say we are to understand it generally and under another consideration.

● Two Reasons to Clear the Words

Before I come to declare the meaning of this Scripture, I shall first give two reasons from the words themselves to clear them from that corrupt sense which they put upon them.

First, All those for whom Christ died are in time made alive by the power of his death. This is clearly held forth in verse 15. *He died for all that they which live*, or they which are made alive, *mark* that. That is He died for all to make them alive, to recover them from death, and to bring them into an estate of life by his dying for them and rising again. This indeed is the force and meaning of these words; and so they do agree also with other Scriptures. The holy Spirit speaks to the same purpose, 1 John 4.9. *God sent his only begotten Son into the world that we might live through him*. And can this be any less but that the Son of God gives life by his death unto all these for whom he died? And the same is taught us by the Lord Jesus in John 6.51. *The bread which I will give is my flesh which I will give for the life of the World*, that is; The world shall be made alive by my death, and above in verse 33. *The bread of God is he which cometh down from heaven, and gives life to the World*. And if any shall doubt what life speaks of, they may be resolved from Christ himself in verse 51. *It is a life that shall last for ever*. And the same lesson he teaches us in John 12.32,33. *And I, if I be lifted up from the earth will draw all men unto me. And this he said signifying what death he should die*, that is, by the virtue and power of my death, I will give life to all men, or, I will draw all men to my self. Neither do I know that the Scripture any where teaches that Christ died for any, but such as are in time made alive by his death. And indeed it is a most weak and carnal conceit, which some have of the death of Christ, who speaks of his death, and yet separate a glorious and a living power from it. Now this being a truth (as is clear from the words themselves, and the harmony of these Scriptures above mentioned) that he died for all to make them alive, to recover them from death, and will bring them into an estate of life: we cannot then by the word *all* in this place understand all persons, or every person, as they say.

There is a force in the word (for) in this place.

The second reason, to clear these words is taken from the nature and force of the word (*for*) in this place. He died (*for*) all, and he died (*for*) them and rose again. This word (*for*) in this place, and others of the like nature, is very significant. It signifies *interest*, or *propriety*, it carries the force of promise and performance in it, unto the persons concerned therein. *He died (for) all*, that is, they have an interest or propriety in the glory, virtue, power, life, and riches of his death: the benefit of his death is certainly there for life and salvation to them. And truly, so far as I know, this word (*for*) when it is used upon such occasions in Scripture, *as for all, for many, for thee, for us, and the like*. It always signifies *interest* or *propriety*, and carries the force of a promise and performance in it. It signifies a certain specialty, right, and interest that those persons have in it of whom it is spoken. I will give a few instances instead of many. Rom. 8.31 *If God be (for) us*: that is, if we have a special *interest*, & *right*, or *propriety* in him: If he be our God, our strength, and our portion. And again in the next verse, *He that spared not his own Son, but delivered him to death (for) us all*. FOR us all, that is, we have a *propriety*, *right*, and *interest* in him: we do partake in him: he is ours, and we shall enjoy all good riches, blessings, and comforts with him, as the words following do declare. Again, Rom. 4.25. *He was*

delivered (for) our offences, and was raised again (for) our justification, that is, we have an *interest, right, and benefit* in his death, and resurrection, whereby we are justified from our sins. Again, Rom. 5.8 *Christ died (for) us*; that is, we have an *interest* in his death, we enjoy the benefit of his death, we are justified by his death, as the words following do declare. Again, 2 Cor. 12.9 *My grace is sufficient (for) thee*, that is, my grace is thine, it is thy portion, thou hast an *interest* in it, I will give it to thee for thy strength, and help in time of need. So also John 6.51. *The bread that I will give is my flesh, which I will give (for) the life of the world*, that is, the world hath an *interest and propriety* in it. And lest I should be thought by some to speak this without ground, I desire thee to consider, what he saith above verse 33. *The bread of God is he that commeth down from heaven and gives life (to) the world*. That which he saith in 51. *Is (for) the like of (to) the world*: he saith in this verse, it gives life (to) the world. I desire that thou may be well minded; And it will serve, to discover the unwarrantableness of that distinction, which some make, who say: That Christ gave himself to be life *for* all, but not all. But certainly, to be *(for)* all and *(to)* all, is the same in the account of Christ. These instances are sufficient (though many more might be added) to clear the thing at hand. Wherefore, I conclude that when he saith in this place we have now in hand, died *(for) all*: we are to understand, that the *benefit, riches, and power* of his death, and resurrection is certainly theirs, or belonging to them for life and salvation. Now how these things will agree to *All persons*, I leave to themselves to judge.

● *The true meaning of these words*

And having thus far cleared the words, I shall come in the second place to declare the true and proper meaning of them. To which purpose we are to consider, that this word [*All*] is diversely taken in Scripture, according to the divers, or various matters spoken of. In this place it is taken for *all* nations, or *all* kindred's of people, in way of opposition to *one* nation, or *one* kindred of people only. And this I shall prove both to be agreeable to this Scripture in hand; as also that the word [*all*] is so to be understood in many other Scriptures of the like nature. It is agreeable to this Scripture in hand: which thing I shall prove from two considerations in the words both before going, and following after.

First, saith he, *There are some who glory in appearance, and not in heart*, verse 12. And this, no doubt, we are to understand to be spoken especially concerning the Jews, who did much glory in *appearances*; that is in outward and fleshly *privileges*. Their boasting was, That they were Jews by nature, they were *Abraham's* children, they were circumcised ones, they alone were partakers of many excellent *privileges*. Yet so much they did boast in them, as that they accounted *all* people and nations, but themselves, forlorn and wretched. And the preaching of salvation by Christ to the Gentiles, was a thing which they much despised and stumbled at. And this I conceive to be the reason of that saying in verse 13. *Whether we be besides our selves, it is to God*. Those who gloried so much in *appearances*, they accounted the Ministers of the Gospel, who preached Jesus Christ, and salvation through him to the

Gentiles, to be mad men, *men besides themselves*: But saith he, *What we do*, it is to God: *For the love of Christ constraints us: because we thus judge, that Christ died for All*, that is, Let them not marvel why we preach Jesus Christ and the word of reconciliation to the Nations of the Gentiles: Let them know that we have good reason for it, *because we thus judge, that Christ died for all Nations*, not of the Jews only but also the Gentiles also. And in the words thus considered, there is a twofold heavenly mystery infolded.

First, That there is no way to life and salvation for any people, but through Jesus Christ only.

It is not their circumcision, nor their enjoyment of any outward *privileges*, though never so excellent, that can commend any to God; It is not these *appearances* that gives men an interest in God, or makes them to live in the sight of God. For saith he, *All are dead*: not the Gentiles only, who had no *privileges*, but the Jews also who had many *privileges*. There is no *betterness* before God in the one then the other *Rom 3.9*. And there is but one way to life and glory both for Jews and Gentiles; to wit, by Jesus Christ *who died and rose again*. And this is now to take away all glorying in the flesh, in *appearances*, in outward *privileges*, or in any other thing: For as it is written, *He that glories, let him glory in the Lord*.

The second mystery in the words is this, to wit, that Christ died *for All*; that is, for *all nations*, or *all kindred's* of people: not of the Jews only, who had many outward *privileges* but of the Gentiles also who had nothing at all to glory in: thus so the freeness and riches of the grace of God, might (through the death of Christ) be exceedingly magnified unto them also: that so *all nations* of the world might enjoy life and salvation through the death of Christ. This is the grace of God given to the Gentiles, which he speaks of in the next chapter, and exhorts them to walk worthy of, that so that ministers of reconciliation, which God had committed to him, and other to preach amongst them, and which God had made effectual to them, in bringing them to Christ, might in no wise be blamed. And this now, they had something to answer them which gloried in appearance, that is, in outward and fleshly *privileges*, and not in heart.

And thus much concerning the first consideration from the words, to prove that the word (*All*) in this place we are to understand (as the proper meaning of it) *All Nations*, or *kindred's* of people, not Jews only, but Gentiles also.

The second consideration is from those words in verse 16. *Wherefore henceforth know we no man after the flesh*: that is, time was, when we knew, or acknowledged men according to outward or fleshly *privileges*: and God did so require it. Time was when we set a high esteem upon the Circumcision, the Jews only, because they were distinguished from all others by many excellent outward *privileges*: But Now Jesus Christ by his death hath taken away that difference, which was between them and others. He was manifested for *All*, he died for *All*, without respect to any such differences, as was once between a Jew and Gentile. Therefore *henceforth*, or from

that Time we make no difference between one and another: we know no man according to any outward or fleshly *privilege*: For Christ had laid down his life, as well for the Gentiles as the Jews, whereby no such difference is Now taken by the way. And this from these two considerations, I conclude, that by the word (*All*) in this place, we are to understand *All nations* of men, or kindred of people, in way of opposition to one nation or people only. All nations had now, not before (in point of execution) a door of life and salvation opened to them by the death of Christ. And indeed there is a glorious mystery held forth to us under this consideration of the word, *All, to wit*, That the grace of God was more abundantly enlarged or stretched forth by the manifestation and death of Christ, then before.

The grace of God was now extended far and wide unto all Nations and kindred's of people: It was now without bounds and limits, enlarging it self unto the ends of the Earth, without making any difference between Jew and Gentile. Until then it was limited or bounded unto the Jewish Nation only; I say, the grace of God, and the way of Life and Salvation was bound up within that compass or corner only: and all other Nations were without Christ and without God in the World: But in due time by the manifestation and death of Christ, the grace of God was extended to all Nations without any difference. This I conceive is that which the holy Spirit teaches in the second verse of the next Chapter as an accomplishment of the prophesy in Esa 49.8 *I have heard thee in a time accepted, and in the day of Salvation have I succored thee: Behold now is the accepted time: Behold now is the day of Salvation*: That is, now that the Son of God hath appeared in the flesh, and suffered death upon the Crosse for the sins of all Nations: and now that the word of reconciliation is to be preached and declared to all Nations: Now is the accepted time, now is the day of Salvation. And he ushered in each expression with a note of attention and admiration: Behold, now, Behold now. As if he should surely mind it well, and wonder at it. *Now* there is a door of life and salvation opened to all Nations of the World. And this indeed is a mystery of which the Scripture much speaks of, which if it be well minded and considered, is of great use, both to discover the unsoundness of the opinion of Christ's dying for all persons, as also to give much light to the understanding of many other Scriptures, wherein we are to understand *All* to be meant of *Nations*, or *Kindred's* of People, and not of *Persons*. I will mention a few Scriptures for many, Psalm 22.27 and 67.2,3,4,7 and 72.11,17 and 117.1. Esa 45.22 and 52.10 and 56.7 Luke 2.10,30,31 and 3.5,6 John 1.7 and 12.32,33 Ephes. 3.9 Titus 2.11. In these Scriptures, and in many others, we have this mystery held forth to us, both by way of prophecy and performance: *to wit*, That the grace of God by the manifestation and death of Christ (*an not before*) is extended far, and wide to all Nations of the World.

Until them, it was limited and bounded by himself unto a little corner: but then it was enlarged unto all the ends of the Earth. The understanding Reader will weigh things together. And thus I have (through the Lords help) both cleared this Scripture from that corrupt sense, and declared the true and natural meaning thereof; being persuaded that what I have herein is the mind of Christ, by no ways crossing either to the scope of the place it self, or to other Scripture.

● The second Scripture

Another Scripture propounded by them to justify their opinion is found in Heb. 2. 9. The words are the following. *But we see Jesus, who was made a little lower than the Angels, through the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.* The last clause of the whole (*that he by the grace of God should taste death for every man*) is that which they pitch upon to maintain Christ's dying or suffering for the salvation of all persons, even of every man.

Before I come to declare the meaning of this Scripture, it is something needful to clear the translation it self. In our translation the words are rendered, that he by the grace of God should taste death for every man. But in the Greek they run thus, *???? ?????????????? ?????? ?????????? ?????????? ut gratia dei pro omnibus non pro omni, as ?????????? per omnia gustaret mortem, that he by the grace of God should taste death for all.*

Now before I close with the words themselves, I shall first show that this word (*all* or (*every*) in Scripture is not always taken generally for all persons in the world, but sometimes it is to be understood with a limitation, according to the matter spoken of in each Scripture. I will give a few instances for many, Acts 2.44, 45. *The that believed sold their possessions and goods, and parted them to (all) men, as (every) man had need.* And in chapter 4.45 Distribution was made to (every) man, according as he had need: that is, to all or *every* one of the Disciples to *all* believers, to all that were of the Church, who had need of contribution. Again, Acts 4.21 *All men glorified God for that which was done:* that is, *All* men in those parts, *All* men that knew of it, all them that dwelt in Jerusalem, as is expressed in the 16. Verse of the same chapter. Again, Luke 16.16 *The Kingdom of God is preached, and (every) man presseth into it:* that is, *every* man in whose heart the Lord stirreth to holy violence, *every violent man,* Matthew expresses it, chapt. 11. Verse 12. So also Heb. 8.11 *all shall know me from the least to the greatest.* The judicious Reader will easily see, that although the words (*all*) or (*every*) be expressed though generally in these Scriptures, yet to be understood with a limits (as in many other Scriptures also) according to the matter which the Scripture speaks of.

● The clearing of the words by some reasons

Having promised this caution, I will now close with the words them selves. And before I declare what I conceive to be the meaning of them, I will propound some reasons, showing why we cannot understand them according to their sense.

First, I do not read any where in Scripture that the death of Christ is called a tasting of death: sufferings, bruising, wounding, impressing, traveling of his flesh and the like.

Secondly, If we take the word (*tasting*) in this place for *suffering*; then (*as I conceive*) there will be a needless repetition, and much harshness in the words: for then they will run thus, to wit, *we see Jesus, through the suffering of death, crowned with glory and honor, that he by the grace of God should suffer death*: mind now, He *suffered* death, that he should *suffer* death; would not here be a needless repetition and much harshness?

Thirdly, If we take the word (*tasting*) in this place for suffering of death: then (*as I conceive*) it will follow, that Christ underwent a second *suffering* of death; to wit, a *suffering* of death, after he is crowned with glory and honor, through that one and bitter suffering of death upon the cross; for the words run thus, *We see him through the suffering of death, crowned with glory and honor, that he should taste death*. If therefore by the *tasting* of death, in this place, we must understand his *suffering* of death, then it follows that he *suffers* death after he is crowned with glory and honor, and this is so absurd, and false that every one will reject it.

Fourthly, to come now to the true, and natural meaning of these words, (*I conceive*) By his *tasting* of death, we are to understand, by *suffering* of death, but an effect or fruit of his suffering of death, and being crowned with glory: And then, we are to understand the words (*tasting death*) to be a *swetening or relishing* of death, a making of death *tasteful, favored, swet, useful, and gainful*. He *tasted* death, that is, he made it *tasteful, swet, and savory*. And so I say, it is an effect of his suffering of death, and being crowned with glory: that is, He though his suffering of death, and being crowned with glory, hath according to the grace of God made death *tasteful* by the word *savory, and gainful*: he hath taken out the sting and bitterness thereof and made it swet and wholesome: And then, by (all) such in this place, we are not to understand every person but those many Sons spoken of in the following verse: even those whom he calls Brethren and Children to Christ, in the 12, 13, and 14, verses. For, or unto all these, and every of these, he by his sufferings & glory, hath made death *tasteful & savory*: he hath swetened death, and made it an entrance or passage unto glory for them all: that as the Captain of their Salvation was made perfect through sufferings: so every one of them shall be made perfect through sufferings also. This (*I conceive*) is the true and natural meaning of this scripture; and I am sure it is agreeable to other Scriptures. And therefore death unto every one of Christ's Brethren, or Children, is but a sleep, a rest, and a passing over (as it were) unto a more glorious condition, which they shall enjoy with the Lord Jesus in the morning of the resurrection.

● *Marginal note: Although the word All in some Scripture, upon some occasions, is to be taken for all persons from first to last: yet in this Scripture it is to be understood with a limitation on according to the nature and scope of the place, as will be evident to the understanding Reader.*

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● *The third Scripture*

A third Scripture propounded by them to justify their opinion, is that in the 1 Tim. 2.6. The words are these following, *who gave him self a ransom for all, to be testified in due time.*

In which words (as I conceive) is held forth to us especially in four things:

First, That the man Christ Jesus gave himself unto death: for so we are to understand that expression *he gave him self*: that is, he gave him self unto death, he gave his life, he laid down his life. And so it agrees with the words of Christ in Matt. 20.28 and Mark 10.45 *The Son of man came to give his life a ransom for many.* And this teaches us the volume of readiness of Jesus Christ in giving himself freely to suffer death. According to what he witnessed of himself, John 10.18 *No man takes my life from me, but I lay it down of my self.*

Secondly, (as following upon the former) The end and power of death; and that is expressly declared in these words, *He gave himself a ransom for all.* The death of Christ is of a *ransoming, redeeming, saving* power. This is the power of it, and this is the end of it.

Thirdly, The application of it, and that is implied and signified in the word (*for.*) *He gave himself a ransom (for) all* ??? ???? pro omnibus, 1 Tim. 2. 6.

Fourthly, The reason of all this, and that is, To be ?? ??????? a testimony in due time. In our translation the words are read, *To be testified in due time.* But the former reading is more agreeable to the text; and so they are read in the old translation, and in the margent also of our new translation. Here also the greatest difficulty lies in the word (*all.*) They say we are here to understand it to be spoken of universally, concerning persons, that is, All persons. I say we are to understand it generally, and under another consideration. That we cannot understand it according to their sense, I shall prove from three or four reasons in the words themselves, and those depending upon them.

● *The words cleared by some reasons*

The *first* reason is taken from the consideration of the *end and power* of the death of Christ. The death of Christ is of a *ransoming, redeeming, saving* power: This is the *power* of it, and this is the end of it. Thus he saith himself, of himself, Mat. 20.28 *The Son of man came not to be ministered unto, but to minister, and to give his life a*

ransom for many. Those for whom Christ died, he ransomed them from the power of Satan to God, from death to life, from captivity to liberty, from darkness to light, from sin to grace by the power of his death. So he saith by *Peter*, *Ye know that ye were not redeemed, ransomed with corruptible things, but with the precious blood of Christ; as of a Lamb without blemish and without spot.* And so he saith also in the 15. Verse, *That by means of death for the redemption of the transgressions under the first Testament;* that is, This is the *end* and *power* of his death, to ransom and redeem us from the transgressions which the first Testament could not redeem us from. Now if this be the *end* and *power* of his death, to ransom, redeem, or save: & if all those for whom he died, be *ransomed, redeemed* and *saved* by the power of his death: then the word (*all*) in this place we cannot understand all persons.

The *second* reason is taken from the consideration of the nature and force of the word (*for*) in this place. It signifies in this place *interest* or *propriety*, and carries the force of an application in it, *He gave himself a ransom for all*, that is, He gave himself to death for the *redemption* and *salvation* of *all*; that is, *All* shall be certainly *ransomed, redeemed, and saved* by the power of his death. In Matth. 20.28. Christ saith of himself, *The Son of man came to give his life a ransom (for) many.* And Chapter 26.28 *This is my blood of the New Testament which is shed (for) many for the remission of sins.* And Luke 22.20 He saith, *This cup is the new Testament in my blood which is shed (for) you.* We will not acknowledge with you that the word *for* in these Scriptures signifies *interest* and *propriety*, and carries the force of any application and communication itself; that is, Many shall certainly, powerfully, & perfectly be ransomed by the power of my death. My death shall certainly and perfectly be *remission* of all their sins, by shedding of my blood for them. But in this place when he saith, *He gave himself a ransom (for) all*: it signifies, *All* shall be certainly *ransomed, redeemed, and saved* by the power of his death. And therefore this cannot agree to all persons.

The *third* reason is taken from the meditation of Christ: Those for whom Christ is the ransom, he is for them the Mediator also. This is manifest from the connection of these words with the former, *There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.* Whence it is evident, that for whomsoever Christ is a ransom; he is for them a Mediator also. And indeed his Mediatorship dependents, yea, inseparably dependents upon his giving himself to be a ransom: as is manifest Heb. 9.15. Now the efficacy of his Mediatorship is to apply unto the hearts and minds of all those for whom he shed his blood, all the grace, blessings and promises of the new Covenant. (for of that he is the Mediator.) He writes his laws in their hearts, calls them to God, makes them his people, gives them remission of sins, and the promise of an eternal inheritance. Heb. 8.6, 10, 11, 12. And 9.14, 15. This the Mediatorship and ransom do agree in one, and inseparably do depend on each other. And therefore this cannot agree to all persons.

Fourthly, Because the word (*all*) in the 4. Verse (which hath its dependence upon the 5. And 6. Verses) cannot be understood or be spoken concerning all persons. The

words are these following, *Who will have all men to be saved and come to the knowledge of the truth.* These words are rendered *absolutely*, He *will* have *all* men to be saved. It is not said, All men *could* or *might* be saved, but he *willeth* all men to be saved. Now the will of God is *free, absolute, powerful, righteous* and *unchangeable*; whatsoever he doth *will*, he performs always with full power. When I conclude, that if by (*all men*) in this place we understand (*all persons*) then it will follow that *all persons* shall certainly, powerfully, and undoubted be saved, because God doth so *will it*. But this is unagreeable to the word of truth. Therefore as by (*all men*) in the 4. Verse, we cannot understand (*all persons*) neither so can we understand the word *all* in verse 6. They depend *swetly* and *inseparately* upon one another. But we are to understand it in both places alike. Another consideration, according to the matter at hand: that is, by (*all*) in these places, we are to understand *all degrees* of men, but chiefly *all nations* or *kindred's* of men, not of the *Jews* only, but of the *Gentiles* also. According to what is written, *Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also.* Rom. 3.29. This interpretation of this place, as it is agreeable to other Scriptures: so to this Scripture it self also. The which thing is evident from the 7. Verse of this Chapter: for when it is said in the 6. Verse *He gave himself a ransom for all: he saith* in the next words, *Whereunto I am ordained a Preacher and an Apostle, a Teacher of the Gentiles in faith and verity.* The grace of God by the death of Christ, or by the giving of himself to be a ransom was now, or at the time signified and manifested unto all nations of the world: and now God appointed or commanded his servants to declare remission of sins and everlasting life to all persons of the world through faith in Christ. And hence it is, this giving of himself a ransom for many is said to be, *a Testimony in due time*. There was a time or season that God appointed and promised for the magnifying and manifestation of the exceeding riches of his great love in Christ Jesus unto all men of the world. This time or season was the manifestation and faith of Christ in the flesh: for he said, *He gave himself*, that he gave his own life unto death at which time (which is the due time here spoken of) he was a *testimony* or *a witness* (for so he is called in Scripture) of the rich mercy and grace of God, which was found promised to all nations of the world, and prophesied of in the Scriptures of the Prophets: who write, *That the Nations of the Gentiles* were a people which he neither formerly knew, neither did they know him but *they should be called and redeemed by Jesus Christ*. Hitherto also (as I conceive) agrees that in Matth. 20.8 *The son of man came to give his life a ransom for many*, and 26.8 *This is my blood of the new Testament which is shed for many for the remission of sins*. Until Christ gave his own life and shed his own blood, there was but a (few) ransomed or redeemed, even a few (as it were) out of one nation or corner of the world, a few in compassion of after times: But when he gave himself, laid down his own life, shed his own blood, the end and power of this was, to ransom or redeem or save many, even many out of all nations and kindred's of the world, *many* in comparison to former times. This was the end and power and fruit of his own death, and shedding of his own blood, even the redemption and salvation of many, I say *many* out of all nations of the world, many in comparison of former times. And thus these Scriptures do swetly agree together.

This that I have said, (I conceive) is the true and natural meaning of this Scripture, as if the Apostle should have thus said, *God our Savior will have all Nations of men to be saved through the knowledge of Jesus Christ, for there is one Mediator between God and men, the man Christ Jesus who gave his life a ransom for the salvation of all nations of the World, and a testimony of the exceeding grace of God (formerly promised) by Jesus Christ: Whereunto I am appointed a Preacher and an Apostle, a teacher of the Gentiles, that they should know and enjoy the benefit of this mystery which hath been hidden from former ages and generations.* And this is directly agreeing with that which is written, Rom. 16.25, 26. Where he saith *That the preaching of Jesus Christ is now, according to the everlasting God made known to all Nations for the obedience of Faith.* Mark it, it is (now) made manifest to (all Nations) for the obedience of Faith. Thus (as I conceive) I have laid open the mind of God in the Scripture, whereby I have cleared from that corrupt sense which they put upon it;

● *The fourth Scripture*

A fourth Scripture propounded by them is Esias 53.6 *All we like Sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

By (All) in this Scripture they understand all persons from first to last. I shall from the words themselves clearly prove that we are to understand the word (All) in this place under another consideration according to the matter at hand.

It is to be minded that the word (All) in this Scripture is conjoined with (We) and (Us) *All we, All us, All we have gone astray, and the Lord hath laid on him the iniquity of us all,* That is. He hath laid on him the iniquity of *all we, or all us,* who do enjoy peace with God through him, and are healed by him; as it is plainly expressed in the words before going; *The chastisement of our peace was upon him, and by his stripes we are healed,* that is; We are healed of our backslidings, of our goings astray, out turnings away from God: We are now returned unto the Lord, and do enjoy peace with him through Jesus Christ. And thus Peter interprets the word healing, 1 Pet 2.24, 25 *By whose stripes ye were healed, yet you were sheep going astray, but are now returned unto the Shepherd and Bishop of your souls,* He makes *healing and returning* unto Christ to be both one. *Ye are healed by his stripes,* that is, ye are enabled by the power of the death of Christ to return unto him. These things are without doubt a fruit of Christ's *wounding, bruising, stripes and chastisements* for our sake, to wit, our peace with God through him, and healing by him. And then most sweetly in a Prophetical way set forth by the Prophet Hosea 6.2 *Come let us return unto the Lord for he hath smitten, and he will bind us, &c.* These words are certain prophecy of the death and resurrection of Jesus Christ, wherein is declared that he was *tone,* and *smitten* for our sins, that we might undoubtedly and powerfully receive *healing and binding up* by him. And therefore the words are set down by way of promise, *He will heal us, and he will bind us up.* And this grace of

his to us, is the very ground and cause of our returning to him: for so the words are to understood, *Come and let us return to the Lord, for he will heal us, and he will bind us up*, We may not think that our returning to the Lord is the cause of our healing: but our being healed and bound up by the wounds of Christ for us, is the cause of our returning to God. Yea, our returning to the Lord is no other thing but our being healed by the stripes of Christ. From what hath been said, it is clear, that all those for whom Christ was bruised, wounded and chastised, are such who are in time healed by him, and do enjoy peace with God through him: for his stripes do powerfully bring forth healing; that is repentance or turning to the Lord, unto all those for whom he did bear the same. The very end and power of the sufferings of Christ for us, is to bring us to God, 2 Pet. 3.18. O how full of *power, life, virtue and healing*, are the *stripes* of Christ! There was never a *stripe* of Christ but is of a *healing* nature, Now how those things will agree to *all persons*, (as they would have it) I leave to the consideration of the understanding Reader.

Another thing I desire to observe from the words, to wit, whereas Esaias saith, *God hath laid on him the iniquities*, both which have indeed one meaning, the latter explaining the former. And truly the words are of great force, *He (bore) our iniquities*. He did not shrink or faint under them, or bear them to the halves, but he *bare them*: That is, he *bare* them *strongly, fully, powerfully* until the work was done, until he was a *conqueror* over them all in our behalf that we might be enabled to die to sin and live to righteousness. This is indeed the fruit of Christ's powerful bearing of our sins, as the holy Spirit witnessed, 1 Pet. 2.24.25 Now how these things can agree to *all persons* let the understanding Reader judge.

I do therefore conclude as before, that by (all) in this Scripture, we are to understand *all we, all us*, that is, *all we who do enjoy peace with God through him, all us who are healed by him*, And this the word *all*, is to be understood in Rom. 8.32 *He that spared not his own Son but delivered him up to death for us all*, mark it, *for us all*; that is, *us all who are called by him, and justified by him*, as the two former verses do clearly teach. And thus the word (all) is to be understood (although upon another consideration) in Gal. 4. 26 *Jerusalem which is above is free, which is the Mother of us all*, that is, *us all* who are the *children* of God, believers in Jesus Christ. Thus much for the opening of that Scripture.

● The Fifth Scripture

A fifth Scripture propounded by them to Justify their opinion, is that in John 1.29. *Behold the Lamb of God which takes away the sins of the world*.

Now that I may (as the Lord helped me) discover the mind of God in this Scripture, and clear it from that corrupt sense which they put upon it: I will first show in what several respects or acceptations the word (*World*) is taken in the Scripture, because herein lies the chief difference between us: and then make application to the thing in hand.

The divers acceptations in which the word (*World*) is taken in Scripture, I conceive may be all comprehended under these following.

First, sometimes it is taken, & that very often for *that round compass of the Earth with the inhabitants thereof, especially mankind*, which God created and fashioned in the beginning, and hath renewed and governed from time to time. Psal. 24.1 and 50.12. Into this *World* Christ came, and out of this *world* (after he done the will of his Father) he ascended again to sit at the right hand of the Father.

Secondly, the word *World* is sometimes taken for *a part of the World* only, and yet in a general term is call the *World*, John 12.19 Acts 19.27.

Thirdly, It is sometimes taken, and that but seldom in the Scripture, but oftentimes in our ordinary speech, for *a great number or quantity of any thing*. James 3.6.

Fourthly, It is sometimes taken, and that very often in Scripture, for *the fading joys, pleasures, riches, honors and liberties which are here below: as also, for sinful customs, evil manners, ungodly works, worldly doctrines, and lusts: as they stand in opposition to those joys, riches, and honors, which are above: and those ways, works and doctrines which are according to the will of God*, Rom. 12.2 Gal. 6.14. James 1.last, 1 Joh. 2.15, 16, 17.

Fifthly, It is sometimes taken for *worldly or ungodly men*, as they stand in opposition to holy and beloved ones of God, Mat. 18.7 John 15.18, 19 and 17.9,14,16 1John 3.13, Rev. 11.15 And 13.3 compared with verse 8.

Sixthly, The word *world* is found at times taken for *the Nation of all the Gentiles*, who in Scripture are called *the world in a way of opposition to the Jewish Nation*, who alone were the Church of God, until the wall of partition was broken down by the death of Christ. This is clear from what is written in Rom. 11.12 *the fall of them* (that is of the Jews) *be the riches of the world, and the diminishing of them the riches of the Gentiles*, And again, vers. 15. *If the casting away of them be the reconciling of the world*. In this Scripture it is most evident, that the Nation of the Gentiles are called the *world* standing in opposition to those without the Church. And thus also we are to understand the words of Christ in John 17.21, 23. Where he prayed *That the world may believe that the Father sent him, and that the Father loved them, as he loved him*. And in Luke 12.30 compared with Matth. 6.31. It is manifest, That the Gentiles are called the Nations of the world. Thus much also the Apostle teaches in Ephes. 2.11,12 *In time past, called uncircumcision, in way of opposition to that which is called the circumcision in the flesh, made by hands. And at that time* (saith he) *ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world*. Doth not he here teach so much, That there was a time when the Gentiles were called the

world, or the *uncircumcision*, in way of opposition to the *Jewish Church*, who were called the *circumcision* of the flesh, and enjoyed many great and glorious privileges.

Seventhly, The word world is sometimes taken *for all Nations of people, Jews, and Gentiles*, as standing in way of opposition to one nation of people only, Mat.24.14 Mark14.9 And 16.15.

Lastly, it is sometimes taken *for the world to come*, in way of opposition to this present world, Eph. 1.21 Heb.2.5 and 6.5.

And having thus far made entrance into the matter, I will now proceed to the consideration of the Scripture in hand, Joh. 1.29 *Behold the Lamb of God which takes away the sin of the world*. By (them) here they understand *all persons, all men and women from first to last*.

Before I come to give the true and natural meaning of this Scripture, I shall first show one or two Reasons from the words themselves to clear them from their corrupt sense which they put on them.

● *The opening of this Scripture*

The first reason is taken from the consideration of these words (*takes away*) *He (takes away) the sin of the world*. The words are exceeding clear, and full, and of great force, He doth not say, 'Tis probable, or it is possible, *he takes them away*: but *he takes them away*; that is, He *certainly, solely, freely, perfectly, powerfully, and forever takes them away*. And I am confident that the words *takes away, taken away, and takes away*, when they are spoken of things done or to be done, do always signify in Scripture a *perfect powerful, absolute, and complete removal or taking away* of things: so that the things do not remain any more. I would give many Scriptures to prove this: but I will content my self with a few, which I desire may be well noted, Esa. 6.7. *Thine iniquity is taken away*, Rom. 11.27. *This is my Covenant with them when I shall take away their sins*, Heb10.9 *He takes away the first, that he may establish the second*, 1 Joh 3.5 *And ye know that he was manifested to take away our sins*. So that in the Scripture Language *to take away* is a thing, it is *powerfully, thoroughly, perfectly, and for ever to take it away*, so to remove it as that it come not into remembrance any more. And therefore the reason why there was a remembrance of sins once every year under the sacrifices of the Law, was because those sacrifices could not *take away sin*, Heb 10.3,4. Implying, that if their sins had been *taken away* by those sacrifices, then they should never have been remembered any more. Therefore I conclude, that when John saith, the Lamb of God, *he takes away sins*; we are to understand, He removes them, or *takes them away* as makes to the *perfection and salvation* of those from whom he *takes them away*: so as they shall never come into remembrance against them any more. Agreeable with that of David, Psalm 103.12 *As far as the East is from the West, so far he removes or takes away their transgressions from us*. And this will be further manifest, if we consider

what it is to *take away sin*. Now to take away sin, in the Scripture sense, is to take away the *merit, wages, power, dominion, Lordship, and strength* of sin: so as neither the one or the other shall ever return again any more. And therefore when it is said, Rom. 11.27 *This is my Covenant with them, when I shall take away their sins*: He saith in the former verse, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*. And indeed, this is the office and power of this Deliverer, *to take away sins and ungodliness in all respects*; not only in respect of *merit* and *wages*, but *strength* and *Lordship* also. So that them who have their sins *taken away*, they have the *merit* and *wages* of their sins *taken away*: they have their *ungodliness, disobedience, darkness, pride, and rebellion* of heart *taken away*: and are enabled by the power of this Deliverer to turn unto Christ, and believe in him. And therefore repentance and remission of sins always goes together in Scripture, either expressed or understood. Neither do I read that the sins of any are said to be *remitted*, that such to whom the Lord gives *repentance* also, enabling of them to return and believe in him. Not that repentance is a condition of remission: but to teach us, that these two are never separated, but are given together (as being linked within another) by this Lord God, this Deliverer, this Priest, this Savior, who gives repentance unto Israel, and remission of sins. I say further, That he so *takes away sin*, both the *merit, strength, Lordship and power* of it, as that neither the one nor the other shall again be put upon those or any of those to whom it was *taken away*. This is the meaning of that place of *John, his first Epistle, 3.5. Yee know that he was manifested to take away sins, and in him is no sin*. And so I have in part declared what means to *take away sin*.

And this will be further minded if we consider in the second place, who it is that *John* saith *takes away sin*, to wit, the Lamb of God, *the Lamb of God which takes away the sin of the world*: that is, The Son of God, in giving himself a *sacrifice* to God for the sins of the *World*, doth (by the *price, power, and virtue* of that *Sacrifice*) *fully, perfectly, and for ever take away* their sins. And so he answers *most fully, perfectly, and superabundantly* unto those Lambs slain, and other Sacrifices under the first *Covenant*, which did carnally, and as figures for the time present, take away the sins of the people. Levit. 4.32 to latter end; and cap. 5.6. And indeed this *Lamb of God*, by the *price & power* of his bloodshed, doth *perfectly, powerfully, and for ever take away sins*: for he thereby hath wrought & obtained, a most *perfect, full, and eternal* redemption, Heb. 9.22. Neither do I know that he hath obtained any other redemption (in this sense we have now in hand) but that which is *perfect and eternal*. And thus the Lamb of God *takes away the sin of the world*.

And if any shall make scruple at the word *sin*, because it is here expressed *Sin* (in the singular number) and not *Sins*: Let them consider, that it is usual in the Scripture indifferently to put the one for the other: as is evident by comparing *Esa. 53.6.* with *1 Pet. 2.24.* That which *Esaias* called *iniquity*, in the singular number, *Peter* called *iniquities*, or *sins* in the plural number. And again, by comparing *Esai. 59.20* with *Rom. 11.27.* in the which *Esaias* called *transgression*, but *Paul* called

transgressions. And though *John* expressed it here in the singular number, yet is it most certain that under this word *sin*, he included *all sins* of all degrees at all times.

Now from all that I have said, we are thus to understand these words.

The Lamb of God by the *price* and *power* of his blood-shed doth *perfectly*, *powerfully*, and *for ever take away* the sins of the world. Now how this doth agree to *all persons*, or *to every man in the world*, I leave to the consideration of the understanding Reader, who I doubt not, will weigh these things together which I have declared, for the clearing of this Scripture from that corrupt sense which they put upon it.

And having thus far opened these words, I shall now come to the true and natural meaning of them

● *The natural meaning of the Scripture*

By the *World* in this place, we are to understand the *nations of the Jewish Church*. And they are therefore called the *world*, because until the *manifestation* of the death of the Lamb of God, they were shut out from all *privileges*, they were *far off*, they were the *wild olive tree*, a *forlorn* and *hopeless* people. For thus they stood in opposition to the *Jewish Church*. The nation of the Jews were the Church of God, the Gentiles were the *world*: the Jews were the *Circumcision*, the Gentiles were the Heathen, or the *uncircumcision*: The Jews were *nigh*, in respect of many excellent *laws*, and glorious *privileges*, the Gentiles were *far off*, as being without *privileges*: The Jews were the *natural branches*, the Gentiles were the *wild Olive tree*: The Jews did *enjoy Christ and God*, in respect of many glorious *Ordinances*, *Sacrifices* and *Offerings*, (which in their time were glorious) as many figures and shadows of Jesus Christ, the Gentiles were without Christ, having *no hope*, and *without God in the world*. The Jews were *the people of God* and his *peculiar treasure*, in respect of an *outward covenant*, the Gentiles were *not the people of God*. In these and the like respects, the Gentiles are called *the World*. And for the *World* this Lamb of God is now manifest, ready to be slain to take away their sins. And therefore the Lamb of God stands here in opposition by way of power and excellency to all other Lambs. The Lamb slain under the Law, which are shadows of Christ, extended no farther than the Jewish nation, who were the Church of God: the Gentiles, who were the *world*, had a share in them: But this Lamb of God, by the price and power of his blood-shed, *takes away the sins even of the world*. O glorious mystery! Here is a Lamb indeed, a Lamb by way of eminency: the Lamb of God which redeems this *uncircumcised world*, *this world without Christ*, *without God*, *without hope*, *without privileges*, *without law*, *without ordinances*. And therefore *John* sets him out in this place with a note of attention & admiration, *Behold the Lamb of God which takes away the sin of the world*. Mind it well, and admire at it. This indeed is that glorious mystery which is so much spoken of in the Scripture, to wit, *That the Gentiles, THE WORLD, should obtain remission of sins, and salvation by the death of Christ, Ephes.*

2.11,12,13,14,15,16,17 and 3.5,6,7,8. 1 Tim.3.16. Esai. 11.10. and 42.1.6. Jer. 16.19 Mal. 1.11. Matth.4.15. and 12.21. Luke 2.32. Acts 28.18. Rom. 15.8,9,10,11,12. Gal. 3.13,14. And this is that which the Jews so much stumbled at, and was so much enraged at, to wit, *That the Gentiles, the WORLD, the uncircumcision, the heathen, a people without privileges, without Laws and Ordinances, should be accounted the people of God, and obtain remission of sins, and salvation by Jesus Christ. Act. 22.21,22,23. 1 Thess.2.14,15,16.*

Neither is that necessary or warrantable, that in the Scriptures above mentioned, we should understand *every person, or every man and woman* amongst the Gentiles: for it is very usual in the Scripture, to speak of the Gentiles *indefinitely, or generally*, and that in point of conversion and salvation, when but a *remnant, or residue* is understood. I will give you two or three instances for many. *Matth. 12.18.21. Acts 10.45 and 11.1.18 and 13.48 and 14.27 and 15.3* compared with the 17, and 19 verses. In the third verse he speaks of the conversion of the Gentiles, *indefinitely or generally* and yet who knoweth not, but that a certain *remnant or residue* is understood which also is evident from the 17. And 19. Verses For there he applies this conversion to a *residue, or remnant*. And the same is clear also in the other Scriptures above mentioned. And why should we wrangle with God, or question the wisdom of the holy Spirit, for speaking to us after such a manner. Thus much for the clearing and opening of that place in *John*.

● *The sixth Scripture*

A sixth Scripture propounded by them is, *John 3.16, 17. For God so loved the world, that he gave his only begotten Son: that whosoever believes on him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* The greatest difficulty in this Scripture lieth also in the word *World*. They say we are here to understand *all persons, or all men and women in the world*.

In answer to which (before I come to give the natural meaning of this Scripture) I shall give two or three reasons from the words themselves, compared with other Scriptures, to clear them from that corrupt sense which they put upon them.

First, It is here said, *God so loved the world. He loved the world: yea, he so loved the world.* Now I do not find any where in Scripture, That God is said *to love* any, and *so to love* them, but we are to understand to be spoken of his *everlasting, powerful, quickening, drawing, saving, love* in his Son. I find the Scriptures plainly speaking to this purpose, *1 John 4.9. In this was manifest the L O V E of God towards us.* And verse 10. *Herein is L O V E, not that we L O V E D God, but that he LOVED us.* And verse 11. *Beloved, God so LOVED us.* Rom. 5.8. *But God commended his LOVE towards us.* So also *Ephes. 2.4,5. His great LOVE wherewith HE LOVED US and 5.2 Christ also hath LOVED us.* Again, *Titus 3.4,5 The kindness and LOVE of God towards man appeared, So also, Rev. 1.5. He LOVED us, and washed us from our sins*

in his own blood. All which places and others of like nature, where mention is made of the love of God, we are to understand to be spoken of the *everlasting, powerful, quickening, pardoning, saving LOVE* of God in his Son: as is manifest to such who read with understanding. And, As I said, I do not know any Scripture that speaks of the *love of God* to men in sending or giving Christ for them (for this the thing in hand) but we are to understand it to be spoken of the *everlasting saving love* of God to them.

And this leads me to the *Second* thing now considerable in the words, and that is, *He GAVE his only begotten Son. God so loved the world, that he GAVE his only begotten Son.* Which words include in them, *his sending of him, and delivering him up to death;* for that which in this verse is called *sending.* Now I do not read any where in Scripture, that God is said to *give, send, or deliver his Son unto death:* or, that Christ is said so to give *himself* for any: but we are to understand therein the *everlasting blessedness and salvation* of those for whom God *gave, sent, or delivered* him unto death.

And this follows naturally, and sweetly upon the former consideration; to wit, That Gods *giving* his Son unto death is a fruit flowing from the *everlasting, free, rich, saving love* of God, bringing salvation unto all those for whom God gave him. The Scripture is abundant to clear this, Gal. 1.4. *He (GAVE) himself for our sins,* that he might redeem us from this present evil world, according to the will of God and our Father. This Paul speaks concerning himself, Gal. 2.20 *He loved me, and (GAVE) himself for me.* And this he speaks also concerning the Church. Ephes. 5.25, 26, 27. *Christ loved the Church and (GAVE) himself for it, &c.* that is, That which is now and shall be the Church of God, sanctified and glorious, it is so by virtue of Christ's *love and giving* himself for it. To this same purpose is that also in Titus. 14 *He (GAVE) himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good Works,* Hitherto also agrees that in John 3.17. *God (SENT) not his Son into the world to condemn the world, but that the world through him might be saved.* And again, Rom 8.3. *God (SENT) his own Son in the likeness of sinful flesh; that the righteousness of the law might be fulfilled in us,* And verse 32, *He that spared not his own Son, but (DELIVERED) him up for us all: how shall he not with him freely give us all things,* so also Rom. 4.25. *He was (DELIVERED) for our offences, and was raised for our justification,* I will conclude this with that in the 1 John 4.9. *In this was manifest the love of God towards us, because that God (SENT) his only begotten Son into the world, that we might live through him.* And verse 10. *Herein is love, not that we loved God, but that he loved us, and (SENT) his Son to be the propitiation for our sins.*

All these Scriptures teaches us, (*and I know no Scripture to the contrary*) that Gods *giving, sending, or delivering* of his only begotten Son unto death, doth include in it the *assuredness and salvation of all those for whom God gave him, sent him, delivered him* unto death.

Now then, to return to the place at hand; If by the *love* of God in this place, we are to understand the *everlasting, powerful, quickening, saving love* of God; and if Gods *giving, sending, or delivering* his Son unto death, doth include in it the *blessedness* and *salvation* of all those whom *he gave him, or delivered him* unto death; I do then conclude that by the word *World* in this Scripture, we may not understand *all persons, or men and women* in the world from first to last: for then it would say *that God loved all persons in the world with an everlasting, powerful, quickening, saving love in his Son: and that all persons in the world should certainly be saved and blessed by Jesus Christ.*

But by *World* in this Scripture, we are to understand *the Nations of Gentiles* as standing in *opposition* (before the death of Christ) unto the *National Jewish Church*. The Jews were (*within*) in respect of many glorious privileges, the Gentiles were without. The Jews were the *Church* in respect of that choice which God made of them, and the many excellent Laws and ordinances which he gave to them only: the Gentiles were the *world*, as being a cast-out people, aliens from the common-wealth of Israel, strangers from the covenants of promise, having no hope, and without God in the *world*. This *world* it is which is here spoken of. *God so loved the WORLD, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*

A twofold glorious mystery in this Scripture

And the words thus understood do send forth to us a twofold glorious mystery.

First, that God so loved that uncircumcised, forlorn, hopeless, formerly far off, (as I may say) forgot people, the World, the nations of the Gentiles, Aliens, strangers, Common and unclean, (as Peter calls them,) Wilde beasts, creeping things, fowls of the air, (as the Lord expresses them. Acts 10) that he gave his only begotten Son for them, to save them, to give them remission of sins, everlasting life, through believing in him.

I say in these words we have set forth to us this glorious mystery of exceeding abounding love of God to this World, which was hidden from former ages and generations, but now made manifest in due time. *God so loved the world*, so richly, so exceeding abundantly, so as was never known or heard of before, *that he gave his only begotten Son* to be redemption and salvation unto them. *The Son of man was lifted up for the Nations of the World*. The brazen serpent (as all other shadows of Christ and ordinances of the Law) was appropriated unto the Jewish nation only: but the Son of man was lifted up, *that whosoever believes in him should not perish, but have everlasting life*. These words, (*whosoever believes in him*) doth not imply the power in lost man to come to Christ of believe in him: but they are expressed to show, that there was a door of *life and salvation* set open *for nations*, yea for this *most hopeless and lost wretched WORLD* through the death of Christ. And therefore the Lord Jesus speaking of his death, in John 3:32. He saith, *And I, if I be lifted up*

upon the Earth, will draw all NATIONS of the WORLD to believe in me. Here is the exceeding riches of the love of God magnified to this lost hopeless world, in the death of his Son, who never till now tasted the sweetness of the same. And thus follows in that place of John 3:17 *God sent not his Son into the world (that is into or upon the earth) to condemn the WORLD that is the nations of the World: but that the world through him might be saved,* that is, He was not sent to execute vengeance upon this forlorn, formerly forgotten, cast-out, hopeless world: but God so magnified his free, rich, unspeakable, unreachable, everlasting love to this most wretched, most hopeless world, that he gave his only begotten Son to die *for them,* that they might certainly and powerfully enjoy *life and salvation* through him. This I conclude to be the true and natural meaning of this Scripture.

And whereas some (who take heed) of the word (*might*) in this Scripture do say, that all persons in the world (*might*) be saved: and that all (*might*) be saved who are not saved: I dare them to consider that the word (*might*) in this place doth carry in it the force of an undoubted and absolute certainty, and it is as much in this place as (*shall*) be saved, or shall *certainly* be saved. I shall propose some other Scriptures (a few for many) to clear up the truth of this for us. Gal. 1.4. *He gave himself for our sins, that he (MIGHT) redeem us from this present evil world,* and 4.5 *God sent forth his Son to redeem them that were under the Law, that we might receive the adoption of Sons.* Ephes. 5.25, 26, 27. *Christ loved the Church and gave himself for it that he (MIGHT) sanctify it, and that he (MIGHT) present it to himself a glorious Church.* Titus 2.14 *He gave himself for us that he (MIGHT) redeem us from all iniquity,* 1 John 4.9 *In this was manifested the love of God towards us, because God sent his only begotten Son into the world that we (MIGHT) live through him.* Now I desire the understanding Reader to consider whether the word (*might*) in these Scriptures doth not carry in it the force of an undoubted certainty, and an absolute promise or performance: to wit, that the thing *is done, shall certainly, and undoubtedly* be done. And so in this place, where he saith, *The world through him (might) be saved:* the meaning is, the world through him *shall certainly and powerfully* be saved.

And this will be yet more clear if we consider, what the holy Spirit means, when he saith, (*through him*) *The world (through him) might be saved:* that is, *Through his faith, through his life, through the giving forth of his Spirit to them,* enabling them to believe in him unto life everlasting. And thus the world is saved through him.

And thus I have cleared up the first glorious mystery which is held forth to us in this Scripture, to wit, That God so loved that uncircumcised, forlorn, hopeless, far-off people, the Nations of the Gentiles, the world, aliens, strangers, common and unclean, wild beasts, creeping things, fowls of the air, (so clear as standing in opposition to the Jewish Church) that he gave his only begotten Son for them, that they might certainly be saved through him.

The second glorious mystery

The second glorious mystery is set forth in these words, is this, to wit,

That the only way to life everlasting, is through *believing* in the Son of God. *This is that righteousness which is of faith*, which stands in opposition to the *righteousness of the Law*. The righteousness which is of the Law, saith on this wise, a man which doth these things, shall live by them. But here is another new, a blessed lesson which the Lord Jesus teaches *Nicodemus*, & is written for our learning, to wit, That the Son of Man is lifted up, that whosoever *believes in him*, should not perish, but have everlasting life. We need not to understand believing in this Scripture, or any other of the like nature, to be mentioned as a condition or work wrought by us: but we are to understand it as most standing in opposition to working for life and salvation. The way to life is not by *our workings*, or *our righteousness*: but in *receiving the righteousness of another*, to wit, of the Lord Jesus, through the faith of the operation of God. And thus we are to understand all these Scriptures which speak of justification by faith. We are not justified and saved by our own working, or our own righteousness, but in receiving the righteousness of another through the faith of the operation of God.

And thus (through the help of God) I have cleared this Scripture from that corrupt sense which they put upon it: and have declared the mind of God in it.

And thus that fore-named Scripture (John 1.29) and this do agree in one.

The seventh Scripture

A seventh Scripture propounded by them is 1 John 2.2. The words are these following, *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world*.

In which words (that I may declare the mind of God in these) and clear them from that corrupt sense which they put upon them) these things are considerable, to wit,

First, the propitiation it self and that is, *Jesus Christ the righteous*, as he is here expressed.

Secondly, The end and benefit of this propitiation, and that is here expressed to be *for sins*, that is for the remission of sins.

Thirdly, The persons who are concerned in the benefit of this propitiation, and they are here expressed to be *we and the whole world*.

But what are we to understand in this place by the (whole world.)

They say, We are here to understand all persons in the world, or every man and woman in the world from first to last. And hence they conclude, That Jesus Christ

the righteous, is the propitiation for the sins of all persons in the world from first to last.

I shall show the unsoundness of this opinion, and of this interpretation of this Scripture, from two or three considerations in the words themselves, with these depending upon them.

First, In the very same sense that *Jesus Christ the righteous is the propitiation for our sins*, in the very same sense, (and no other) he is the propitiation for the sins of the whole world: that is, he is the propitiation for sins under one and the same consideration only. Now the holy Spirit teaches us, (and it is best to have his testimony) *Rom. 3.25. That God set forth Jesus Christ to be a propitiation through faith in his blood.* The holy Spirit here teaches us in what sense, or under what consideration, Jesus Christ is the propitiation or reconciliation for sins, to wit, *through faith in his blood*, that is, he is the propitiation for the sins of those, and those only, who believe in him, for remission of sins. And thus we are to understand the word (*Our*) in this place of *John, He is the propitiation for OUR sins*: That is, for us who (through his power do believe in him unto righteousness. For it is well known that *Jesus* writes here unto believers, such as believed in Christ unto remission of sins. And in the very same sense we are to understand that in the fourth chapter of this Epistle, verse 10. *Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins*: that is, such or so great is the love of God, that he hath given us remission of sins, and reconciliation with himself through faith in the blood of his Son. To the same purpose also is that in *Rom. 5.10. When we were enemies, we were reconciled to God by the death of his Son*: that is, through faith in his death, as is most plain from the former part of the chapter. And verse 11. *We joy in and through our Lord Jesus Christ, by whom we have now received the atonement.* We have received the atonement: that is, we are reconciled to God through faith in Christ. Now then, if the holy Spirit witness that Jesus Christ is the propitiation, and reconciliation for sins, *through faith in his blood*, and no otherwise: and that he is no propitiation, reconciliation, or redemption to any, but *through faith in his blood only*: I then conclude, that by the whole world in this place, we can in no wise understand all persons, or every man and woman in the world.

The *second* reason is taken from the consideration of the end and benefit of this propitiation, and that is here expressed to be *for sins*, that is, for remission of sins. Whosoever have a part or interest in this propitiation, they have all their sins fully and perfectly remitted to them, washed away in his precious blood. There is not one person to or for whom Christ is a propitiation or reconciliation, but he has all his sins washed away in his precious blood, and shall certainly be saved. Therefore this cannot agree to all persons in the world.

Thirdly, something is to be learned from the connection of these words with those before-going, *If any man sin (saith he) we have an Advocate with the Father, Jesus*

Christ the righteous: And he is the propitiation of our sins; and not for ours only, but also for the sins of the whole world. Hence I conclude, that all those for or to whom Jesus Christ is the propitiation, he is for them an *Advocate* also. And though some do separate between the propitiation and advocacy, saying, That he is the *propitiation* for many, for whom he is not an *Advocate*: yet certainly these two are so inseparably linked together, that though we must distinguish them, yet we must not, yea, cannot separate them. There is no *advocation* without *propitiation*, but a weak, empty, and beggarly benefit that goeth alone without *advocation*. And surely those who do understandingly know what is the end and benefit of this *propitiation*, and under what consideration Jesus Christ is the *propitiation for sins*, to wit, *through faith in his blood*: they will acknowledge with me, that all those for or to whom Jesus Christ is the *propitiation*, he is for them an *Advocate* also. And how this can agree to all persons, or to every person in the world, I leave to the consideration of the understanding Reader.

And having thus far cleared the words from that corrupt sense, it is needful that I show what the true and natural meaning of them is.

I desire therefore it may be considered, that this expression (*the whole world*) is diversely taken in Scripture

Sometimes for the whole compass of the earth, with the creatures in it. So we are to understand that expression of *Elihu*, in Job 34.13 and sometimes for the glory, riches, and pleasures of this present world. So it is taken in *Math. 16.26. Mark 8.36. Luke 9.25.*

Sometimes for the generality of all Nations, as standing in opposition to a little or small number amongst them. So it is to be taken in *Rev. 12.9,10. And 11.* Verses compared together. And chapt. 16.14. 1 John 5.19 In these Scriptures the generality of people of all nations of the world, as wicked and ungodly do stand in opposition to the little or small number of believers amongst them.

Sometimes this expression (*the whole world*) is taken for all nations and kindreds of people, as standing in opposition to one nation or kindred of people only. So it is taken in *Matth. 26.13. Mark 14.9. Rom. 1.8.* And so we are to understand that of *Mark 16.15* Go ye into all the world, and preach the Gospel unto every creature; that is, Go ye amongst all nations and kindreds, and tongues and people and preach the Gospel to them. And thus (*by the whole world*) in this place of *John*, we are to understand all nations & kindreds of the world, standing in opposition to one corner, or part, or one nation of the world only. This then is the meaning, *to wit, Jesus Christ the righteous, who is our advocate with the Father, he is the propitiation or reconciliation for our sins*, who amongst the *Jewish* nation do believe in him unto righteousness: *and not for ours only*, but also *he is the propitiation or reconciliation for the sins of those who amongst the Jewish nation do believe in him unto righteousness.*

The words thus considered, do hold forth unto us a two-fold glorious mystery, to wit,

First, That there is no remission of sins, reconciliation, or redemption, but only through faith in the blood of Christ, which cleanses us from all sin. This is the meaning of that place in *Rom. 3.25*. God hath set forth his Son to be a propitiation through faith in his blood. And so stands in opposition to the Law of works, which saith on this wise, *The man that doth these things, shall live by them*. This indeed is a glorious mystery, which is the sum of the Gospel, Jesus Christ is the propitiation or reconciliation through faith in his blood. Neither is there any remission of sins, reconciliation, or redemption, but only through faith in the blood of Jesus Christ.

Secondly, that the grace of God by the death of Christ, is more abundantly enlarged and stretched forth them in former ages and generations. Until the death of Christ, that which was revealed (which was figures and shadows) was limited and bounded unto the Jewish nation only, as it were in a corner of the world: but in these after ages or generations, by the death of Christ it was enlarged and extended unto all nations of the world. And this is the meaning of that place in the fourth chapter of this Epistle, v. 14 *We have seen and do testify that the Father sent the Son, the Savior of the world*. Where it is to be noted that the saving, redeeming, or reconciling of the world, that is, the manifestation of the rich love & grace of God to the nations of the Gentiles in giving remission of sins & salvation to them by Jesus Christ, doth directly and properly belong to the *Father's sending of his Son*. We have seen and do testify that the Father (*sent his Son*) the Savior of the world. This is indeed a glorious mystery. And thus Jesus Christ the righteous is the propitiation, reconciliation, or redemption for the full and perfect remission of the sins of the whole world. And thus, the whole world without any difference, shall have remission of sins and everlasting life, through faith in the blood of Christ.

Now judge thou, understanding Reader, whether this that I have said be not agreeable both to this Scripture in hand, and many others also.

The Eighth Scripture

Another Scripture propounded by them is that in John 6:51. The words are these following, *The bread that I will give, is my flesh, which I will give for the life of the world*. By *World* here, they understand, as before, all persons, or every man and woman in the world.

I shall propound one or two reasons from these words, and those before-going to clear them from that corrupt sense which they put upon them.

First, I desire the Reader warning to observe, that whereas it is said in this verse, *I will give my flesh (for) the life of the world*. It is said above in the 33. Verse, *The*

bread of God is he which cometh down from Heaven and gives life (UNTO) the world. So that, to be life (for) the world, it is to be life unto the world, in Christ's meaning.

Secondly, if any shall doubt what life is here meant, Let them know, that it is no other then everlasting life, or life for ever; as it is expressed in the 47. And 51. Verses. I therefore conclude, That if Christ thus give himself to be life for the world, that is, to be everlasting life unto the world: we cannot understand that by the world in this place is meant all persons, or every person in the world. But by world in this place, we are to understand (as I conceive) the Nations of the Gentiles, who are here called the world, and in other places, the Heathen, the uncircumcision, as standing in opposition unto the Jewish Church, who alone in their times had the enjoyment of many glorious privileges.

A mystery in them

And this there is a glorious mystery held forth in these words, to wit:

That *Manna* (as all other things also which were for the time present shadows & figures of Christ) was appropriated by God unto the Jewish Nation only. And therefore they say, *Our Fathers did eat Manna in the Desert*, verse 31. And Christ agrees to it, *Your Fathers did eat Manna in the Desert*, verse 49. No other Nation in the whole world had a propriety in these glorious privileges, which were lively figures of Christ, but the Jewish Nation only. But this true bread Jesus Christ, he is not limited unto the Jewish Nation only, as that Manna was: but he is sent of God to give life, everlasting life unto the Nation of the Gentiles, the Heathen, the Wretched. And here is the excellency of this Manna, according to what he saith in verse 33. *The bread of God is he which cometh down from Heaven, and gives life unto the world.* And this is a mystery which the Scripture much speaketh of, to wit, the salvation of the Gentiles by Jesus Christ. That much briefly concerning the Scripture.

The ninth Scripture

A ninth Scripture propounded by them is John 4.42. The words are these following, *And they said unto the woman, Now we believe not because of thy saying for we have heard him our selves and know that this is indeed the Christ, the Savior of the World.*

By world here they understand, as before, *all persons*, or every person in the world. I shall be brief in the clearing of this Scripture. It is well known to every understanding Reader, that the *Samaritans* (with whom Jesus was now dealing, and by whom these words are here uttered) were the Nations of the Gentiles, which the King of *Assyria* placed in *Samaria* when he carried away the Israelites captives, 2 Kings 17.24. These Nations of Gentiles are called the world, as standing in opposition to the Jewish Church, being a *people far off*, as it were *forgotten*, and *without hope* until the manifestation and suffering of Christ in the flesh. With this

world, as being a first fruits of the calling of the Gentiles, Jesus Christ is now dealing, and by his power reveals himself and grace in them, whereby they tasted and knew his love and grace towards them, and their redemption and salvation by him: for no less then so is the meaning of the words. Mark it, In the verse before-going it is said. *Many more believed because of his own word*; that is, His word was mighty and powerful in them, opening their understandings to know him, and persuading their hearts to receive him or believe him. Upon this they make this solemn profession of him and his power in them, *now we believe* (said they to the woman) *not because of thy word: for we have heard him our selves* (that is, we have felt the grace and power of his word in our hearts) *and we know* (that is, we know by most sweet and comfortable experience) *that this is indeed the Christ, the Savior of the world*; That is, We who hitherto have been the out-cast world, do now know Jesus Christ, and his grace and power in us, and we are able to say, not upon hearsay, but upon knowledge & experience from his own teaching, that he is thus become the Savior of the *world* and that the world now doth enjoy salvation by Jesus Christ. Here is a precious mystery, and here is the precious knowledge of it. This is indeed the natural meaning of the Holy Spirit in this Scripture, which will in no wise agree to their interpretation of it.

The Tenth Scripture

Another Scripture propounded by them, is John 12.47. The words are these following, *If any man hear my words, and believe not, I judge him not; for I came not to judge the world but to save the world.*

By *world* here, as before, they understand *all persons, or every person* in the world. In answer to which, consider

First, It is here said, *Christ came to (SAVE) the world*. Now by (*saving*) in this place, we are to understand no less then a *complete, perfect, powerful, everlasting saving or salvation*: for so it stands in opposition to *judging or condemning* in this place, as it doth also in John 3.17.

Secondly, (as that which follows naturally upon the former) it is said, *Christ (CAME) to save the world*. Now without controversy, Whatsoever Christ was *sent to do or came* into the world to do, he did fully and perfectly perform the same: for as it was his *delight* to do so, John 4.34. So he was enabled with *power* also to do the same, Esa. 63.1. Therefore he is bold to affirm even before his Father who sent him, when he is now ready to leave the world; *I have finished the work which thou gavest me to do*, John 17.4 And therefore when we read in Scripture that the Son of God (*came*) for such an end, or to do such as work, we are to understand that he did *verily* and *perfectly*, and *fully* perform and finish the same. The Son of God did not his work by *halves*: for he had both *will* and *power* to finish and fulfill the same. Now if these two things be well considered, it will be clear to the judicious Reader,

that we cannot understand these words according to their sense: for then it would follow that every person in the world shall *certainly* and *powerfully* be saved.

The natural meaning of the words.

But by the *world* in this Scripture, we are to understand the nations of the *Gentiles*, who (as I have declared) are oft times in Scripture called the world, as standing in opposition to the Jewish Church, as being a people (until the manifestation and suffering of Christ in the flesh) *cast out a far off*, and as it were, *forgotten*. *These nations of the Gentiles, this world, the Son of God came to save*. He came not to *judge*, that is, to *condemn*, to take *vengeance* upon this *cast-out, far-off, forgotten, most wretched world*, these gentile nations: but he came to magnify the exceeding, super abounding riches of the grace of God to them, in bringing salvation to them by his death.

This interpretation of this Scripture, I shall confirm from two or three reasons set down by the holy Spirit in the words before going.

First, when certain Greeks (which were of the Gentile nations) came up to worship at the feast, and desired to see Jesus: He being made acquainted with it, and verse 23. *The hour is come that the Son of man should be glorified*: That is, The time is now come that the Son of man shall be glorified in bringing salvation to the Gentiles by his death. This is that *much fruit* by his death, which it speaks of verse 24. And hitherto also tends that in verse 28. *Father, glorify thy Name: then came there a voice from heaven, I have both glorified it, and will glorify it again*, that is, I will more abundantly than formerly, magnify my grace and power by thy death, which is now at hand.

Secondly, (as depending upon what before goeth) The Lord Jesus saith, verse 31. *Now is the judgment of this world*, we are to understand the *Nations of the Gentiles* and by the word (*now*) in the place, we are to understand the time of his *personal death, and lifting up upon the Crosse*. This that is the meaning, to wit, Now that I am ready to be offered up upon the Crosse, Now is the *judgment, righteousness, deliverance, or salvation* of this world, that is of the Gentile nations. This is a glorious mystery, And so it is sweetly and fully agreeing to what was before prophesied by Esa. 42.1 *I have put my Spirit upon him, he shall bring forth judgment*, that is, *salvation* to the Gentiles. And so it is expressed by Christ himself, Mat. 12.18 *I will put my Spirit upon him, and he shall show judgment to the Gentiles*. And verse 21. *And in his Name shall the Gentiles trust*. Mind it, what was before prophesied, is now fulfilled. *Now is the judgment of this world; now shall the Prince of this world be cast out*.

Thirdly, (as yet depending upon what before goeth) He saith in verse 32 *And if I be lifted up from the earth, will draw all men to me*. *This he speaks signifying what death*

he should dye; that is, By the power of my death upon the Crosse, I will draw all Nations of men to me, to be saved through faith in me.

I desire the Reader to lay these things together, and then to judge whether my interpretation of the 37. Verse be not agreeable to the mind of God.

And whereas it is said in the former part of the verse, *if any man know my words, and believe not, I judge him not*: the meaning is, I do not *now* judge him, I do not *now* sit upon my Tribunal to execute vengeance; that is reserved unto another time or day, as it is expressly said in the next verse, *The word that I have spoken, the same shall judge him in the last day.* Thus much for this Scripture.

The eleventh Scripture

Another Scripture propounded by them is 2 Cor. 5.29,32. The words are these following. *God was in Christ reconciling the world unto himself not imputing their trespasses unto them, and hath committed to us the word of reconciliation. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

By world in this place they understand, as before, *all persons*, or every person in the world.

In way of answer to which, I shall declare two reasons from the words themselves, to clear them from that corrupt sense.

The first reason is taken from the consideration of the *time*, of which the holy Spirit here speaks, where he saith, *God was in Christ reconciling the world to himself.* The *time* (I conceive) of which the holy Spirit here speaks, is the *actual or real manifestation and suffering of Christ in the flesh*; I mean, his *personal death*, or the offering up of his own body unto death upon the tree. Is it not manifest that he speaks of *this death* in the 14 and 15. Verses of this chapter, (which words I have before opened) where he saith, *That Christ DIED for all?* And these words have their dependence upon those. It is true indeed, in respect of *purpose* he died before the foundation of the world, 1 Pet. 1.20. In respect of *promise* he died from the foundation of the world, Rev. 13.8. In respect of *divers shadows and figures* (which were appropriate only to the Jewish nation) he died all along under that dispensation, Heb. 9.26. And indeed *his personal manifestation and death*, as it was more *wonderful glorious, and mystical* (in respect of the declaration of the wisdom, power, and grace of God, which did more wonderfully shine forth in it) then either the promise or shadows of his death: so it was more *wonderful and glorious* then those, in respect of the power and *fruit of it also*. His death in *promise* was exceeding glorious: his death in *shadows* was very glorious also for the time present; but not so glorious, fruitful and powerful as his *personal death*, which did *exceed in glory*. The *power* and *fruit* of this was the breaking down of the partition wall which was

between *Jews* and *Gentiles*: it was the *bringing of life and salvation* unto all nations of the world. This I conceive is the meaning of that saying in *John 12.24 Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.* His own death brought forth much fruit. And to this purpose is that also in the 32. And 33. Verses. *And I, if I be lifted up from the earth, will draw all men to me. This he spoke signifying what death he should die.* From whence it appears, That his *personal death* was marvelous powerful to bring forth abundance of fruit, even so much, as the *drawing of all men*, that is, *all nations of men*, to the knowledge of himself, and the enjoyment of salvation through him. For as the *personal manifestation* and death of Christ was a *wonderful, glorious, new thing, a great mystery*, (*Esa. 43.18, 19. Jer. 31.22. 1 Tim. 3.16.*) So the *power and fruit* of it is a *new, a wonderful thing* also, such as never before was heard of. This is that which was foretold by the Prophet *Esa. 43.18, 19, 20. Behold, I will do a new thing: now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the Dragons and the Owls, because I give waters in the wilderness, rivers in the Desert, to give drink to my people, my chosen.* Mark the mystery of the words, and ye will see so much held forth in them, and allege them for, to wit, the bringing in, or the saving of *Beasts, Dragons, Owls*, that is, the *Gentiles*, which are here likened to such wild creatures and that not only, or *simply*, in respect of their *natural estate*, but *comparatively* also, as in opposition to the Jewish Church, as being not owned, or regarded, or honored with any laws or ordinances, concerning Christ, but cast out, as it were in a wild, hopeless condition, without laws, without government, without privileges, even like wild beasts, Owls and Dragons; I say in these words is prophetically held forth to us the bringing in, and the saving of these wild, brutish, hopeless, fierce, wretched people, by the glorious and wonderful power of the death of Christ. This very same thing also is foretold in the 42. Chapter of this Prophecy, verse 9. To 17 the consideration of which I leave to the understanding Reader. The same thing (I conceive) is chiefly aimed at by the holy Spirit in this Scripture we have now in hand. It is said in the 17. Verse, *Old things are past away, behold all things are become new*: that is, old figures and shadows, and such like things are past away, and God hath now wrought new things; he hath given his own Son to die, *that is new*: and in the death of Christ, he hath reconciled the world to himself, *that is new also*, then such a thing as never before was in being, until the Son of God suffered in the flesh.

This I have, with what brevity and plainness I could, declared the *time* of which the holy Spirit here speaks of, when he saith, *God was in Christ reconciling the world to himself*: that is, when Christ suffered in the flesh, when he *died personally*, Then, I say, *Then God was in Christ reconciling the world to himself*. Hence I conclude, that by the *world* in this Scripture, we can in no wise understand *all persons*, or every person in the world from first to last.

The second reason for the clearing of the words from that corrupt sense is taken from the consideration of the *Nature* of this reconciliation which is here spoken of. This reconciliation of the world unto himself, is no other thing then the remission of all their sins through faith in Christ: It is no less then making them the

righteousness of God by Jesus Christ. And therefore when he saith in this place, *That God was in Christ reconciling the world unto himself*, he saith in the very next words, *not imputing their trespasses unto them*.

Now according to this Scripture, not to have sin imputed, it is to be truly blessed. And therefore, the very same thing which David in the 32 Psalm calls, *the not imputing of sin*, Paul in Rom. Calls, *the imputing of righteousness through faith in Christ*. And so far I know, we never read of the *not imputing of sin*, or *the imputing of righteousness*, but only through faith in Christ. So that, when it is said, *God imputed not their sins to them*, we understand that *he imputed the righteousness of Christ to them* through faith in him: or that they were *made righteous through faith in Christ*. And so it agrees with that in the 21 verse, where it is said, *He was made sin for us, that we might be made the righteousness of God in him*: that is, we who believe in Christ, (for he speaks of himself and other believers) *are made the righteousness of God in him*. And thus *God was in Christ*: that is, in the death of Christ, *reconciling the world unto himself, not imputing their trespasses unto them*: that is, giving them the remission of all their sins, and putting them into a condition of perfect righteousness and true blessedness, through faith in Christ. Of this power indeed was the *personal death* of the Son of God, thus to reconcile the world unto God and this power of his death has run along ever since in all ages, in the mystery of the Gospel, until this time, and so shall do until the mystery of the Gospel be finished.

Now if the *time* and the *nature* of this reconciliation be well considered, And if we rightly understand what the holy Spirit meaneth when he saith, *God was in Christ reconciling the world unto himself*, We can by no means understand the *world* in this place to signify *all persons*, or every person in the world from first to last.

But by *world* in this place, we are to understand the Gentiles, who by the power of the death of Christ (and not until then, except some first fruits) were reconciled to God, through faith in him. This then is the sum and meaning of these words, to wit, *God was in Christ* (that is, in the death of Christ) *reconciling the world* (that is the Gentiles) *unto himself, not imputing their trespasses unto them*, that is, giving them remission of their sins, and putting them into a condition of perfect righteousness, and true blessedness, through faith in Christ, wrought in them by the power of God in the ministry of reconciliation. And thus (as I conceive) this Scripture agrees most sweetly with that in Rom. 11.11,12,13,14,15. In which place the *Gentiles* are called the *world* as standing in opposition to *Israel according to the flesh*; This *world* is said to be *reconciled*; The *time* of this reconciliation is upon the stumbling block of the Jews at Jesus Christ crucified, and the preaching of Jesus Christ crucified unto the Gentiles; The nature of this reconciliation of the Gentiles is no else then salvation through faith in Christ; all which the understanding Reader will find out in the perusal of this Scripture. And thus the words of God do most sweetly accord with one another. Thus much for this Scripture.

The twelfth Scripture

Another Scripture propounded by them is Heb. 9.26. The words are these following. *But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* Thus sum of which words is this, to wit, that Jesus Christ did appear in the end of the world, perfectly and powerfully to put away, or take away sin, and that once giving of himself a sacrifice for sin. This indeed is a certain truth: but that he did for all persons in the world, from first to last, this Scripture doth not affirm. In the 28 verse, it is said, He was once offered to bear the sins of many, that is, perfectly and powerfully to take them away from them, in respect of the means and Lording power of them. Therefore mind it, whensoever you read in Scripture that Christ doth *bear sins, take away sins, or put away sins*, we are to understand it less then the *perfect and powerful taking away of all sins*, both in respect of the merit and captivating power of them by the application of the virtue and power of his death unto them. And I am sure this cannot be understood of all persons in the world. I shall say no more concerning this Scripture, because the words are clear in themselves.

The thirteenth Scripture

Another Scripture propounded by them is Luke 2.30, 31, 32. The words are these following, *Mine eyes have seen thy salvation, which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Israel.*

By (*all people*) as it is expressed in the 31 verse, they understand, it seems, all person, or every person in the world from first to last.

But doubtless, by *all people*, we are to understand, in this place, *all nations of people, or kindreds of people*, as standing in opposition to one nation, or kindred of people only. And those words in the 32 verse will clear this interpretation: for those which he calls *all people* in the former verse, he called them *Gentiles*, and *thy people Israel* in this verse: that is, not thy *people Israel* only, but the *people of all Gentiles* also: that is, *All nations of people whatsoever*, And it is usual in the Scripture to mention *all people*, when as, *all nations*, and now *all persons* is understood. Read Psalm 67 throughout Rom. 15.11 In this place of Luke then, I conceive, the holy Spirit doth teach us thus much, to wit, that the exceeding riches of the grace of God was now ready to be magnified and manifested to *all nations of people*, not to Israel only, but to the Gentiles also, in bringing light and salvation, and glory to them by the death of Christ. That is that which was foretold by the Prophet Esa. 42.6,7. *I will give thee for a Covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.* And chapter 49.6 *And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the dissolutions of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.* This latter Scripture, doth agree almost word for word with that place of Luke. And this is the sum, to wit, That God *formerly promised*, and hath

now performed to magnify and manifest the exceeding riches of his grace to all nations of people, without any difference, in bringing, or giving light & salvation and glory to them, by the manifestation and suffering of Christ in the flesh. The which mystery was not in being until the time appointed of Christ's personal manifestation and suffering in the flesh. These things being well considered, it will be manifest to the understanding Reader, that it is a perverting and darkening of this Scripture, to conclude from hence, that Jesus Christ died or suffered for the sins of all persons, or every person from first to last.

The fourteenth Scripture

Another Scripture propounded by them is John 11.50,51, 52. The words are these following, *Ye consider not that it is expedient that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being high Priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that he should gather together in one the children of God that were scattered abroad.*

Wherefore they allege this Scripture to justify their opinion I know not.

I shall briefly discover what I conceive to be the mind of God in it. The 51 and 52 verses do interpret the 50 verse. In which two verses there are two great mysteries declared, by way of prophesy, *to wit, First, that Jesus Christ should die for all nations of people, both Jews and Gentiles: for when he saith in the 51 verse That he should die for that nation; he meaneth the Jewish nation: And when he saith in the following verse, and not for that nation only, but that he should gather together in one the children of God that were scattered abroad: he meaneth, the outcast Gentiles: for such a scattered, dispersed, outcast, hopeless people were they (as I have before proved) until they were gathered to the Lord, and into the fellowship of his body by the death of Christ. And if any shall ask, why they are here called, the children of God? I answer, They are so called in this place, (as I conceive) not according to what they were for present, as though they were the children of God before they were gathered unto him, by the power of the death of Christ: but according to what they should be hereafter, as a blessed fruit flowing from the power of the death of Christ. And so we are to understand (as I conceive) those words of Christ in John 10.15, 16 and those of Paul Ephes. 5.25.*

The second mystery declared in these words is, the glorious saving power of the death of Christ; for when he saith in the 51 verse, *That he should die for that nation: he meaneth, that he should save them, that he should bring them to God, that they perish not.* And the words following do teach so much: for he there saith, *And not for that nation only, but that he should gather together in one the children of God that are scattered abroad.* The force of the words lyeth in that expression of *gathering together: whereby we are taught, that such is the glorious and saving power of the death of Christ to gather together scattered, and lost, and out-cast ones.* And we are

here further taught, *That to die for them, and to gather them together in one*, is one and the same thing, as is plain by comparing the 51 and 52 verses together. So that in the Scripture sense, *to die for them*, it is *to save them*, it is *to bring them to God*, it is *to gather them from their scattered lost estate, into an Estate of fellowship with God, and one with another in him*. For it is impossible to *separate* between Christ's dying for lost men, and his gathering of lost men to God by the power of his death. This Scripture, being thus cleared, is of sweet consideration, but in no wise tending to justify their opinion.

The two last Scriptures.

Two other Scriptures, propounded by them are, Acts 13.47. Esa. 46.9. I put both these together, because in sum, they are both one. The one set down by way of prophesy, the other by way of performance.

The words in Esaias are these following, *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the Earth*. In the Acts, the words are, *I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the Earth*.

I shall briefly open the words, and then it will appear how unfitly they urge them to justify their opinion.

I have set thee, or given thee (speaking concerning Christ) *to be a light to, or of the Gentiles*; that is, Thou shall be a light in them, revealing in them, and giving to them remission of sins, salvation, life everlasting through faith in Christ. Thou shall cause the light of the glorious Gospel of Christ to shine into their hearts. I have before proved (and so much is taught in the words now in hand) that until the death of Christ, the Gentiles did wholly sit in darkness, being denied of God all those Laws, Ordinances, Oracles, Privileges, Miracles, which the Jews enjoyed, by the appointment of God, as so many means whereby Christ did gloriously, for the time present, shine forth among them.

But now, as it is written, *To whom he was not spoken of, they shall see: and they that have not heard, shall understand*, So that, *the people which sate in darkness, saw great light: and unto them which sate in the region and shadow of death, light did spring forth*.

And whereas, it is said in the next words, *That thou shouldst be (for salvation) unto the ends of the earth*. These words do justify the interpretation of the former; for such a light is Christ, *giving salvation, or bringing salvation* unto all those to whom he is a light; that is, He revealed himself in them, drawing their hearts to believe in him unto life everlasting. And therefore, it is said in the next words. *As many as were ordained to eternal life, believed*. For indeed, thus Christ is light and

salvation to us, as he reveals himself in us, drawing us thereby to believe in himself unto salvation.

And if any shall object, that it is here said, He (*should*) be for salvation. I answer, The word *should*, or *might*, in this Scripture as in others (of the like nature) doth signify no less then *shall*, He *shall* be my salvation unto the ends of the earth. And therefore Esaias saith in Chap. 52.10 *The Lord hath made bare his holy arm in the eyes of all the Nations: and all the ends of the earth SHALL see the salvation of God.* They *shall* see it, that is, they *shall* look upon Jesus Christ, and believe in him, and be saved by him. As it is written, *Look unto me, and be ye saved, all the ends of the earth.*

And whereas it is here said, He shall be for salvation unto the (*ends of the earth*); the meaning is, unto all Nations, or Kindreds of the earth. And Esaias, in the forenamed place, doth make it plain, The Lord hath made bare his holy arm in the eyes of *all the nations*, and *all the ends of the earth* shall see the salvation of our God. And here is this mystery held forth in it, to wit, That whereas untill the death of Christ, the mysteries of salvation, under many shadowes, was limited onely to the Jewish Nation: now, by his appearing and suffering in the flesh, those mysteries are not onely more cleare in themselves, as being wholly unveiled by the sacrifice of himselfe: but also the benefit of them is enlarged farre and wide unto all the nations of the earth, who before had never heard of, nor known the swetnesse of them. And now was fulfilled what was written by the Prophet, *Behold my servant shall prosper, and shall be exalted, and be very high, As many were astonied at thee, because his visage was marred: So shall he sprinkle many nations, the Kings shall shut their mouths at him: for that which hath not ben told them shall they see and that which they had not heard, shall they understand.*

And this is further to be minded in the place we have in hand, That the Gentiles, and the ends of the earth belong both to one and the same people.

This them is the summe of the words, to wit, I have given thee to be a light to the Gentiles, to open their eyes, to set up a heavenly light in them, to give them the knowledg of Christ, and faith in him, that so thou mayest be for salvation unto all the nations of the earth.

This mystery was not in *being* until the manifestation and suffering of Christ in the flesh.

Now then let the understanding Reader judge, if this Scripture be not unwarrantably urged by them to maintain their opinion of Christs dying for all persons, or every person in the world from first to last.

And thus (as the Lord hath helped me) I have examined the several Scriptures propounded by them and declared the minde of God in them.

The reasons which some propounded to justify this opinion.

I now proceed to the consideration of some reasons propounded by them, to prove (as they conceive) that Christ died for the sins of all persons.

And they are these following:

First, because (they say) Christ and the Prophets, and Apostles did so teach, Esa. 53.6 John 1.29 and 4.16,17 and 6.51 and 12.47,48 1 Cor. 15.3 2 Cor. 5.14, 15.

Secondly, because (they say) Christ required them so to preach, Mat. 28.18, 19 Mark 16.15 Luke 10.5 and 24.47 Rom. 16.26.

Thirdly, because (they say) the Saints are commended for believing so, John 4.42 1 John 4.14

Fourthly, because (they say) it is condemning sin in any, hearing the Gospell, not to believe so, to wit, that Christ died for their sins, John 3.18, 19 and 12.47, 48 and 16.9 1 John 5.10.

These four reasons I find expressed by Mr. *Lambe* in a little book.

The tryall of them

To their first reason, I answer That neither Christ, nor Prophets, nor the Apostles did so teach. And as for the Scriptures they alledge (to prove as their conceive, their opinion) to wit, Esa. 53.6 John 1.29 and 4.16,17 and 6.51 and 12.47,48 2 Cor. 5.14, 15. I have before proved, that they held forth no such thing: And therefore I shall say no more in this place concerning them: but referre the Reader to the consideration of what I have at large above said. And as for the Scripture 1 Cor. 15.3 (of which I have formerly said nothing) where it is said, *Christ died for our sins according to the Scriptures*: I answer doth he there say that Christ died for the sins of *all persons*, or *every person*? Doth he not say, Christ died for (*our*) sins? That is, for us who receive him, and believe in him, and stand fast in his grace and righteousnesse; He died for *Our* sins, and we shall be saved by him, as he plainly speakes in the first and second verses. That is that Gospell which he here speakes of, and remindes the Brethren of, to wit, That the alone way whereby to attaine unto the righteousnesse, remission of sins, and salvation, is onely through faith in the death of Christ, and standing fast in the grace and righteousnesse of the Lord Jesus. So much in answer to the first reason.

Secondly, (say they) Christ required his Apostles and Disciples so to preach. And for this purpose, they alledge Mat. 28.18, 19. Mark 16.15 Luke 10.5 and 24.47 Rom. 16.26

I answer, Christ indeede commanded his Disciples to go forth unto all nations, and so make Disciples: as is expressed by Matthew. And it is true also, that when he sent them forth, he commanded them, *Into whatsoever house ye enter, first say, Peace be to this house:* as it is written also by the same Luke, *That repentance and remission of sins should be preached in the Name of Christ among all nations, beginning at Jerusalem.* And it is true also, as Paul expresseth it, *That the Gospel and the preaching of Jesus Christ, is now, by the Commandment of the everlasting God, made knowne to all nations for the obedience of faith.* But doth any of these Scriptures, or any other say that Christ required them to preach that he died for the sins of *all persons, or of every person?* Or can it be proved that this opinion of theirs is the Gospel of Christ? And as for that of Luke 10.5 (which may seeme most difficult) where it is said, *Into whatsoever house ye enter, first say, Peace be to this house:* We must understand, that their declaration of peace, unto whatsoever house they come, was *ministeriall* (not an *absolute* or *powerfull*) declaration of peace; or a *ministeriall salutation*, and *well-wishing* to that house. And so it is expressed in Mat. 10.12 *And when ye come into an house salute it,* that is, *with all happinesse, and peace and salvation to it.* *And if the house be worthy,* or as Luke saith, *If the Son of peace be there:* that is, *If he manifest his grace and power in them, perswading their hearts to receive you, and embrace your words, then shall your peace, or salvation, or well-wishing, rest upon the house:* if not, *it shall turne to you againe.* So much in answer to their second reason.

Thirdly, (they say) The Saints are commended for believing so. For this purpose they alledge, John 4.42, 1 John 4.14.

I answer, The Saints in Scripture did not believe so, to wit, that Christ died for the sins of all persons, or of every person from first to last. Neither is it any commendation, before God, unto any of the Saints who do now believe so: seeing the Scriptures rightly understood, holdeth forth no such thing to us. And as for those places of John 4.42 and 1 John 4.14. they admit not of such an interpretation as they put upon them, but teach another Doctrine, which is holy, precious, and glorious: Both which things I have largely declared above, in the opening of those Scriptures.

Fourthly, because (say they) It is a condemning sin, to any, hearing the Gospel, not to believe so, to wit, That Christ died for their sin. For this purpose they alledge, John 3.18, 19. And 12.47, 48. And 16.9. 1 John 5.10.

I answer, It is most true, that whosoever (though formerly never so sinfull) heareth the word of Christ and believeth in him, that is, receiving him for our Saviour submitteth to his righteousnesse, trusteth in his grace, hath everlasting life, and shall not come into condemnation, but is passed from death to life. And it is also most certaine, that whosoever doth not believe in Jesus Christ, nor submit to his righteousnesse, nor trust in his grace, nor kisse his Septer, but trusteth in his own

righteousnesse, or loveth to continue in wayes of darknesse, disobedience and rebellion against Christ: every such one is in the estate of condemnation, none of his sins are forgiven, but they are all and every one of them charged against him, and he, with all his sins upon him, lyeth naked under the bitterness and terrour of the just wrath of Almighty God. For indeed, there is no other way whereby we can escape the wrath of God, and attaine remission of sins and everlasting life, but onely through believing in the righteousnesse of another, to wit, the Lord Jesus: And whosoever is drawne, by the power of the Father to believe in Jesus Christ, he is righteous even as Christ is righteous, he hath all his sins covered with the righteousnesse of Jesus Christ. But whosoever doth not believe in him, all his sins are uncovered, and he, like a miserable, naked, sinfull guilty, cursed wretch, lieth with all his sins charged upon him, under the wrath of God. This that I have said, is the very minde of GOD those Scriptures above mentioned: none of which are rightly understood, doth in any measure serve to justify their opinion, of Christs dying for the sins of all persons. And whereas they say, That there is no other means whereby an unbeliever should become a beleever, then the hearing of this report, *That Christ died for the sins of all*, alledging for this, *Rom. 10.14 How shall they beleve in him of whom they have not heard?* I answer, It is most true what the Scripture saith, *How shal they beleve in him of whom they have not heard?* But that such a report as they speak of, is the Gospel of Christ, and that which should be preached as a truth of God, cannot be proved from the testimony of God, in thism or other Scriptures.

Thus much in answer to the Scriptures and reasons propounded by them to maintain this opinion. In which answeres it appears, how greatly they are mistaken, and how much they erre in this matter from the right understanding of the Word of truth.

Divers errors attending upon the forementioned opinion

And before I leave this point, I conceive it not unnecessary, to shew some other mistakes and errors, held forth by them, most of which do attend upon this opinion, of Christs dying for the sins of all persons.

I shall not trouble my self nor the Reader with all the unsound passages of their severall books: but point at those which are most considerable.

And herein I shall referre the Reader chiefly to that fore-mentioned book set forth by *Thomas Lamb*, and other upon this point.

First, it is resolved, by them, upon the question, That all persons ought to beleve, that all their sins, past, present and to come, are pardoned. To confirm this (as they conceive) they alledge, *Rom. 3.28 Gal.2.16 Col.1.21, 22 and 2.13, 14. Ephes. 2.13, 14, 15*. This is the substance of what is contained in the 13, 14, 15 lines of page 4 and in the 19, 20, 21, 22 lines of page 5.

In answer to which, first, I conclude, according to the Scripture, *That all the Prophets give witness unto Jesus Christ, that through faith in his Name, whosoever beleeveth in him, shal receive remission of sins.*

Secondly, their conclusion is not agreeable either to the scope or language of the Scripture.

Thirdly, the Scriptures they alledge, do no wayes seem to justify their conclusion: but are all of them spoken to, and of such as actually, through the power of Christ, beleve in him unto remission of sins, as the understanding Reader will easily discern.

Fourthly, this conclusion of theirs contradicts another conclusion of their own, in the 19, 20, 21, 22 lines of page 4. Where it is resolved, by them, upon the question, That all mens sins are not pardoned in Christ, as a truth to be preached to, and to be beleved by all. Now if it be not a truth to be preached to all, that their sins are pardoned in Christ, as they them selves confesse, How then can that conclusion stand firm, That all men ought to beleve, that all their sins are pardoned? Shall they beleve a thing which is not a truth? And thus themselves do contradict themselves.

Secondly, It is affirmed by them, That nothing is required of any to make them partakers of remission of sins, but only faith to believe the report of the Gospel. This is the substance of the 17 and 18 lines of page 4 and 26 and 27 lines of the same page.

In answer to which, I desire thee Reader to take notice especially of one thing, to wit, That they make faith to consist in a *bare assent* to the truth of the Gospel. And, say they, nothing is required of any to make them partakers of remission of sins, but only faith to believe, or to assent unto the truth of the Gospel preached.

Surely the precious faith of Gods elect is of more glorious, excellent nature, And though an assent unto the truth of the Gospel, be included in all lively, or living faith, yet something else is required and found also in such a faith as embraces and receives Jesus Christ unto remission of sins.

Thirdly, it is resolved, by them, upon the question, That there are some evils which do attend the unbelief of Gods own people: For, say they, God doth rebuke, chastise, and judge them with temporal judgments, helping them thereby, as his children, to mortify the sin which remains in them. This is the substance of the first question and answer in page 6.

I answer, That unbelief which remained in Gods own people, is indeed an evil, as all sin is: but that those rebukes, chastisements, afflictions, or corrections, which God in Judgment, that is, in measure, righteousness and mercy inflicted upon his own children, are properly evils to them, or are inflicted upon them in the nature of

evils, is not clear to me from the testimony of Scripture. And they themselves confess (as is it most true) in the last question and answer of the same page, That all the sins of all believers, are so washed away in the blood of Christ, that the guilt of them doth not all remain against them. And surely if there be no guilt, there is no curse, no sting, no evil in those chastisements, which God as a Father, in love, in measure, and for their profit, doth inflict upon them.

Fourthly, it is resolved by them upon the question, That the sins of all unbelievers are washed away in the blood of Christ, as a truth to be believed by all. To prove which (as they conceive) they allege *Rom. 3.22, 23, 24, 25. John 1.29 and 12.47 Chap. 3.16, 17.* This is the substance of the 11, 12, 13, 14 and 15 lines of the sixth page.

I answer, First, the Scriptures they allege, speak no such language, but the contrary, as will be evident to every understanding Reader. And for further satisfaction, I refer the Reader to what I have already declared to be the meaning of these Scriptures,

Secondly, it is most certain, that the sins of no persons are washed away in the blood of Christ, but such who are drawn by the power of Christ to believe in him, *Rom. 3.21, 22, 23, 24, 25, 26. 1 Cor. 6.11. Titus 3.3, 4, 5, 6, 7.*

Thirdly, they themselves confess, that not the sins of any are pardoned, or remitted until such a time as they believe in Christ. This is the substance of what they say in the fifth question and answer in page 4. Now what a difference is there between remission of sins, and washing away of sins? I am sure the Scripture makes no difference. And I am sure also, that such who have their sins remitted, or washed away in the blood of Christ (being justified persons) shall certainly be saved.

Fifthly, It is resolved, by them, upon the question, that the sins of believers are washed away otherwise then in unbelievers. This is contained in the fifth question, and answer, page. 6.

I answer, first, it is most certain that all the sins of those who believe in Christ, are perfectly and for ever washed away in his precious blood. *Act. 10.43. and 13.39.*

Secondly, it is as certain, that the sins of unbelievers (shall they continue in unbelief) are not pardoned nor washed away, but abiding in that condition, they abide under the power and merit of their sins, and the wrath of God abides on them *John 3.36.* And I am sure, it is not agreeable either to the language, or meaning of the Scripture, to say, that the sins of believers are washed away otherwise then in unbelievers.

Sixthly, it is resolved by them, upon the question, that the sins of glorified believers are otherwise washed away, then the sins of one yet remaining in the estate

of grace not yet glorified. To prove this (as they conceive) they allege *1 Cor. 13.9, 10, 11, 12 Col. 3.3, 4. 1 John 3. 2. Rom. 8. 23*. This is also expressed in the same question and answer, page 6.

I answer, first, they betray much weaknesses and ignorance in themselves in this their conclusion.

Secondly, the Scriptures they have alleged (as the understanding Reader in the perusal of them may easily perceive) do not in the least measure point at such a thing as they allege them for.

Thirdly, it is certain, that the sins of all those who believe in Christ, are perfectly, fully, and for ever, even *in this present life* remitted, or washed away in the blood of Christ. Yea, all their sins are *now* as perfectly and fully remitted, or washed away in point of justification, as they shall be in the *Kingdome of glory Acts 13.39 1 Cor. 6.11. Heb. 10.17 1 John 1.7 Rev. 1.5*

Fourthly, it is indeed most certain, that believers, or justified persons, whilst they are in this earthly Tabernacle, come far short of that glory which they shall enjoy at the appearing of the Lord *Jesus*. And thus indeed there is an unspeakable difference between the condition of the believer in the state of mortality, and when mortality shall be swallowed up of life. And this is that which those fore-mentioned Scriptures, alleged by them, teaches us. But what is this to prove, that the sins of a believer glorified, are otherwise washed away, then the sins of a believer in the estate of grace, not glorified? This is to make remission of sins, or justification to be imperfect to a believer in this present life.

Seventhly, they say; That all persons do enjoy an outward and temporal benefit by Christ, though it be neither preached nor believed. This is expressed, by them, in the 17 and 18 lines of page 7.

I answer, It is not clear to me, that unbelievers abiding in the estate of unbelief (mind that) do enjoy any outward and temporal things as benefits to them. It is true indeed, they enjoy many outward things, *in themselves good and precious*: but that they are in the nature of benefits, or good things to *them*, or that Christ died to procure outward and temporal benefits for them, as benefits *to them*, it is not clear to me. But if I mistake in this, or any other thing, I am willing to be informed.

Eighthly, their interpretation of some passages of Christ's Prayer, *John 17* is very unagreeable to the mind of Christ.

Christ's Prayer (say they) is to be distinguished in respect of the things prayed for, Some things (say they) were *special, only belonging to believers*, verse 9 compared with verses 11. 15. And 17. And some things (Say they) *are common to all*, and for such things, Christ did pray for the *world*, as verses 21, 23 though not in respect of

the things in special, belonging only in peculiar to the *Saints*. And (say they) he only prayed for the unity of the faithful, as a means tending to cause the world to believe that his sufferings for all is of the same nature, whether men believe it or not. This is the substance of what they say in the last answer page 7. And the first answer, page 8.

In answer to which I shall briefly declare, what I conceive, is the mind of Christ in these passages of his prayer, and therein I shall discover the unsoundness of their interpretation thereof.

First, those for whom he prayed, verses 6, 11, 15, 17 *are actual believers*, such as were for the *present* called of God out of the world, and given to Jesus Christ, thus much he often times expressed in his prayer.

Secondly, those for whom he prayed, verses 20, 21, 22, 23 are such as should *afterwards* (that is, from that time to the end of the world) through the power of Christ, in the ministry of the Gospel, believe in him.

And whereas, he saith, in these verses, That the (*world*) may believe: He herein aimed chiefly at the conversion of the Gentiles, which he here called the *world*, as they are else-where called in other Scriptures, as standing in opposition to the Jewish Church.

And whereas, he saith, *That the (WORLD) may believe*: He doth not leave the matter as uncertain: Neither doth this word (*may*) in this place signify any such thing, as that they may believe, or they may not: But the words do carry an undoubted certainty in them, and signify as much, as that the *world shall believe*. And so much he saith in the 20 verse, *I pray for them which shall believe in me, through their word*.

And whereas he saith, *That the world may believe that thou hast sent me*: we are to understand, that according to the Scripture, *To believe that the Father hath sent Christ*, is really and truly to believe in Christ. Thus much Christ teaches us in John 16.27. Where he thus witnesses of his Disciples, *Ye have loved me, and have believed that I came out from God*. And again in this 7 chapter verse 8 *They have known surely that I came out from thee, and they have believed that thou didst send me*: he meaneth, That the world may believe in him unto life everlasting. And therefore he enlarged himself in verse 23 where he saith, *That the world may know that thou hast sent me, and hast loved them, as thou hast loved me*.

Again, take notice, that this expression of Christ, that the world may believe that thou hast sent me, *is an entire petition in it self*: and runneth thus, *Father, I pray that the world may believe that thou hast sent me, and hast loved them as thou hast loved me*. And surely, the Father did hear, and answer him in all things, according to his prayer.

Lastly, take notice, that whereas he saith in verse 9. *I pray not for the world*, and yet here in verses 21 and 22 *he doth pray for the world*: We are to understand the world in these two places in a different sense. By the *world* in verse 9. We are to understand such as live and walk and continue to live in ignorance, disobedience and hatred against Christ. These are called the *world*, as standing in opposition to whom the Father called, or draweth unto Jesus Christ; agreeable to that in John 15.18, 19. And thus, he prayed not for the world, but for those whom the Father gives him out of the world verses 6, 9.

By the *world* in verses 21, 23, we are to understand (as I said before) the *Gentiles*, which had not yet the Gospel of Christ preached amongst them, except some first fruits of them. These are called the *world*, in opposition to the Jewish Church, as being an out-cast people hitherto. And for the *world* he here prayed, that they through the power of God, in the preaching of the Gospel, may be drawn to believe in Christ, and *enjoy* the love of the Father in him.

What I have said, concerning these passages of Christ's prayer, doth clearly discover their interpretation of the same to be unagreeable to the mind of Christ, both darkening the matter, and crossing the very end and power of Christ's prayer. For is there any such thing pointed at in Christ's prayer, (verses 21, 23) as that he only prayed (as they say) for the unity of the faithful, as means tending to cause the world to believe that his sufferings for all is of the same nature, whether men believe it or not? I will only say thus much, that there is not only much darkness in their own words, but that they tend also to darken the words of the Lord Jesus.

Ninthly, they say that the sufferings of Christ and his prayer for all is of equal extension, as a means tending to cause them to believe; and if they do not, they are left without excuse. This is the substance of the latter part of the first Answ. Page 8.

I answer, first, it is most true that whosoever heareth the Gospel of Christ and believeth not in him, they have no cloak nor excuse for their sin.

Secondly, It is a gross mistake, and contrary to the truth of Scripture to say, that Christ's sufferings and prayer are of equal extension for all.

Thirdly, whereas they say, that the sufferings and prayer of Christ for all, are of equal extension, *as a means tending to cause them to believe, and if they do not, they are left without excuse*: This is to make the sufferings and prayer of Christ to be a weak means, without power: whereas they are mighty and powerful for, and unto all those who are concerned in them, and not one shall fail to enjoy the uttermost benefit of them (who according to the abundant grace of God) are concerned therein.

Tenthly, they say, we must distinguish redemption, in respect of price, and in respect of the end and application. Now the price (say they) is paid for all. This is the substance of the 26, 27, 28 lines of page 9.

I answer, I would know what difference they make between the payment of the price, and the application of it. If a ransom be paid, is not then applied? What is payment but application? So that in affirming the price is paid for all, they affirm that it is applied for the benefit of all. But if they say, *It is paid to the Father for all, though all have not the benefit of it*, I answer, It is a carnal and unrighteous distinction to say, that the Father hath received the full payment of the price for those to whom he doth not powerfully apply the saving benefit of the same. And what is this but to charge either *weaknesses* or *unrighteousness* upon the most righteous and mighty God? As though he should receive the payment of the price, or ransom, at the hands of Christ for those, to whom he will not, or cannot powerfully apply the saving benefit of the same?

And as for the Scriptures they allege, *Heb. 2.9* *1 Tim. 2.6*. I have above in their proper places showed the meaning of them.

And whereas they make such a difference between the giving of the price for men, and to men: I have already declared, that the giving of the price for men and to men, according to the Scripture, signifies the same thing.

Eleventhly, they say, although Faith and Christ be not given to all, yet this hinders not but that he suffered for all: and this appears (say they) in that some for whom he is given, do deny him. To confirm this, they allege *2 Pet. 1.1* *Matth. 21.42* *John 1.11*. These things are expressed by them in the 15,16,17,18, 19 lines of page 12.

In answer to which, First, let the Reader take notice how they mistake in putting faith before Christ. These are their own words: *To whomsoever God gives faith, and so Christ*. And again, *To them he gives with that faith and that Christ*. And again, *Although Faith and Christ be not given to all*.

Now certainly, here is a great mistake in putting Faith before Christ. But concerning this, I will only say thus much, That God in giving Christ into the heart of any man, gives him faith to receive him, or believe in him.

Secondly, whereas they say, It appears he suffered for all, because some for whom he is given, do deny him: I will prove their Argument it self (according to their sense) to be unsound, and then their conclusion from it, will further appear to be unsound also. Their Argument is this, *That some for whom Christ is given do deny him*. This they would prove from *2 Pet. 2.1* *Math. 21.42* *John 1.11*. That of *Pet.* Seems the most strong for them, where the Apostle saith, *There were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them*. They take

much hold of these words of *Peter*, *They deny the Lord that bought them*. Concerning which Scripture in way of answer and resolution,

First, I say, that this Scripture in it self, and being rightly understood, is most holy, spiritual, and precious.

Secondly, I say, that all those, whom Christ the Lord *buyeth*, or *redeemed*, he redeemed them *perfectly* and *for ever*: and not one of his redeemed ones shall *thus deny him*, or *be denied by him*, but shall be enabled to own him, and shall be owned by him unto everlasting, *Psal. 107.2* and *111.9* and *130.7, 8* *Heb. 10.38, 39*. And therefore when *Peter* here saith, *They deny the Lord that bought them*, he doth not mean that such persons are *really* and *in truth* the redeemed, or bought ones of the Lord Christ: for that were to cross the truth of the Scriptures, and the nature, power, and end of the redemption of the Lord Christ.

But thirdly, he meaneth that these persons here spoken of, are bought or redeemed *in point of profession*, not in truth and reality: that is, they do for a time, and it may be for a long time, *profess themselves* to be the bought or redeemed ones of the Lord Christ: they are such as are much enlightened, and know much concerning the way of righteousness, concerning the Lord and Savior Jesus Christ, concerning his death and shedding of his precious blood: they do for a time *make show* to be washed and cleansed from the sins and pollutions of the world, and to cast up all such unclean ways like a filthy vomit: and they make *large profession* of receiving the Commandments of God, and walking in the ways of righteousness: and in *respect of profession*, they seem to be living trees, and such as bring forth much fruit of knowledge, obedience and righteousness: and upon a *profession* of knowledge and holinesses, they desire to join themselves with the Saints, and are received by them into the fellowship of the body, walking with them in the ordinances and worship of the House of God. In a word, they are very Saint-like in profession, making a large confession of Jesus Christ, professing themselves to be the bought or redeemed ones of the Lord Christ. But after some time (having not the faith nor love of Christ within them, *having no root in themselves*, or *having not the root of the matter in them*) in time of trial, and through covetousness, for the love of gain, or of the wages of unrighteousness, they tune from the holy commandment, they forsake the ways of truth and holinesses, all their former fruit of righteousness, love and obedience, now withered, and they now appear to be indeed rotten and dead trees, whatsoever profession of life, and fruitfulness they formerly made; they now turn again, like the Dog to their vomit, & like the sow that was washed, to their wallowing in the mire of sin, and are like men that have forgotten that they were once washed and purged (as they once professed to be made) from their old ways of sin and uncleanness: they scarce remember what a profession of righteousness they once made, but return with greediness to lick up their old vomit, and to wallow in the mire of sin again: and whatsoever esteem they did formerly profess to have the grace of God, they now make no other use of it, but to encourage them on in ways of wickedness: and though they did once walk like Saints, yet now they make it

manifest before all men that they never had a Saints heart, but were them inwardly dogs and swine, even when they did outwardly walk like Saints. Such a one in some respects was Judas, of whom the Scripture saith he was a guide to them that took Jesus, Acts 1.16, 17, 18. In a word, whereas they did once make a flourishing confession of Christ to be their Lord and Savior, and themselves to be the Servants and redeemed ones of Christ, they do now deny him, and dishonor him, and walk altogether contrary to the love and obedience of the Lord Christ. And by reason of these, and such as these, it hath been and is, that the way of truth is evil spoken of. And thus I have showed in what respects and under what consideration these men are said to be the bought, or redeemed ones of the Lord Christ, to wit, not in truth and reality, as though it were indeed so: but in point of profession, they did profess themselves to be so. And those whom the Lord doth teach, to reason with understanding, will easily understand in the perusal of this whole second chapter, that which I have said herein is the very mind of God. Hitherto also is agreeable many other Scriptures, 2 Pet. 1.9 1 Tim. 1.2 and 3.4, 5 Heb. 10.25, 26, 27, 28, 38, 39 Acts 20.30 Jude 4 to the end. And amongst the rest, consider verily that in Acts 20.30. Where Paul speaking to the Church of Ephesus, he saith, *Of your own selves (mark that expression, Of you own selves, Or from amongst your own company) shall men arise speaking perverse, things to draw away disciples after them.* And consider also that of Jude in the verse 12 (where he speaking of the same men of whom Peter speaks, who deny the Lord Jesus, as is manifest verse 4.) he saith in the latter end of that verse, *They are trees whose fruits withered, without fruit, twice dead, plucked up by the roots:* that is, In respect of their natural estate, as fallen in Adam, they were dead; as indeed, all his posterity, so considered, are. This is the first death of these trees which Jude speaks of. But these men being planted where the Gospel is preached, professed, and held forth in power and simplicity (by those who are the called of Jesus Christ) they take upon them the profession of the Gospel, and for a time make a flourishing confession on living Saint-like, appearing as though they were living trees, bringing forth much outward fruit of knowledge and righteousness, forsaking many sins, and doing many things in themselves holy, good, and righteous: and thus they appear like living, fruit-bearing trees: but after a while, (not having life and root within) in time of trial, and for covetous ends, they fall away from that profession, wither away by degrees in that love, knowledge and righteousness which they once made profession of, until (after a while) they be *without fruit*, bringing forth no thing but bitter, unrighteous and deadly fruits. And this is the other, and so a double death, which Jude here speaks of, which these trees are under the power of. And thus *They are trees whose fruits withered, without fruit, twice dead, plucked up by the roots.*

Thus these Scriptures (with others of the like nature) do teach us that many who have made a large and flourishing profession of Christ to be their Lord and Savior, and themselves to be his servants and redeemed ones, have fallen from that profession of Christ, denied him and walked altogether contrary to him: But none of these Scriptures, nor any other, do teach that any who are Christ's, his redeemed ones, receiving him, or believing in him, shall at any time (no, not one of them) thus

deny him or be denied by him. I have been the longer upon this place of Peter, comparing it with other Scriptures, especially that of Jude (which is the very same with it) both that I might declare what is the mind of God in them, and might also clear them from those false interpretations, which some, who pervert the Scriptures, would put upon them.

Thus having cleared this place of Peter, I shall now proceed to the other two Scriptures, to wit, Math. 21.42 John 1.11 which they allege to prove, that some for whom Christ is given do deny him.

As for that place of Mat. 21.42 where it is said, *The stone which the builders rejected, &c.*

What serves this place unto, but to prove that some who profess themselves as though they were they only builders of the Church, pull it down. Some who in word and profession are much for God, and Christ, and his worship, do in the account of God and accordingly to the judgment of the Scripture, no less then reject, or oppose the Lord Christ.

And as for that place of John 1.11 where it is said, *He came unto his own, and his own received him not*; we are to understand, that those who are here called Christ's own, are the nation of the Jews, who are called his own as concerning the *flesh, because he was made of them, he came from them*: according to Math., Rom 1.3 and 9.5. These indeed Christ came and sent unto, and they, in respect of the generality of them, received him not. But those who are Christ's own in a spiritual sense, that is, those who are redeemed through him, drawn by him, and loved of him, they do receive him, believe in him, love him, and persevere in this faith and love, through his power, unto salvation John 13.1 And thus in opening these Scriptures, I have discovered the unsoundness of their argument, their misunderstanding of the Scriptures, and so consequently the corruptness of the conclusion which they draw from thence.

Twelfthly, it is resolved, by them, upon the question, that no man by nature, can know, or believe this Doctrine, (to wit, of Christ's redeeming all persons, dying for all persons) for (say they) it is a foolish Doctrine, and enmity to the wisdom of every natural man, 1 Cor. 1.23 and 2.13, 14 Rom. 8.7, 8. And the light and understanding thereof (say they) is only had by the power of the Spirit of God, 1 John 4.13, 14. And all men naturally (say they) are more averse to this then in the 12.13, 14, 15, 16, 17, 18, 19 lines of page 13.

I answer, It is most true that every Doctrine of Jesus Christ is holy, heavenly, spiritual, and every natural man is opposite and averse to it, neither can any man receive it, except he be taught by the Spirit of God: And hitherto indeed trended those Scriptures above mentioned, 1 Cor. 1.23 and 2.14 Rom. 8.7, 8. 1 John 4.13, 14 John 5.44, Mat. 23.37. But this doctrine of theirs, concerning Christ's redemption of

all persons, is in it self an unsound Doctrine, a Doctrine of men, and not of Christ, and it is very pleasing to corrupt nature, neither did I ever see or find Satan, or the world, or corrupt nature opposing this Doctrine, simply as it is a doctrine: but I have seen by experience that it is a very easy thing to entertain and peremptorily to hold fast this opinion: yea, it is more easy and pleasing to corrupt nature, then some other corrupt opinions are: yea, some that are godly are too easily beguiled with it. Therefore their affirmation is unwarrantable, and the Scriptures the allege are uprightly urged by them to that purpose.

Thirteenthly, they say, that the matter of free conveyance of power is offered in the covenant of grace, which would be conveyed thereby, were it not opposed, despised, or neglected. This is the substance of what is expressed, by them, in the 17, 18, 19, 20, 21, 22 lines of page 14.

In answer to which concerning the strangeness, unspirituallness, and cloudiness of these their expression, I will say nothing. But whereas they say, the matter of free conveyance of power is *offered* in the covenant of grace: I say, that the power, grace, or mercy which is held forth in this covenant, *is absolutely, freely, and richly promised*. And who knoweth not but there is a wide difference between an *offer*, and an *absolute promise*? And I am sure that whosoever are truly acquainted with this covenant, they will readily acknowledge that such is the nature thereof, that whatsoever power, grace, or mercy is contained therein, it is held forth by way of *free and absolute promise*, and not of *offer* only.

And whereas they say, The power which is offered in the covenant would be *conveyed to them*, were it not opposed or neglected.

I answer, That there are none who have any part or share in this covenant, but those with whom the Lord doth freely make it. And as for all those with whom he makes the covenant, *he doth powerfully subdue their ignorance, pride, and rebellion, and gives them power to receive, and embrace, and hold fast the grace and mercy* (which according to the nature of the covenant) *is therein promised*. Therefore they are much mistaken in the nature of the covenant of grace: for I do not find *offers* only, but *free & absolute promises* in that covenant.

Fourteenthly, they say, That whosoever doth believe that Christ hath suffered for the sins of all persons, they do necessarily believe that there is the matter of eternal death in all, and do necessarily believe an infinite love extended to all. This is the substance of what is expressed by them, in the first three lines of page 16.

I answer, First, it is most certain, that all persons, by nature, are children of wrath, or of eternal death; and whosoever believes this, they believe a truth.

But secondly, to believe that there is *an infinite love extended to all*, is to believe that which the word of truth doth no where teach. That love which is *infinite*, is a

love *without bound or limit, both in respect of the measure and time of it. That which is infinite, is without end.* Therefore whatsoever their opinion, of Christ's dying for all persons, doth necessarily tie them to believe, I am sure the Scripture doth not teach us to believe so. And besides, great absurdities and untruths doth necessarily follow upon such belief: for then it will certainly follow, that all persons shall enjoy the unspeakable love of God unto eternity. And whereas they allege *John 3.16.* It is most certain, that this Scripture doth not teach us that there is an infinite love extended to all persons from first to last. But because I have already opened the meaning of this Scripture, I shall say no more of it in this place, but refer the Reader to what I have above said thereof in its proper place.

Fifteenthly, they say, If Christ hath not suffered for all persons, then the Question is, How shall I find that he hath suffered for me? But if I believe he hath suffered for all, then I do necessarily believe that he hath suffered for me. And again (say they) not to believe this, it takes away the certainty of faith from any man in respect of Christ: for if any man be excluded from the benefit of his death, I may be the person as soon as any other, and I have no ground to believe the contrary. And again (they say) No persons have any true ground to believe that Christ hath suffered for them, otherwise then he is declared in Scripture to have suffered for all. And no saving faith (say they) stands in opposition to this Doctrine of Christ's suffering for the sins of all. These things are expressed by them in the 18, 19, 20, 21, 22 lines of p. 15. And in the 19, 20, 21, 22 lines of p. 16 and in the 17, 18, 19, 20, 21, 22, 23 lines of page 21.

I answer, *First,* I have abundantly proved, and shall further prove, that this opinion, or doctrine of Christ's dying for all persons, is not a Doctrine of Jesus Christ, nor agreeable to the Scriptures rightly understood. Therefore to make this the ground, or foundation of faith (as they do) is to build upon a sandy foundation; And if the foundation be sandy, I am sure the building cannot be strong.

Secondly, such a person is much to be questioned for the truth of his faith (I say not for the strength of his faith but for the truth of it) who hath no other, or better ground to believe that Christ hath suffered for him, then this, that he hath suffered for all persons. And it is much to be feared, that such a one who thus speaketh, and persists in it, hath not yet felt the lively and powerful workings of the Spirit of Christ within him, opening his eyes, and drawing his heart to come to Jesus Christ.

Thirdly, although they say, That no man hath any certain ground to believe that Christ hath suffered for him, and that he is redeemed by Jesus Christ, except he believe that he hath suffered for all persons.

Yet it is most certain, that a sinner in whole heart and mind God is pleased to reveal JESUS CHRIST, and him crucified, giving him to see the preciousness of CHRIST, and his need of him, drawing or calling him by his heavenly power to receive CHRIST, or believe in him for remission of sins, and life everlasting, teaching him to set a high price upon the righteousness of Christ, to embrace it, to

trust in it, and to account all things besides loss and dung, enabling him withal by the same power, sincerely to love Jesus Christ, to kiss his Scepter, to confess his Name, to deny himself, to take up his cross daily and follow Christ: I say, It is most certain, that such a person doth freely believe in Jesus Christ, he is a justified person through faith in Christ, he is righteous in his righteousness, Christ is his & he is Christ's, and he hath now no certain ground to believe, or to be assured, that indeed Jesus Christ is his Redeemer, and he is one of the redeemed ones of Jesus Christ. And then when God is pleased to go yet further, that is, to clear up to him, by the teaching of the Spirit, the former gracious workings of God in him, and to witness to his heart by the same Spirit, his reconciliation and Sonship, he is now sweetly assured and persuaded, upon good ground, that Christ is his, and he is Christ's, that Christ loved him, and gave himself for him, that he is the Son of God in Christ, an heir of God, a joint heir with Jesus Christ.

These things that I have said, are agreeable to the word of God, and to the clear experiences of many Christians, who are, and know themselves to be, the redeemed ones of Jesus Christ, and yet see no ground from Scripture to receive that opinion of Christ's dying for all persons. And as for them who are of that opinion, and make it the foundation of their faith, I advise them to take heed, that they build not their faith, hope, and comfort upon a sandy foundation. So much for this.

Sixteenthly, and lastly, it is resolved, by them, upon the Question, That this *Doctrine of Christ's suffering for all*, is the subject matter of the *Gospel*; and that without this, no man hath any thing to preach to the world, no glad tidings, no remission of sins, no doctrine of reconciliation, no grace or peace at all. This is expressed by them in the 5, 6, 7, 8, 9, 10, 11, 12 lines of page 17.

I answer, *First*, it is most evident and certain, that this *Doctrine of Christ's suffering for all persons*, is not the *Doctrine of Jesus Christ*, nor the subject matter of the *Gospel*, neither is such a thing found in the *Gospel*, nor in any part of the word of God, rightly understood.

Secondly, It is strange, that no man hath any thing to preach to the world, no glad tidings, no remission of sins, no doctrine of reconciliation, except he preach, that Christ hath died for all persons, and redeemed all persons. I find that the Preachers of the *Gospel*, of whom the Scripture makes mention, did dispense or preach that one and the same *Gospel* in a divers manner, or method, according to the different estate of that people to whom they were to preach, to wit.

Some of the Jews had a more special hand in betraying and crucifying the Lord of life. Now in preaching to these, Their endeavor was to convince them that this Jesus, whom they crucified, was indeed the Son of God, the very Christ, that holy and just one, whom God had raised from the dead, and set him at his own right hand, there expecting until all his enemies be made his foot-stool: and they did further teach them, That there was no way for them whereby to obtain remission of sins and life

everlasting, but only by this Jesus whom they had crucified: and therefore they did earnestly exhort them to return to him and believe in him for remission of sins, that so they might never any more be remembered against them, Acts 2.22 to 29 and chapter 3.13 to 20 and chap. 4.10, 11, 12 and chap. 5.29, 30, 31, 32, 33 and chap. 7.51 to 57. And thus Christ preached himself to Saul, chapt, 9.4, 5 *Saul, Saul, Why persecutes thou me? And he said who art thou Lord? And he said, I am Jesus, (mark that, I am Jesus) whom thou persecutes.* Whilst he is smiting of him to the earth, he declared himself to be a Jesus, now ready to give him salvation in himself, through faith in him.

Again the generality of the Jews made their boast of their privileges of the Law, that they were circumcised, they were Abrahams seed, and God had made choice of them, above all other Nations of the earth, to be a people to himself; they were very zealous in the observations of the Law, and trusted that in the enjoyment of the Privileges, in the performance of the works, and in the observations of the customs and ordinances of the Law, they should obtain righteousness before God: for the Scripture saith they went about to establish their own righteousness by the privileges and works of the Law. Now in preaching to these, they did endeavor to bring them off from that opinion which they had of these things, and that confidence which they put in these things, declaring unto them, with much power and boldness, that there was no righteousness and grace of another, to wit, the Lord Jesus, through faith in him: And that by him, all that believe are justified from all things, from which they could not be justified by the Law of Moses, Acts 13.38, 39 agreeable to that Rom. 10.4

*Again, There were some from amongst the Gentiles, who did fear God, that is, they were worshippers of God, they preached, and gave much Alms, and were very devout in their conversation. Of this rank was Cornelius and all his house, Acts 10.1, 2. Such were they also to whom Paul speaks, Acts 13.16, 26. Where you may observe, that besides the men of Israel, the Children of the stock of Abraham, he speaks to another sort of men amongst these, who did fear God; that is, They did come together amongst the Jews to worship God. Such a one also (as I conceive) was Lydia before Paul did preach to her, The Scripture saith, *She worshipped God.* And such a one was that Ethiopian Eunuch, before Philip was sent to him, *He had been at Jerusalem for to worship.* Now in preaching to these they did endeavor to bring them off, not from the things themselves, (orderly to be done) but from putting confidence in these things; preaching remission of sins, and salvation to them only through faith in Christ, that so they might not look for peace and reconciliation with God, by these works of righteousness which they did, (though in themselves good, and needful for other ends) but only by Jesus Christ, and faith in him. This is evident from all the aforementioned Scriptures, Acts 8.35 and 10.36 to 44 and 13.26 to 40 and 16.14 and 17.17.*

Again, There were some amongst the Gentiles, who were eminent for worldly wisdom, prudence, and learning: they were great disputers and men of great

abilities. These did glory much in their wisdom and learning, and accounted of most men besides themselves, to be but fools: and as for the preaching of Christ crucified, that was but a foolish thing in their apprehension. These are commonly in the Scriptures called Greeks; or Grecians, such as are wise. These are those of whom Paul speaks, 1 Cor. 1.19 to 30. Now in preaching to these, or in disputing with them, They did endeavor to beat them off from that opinion which they had of themselves, and from that esteem which they had of their wisdom, learning and prudence: teaching them that to know Jesus Christ and him crucified, is the greatest wisdom, and that all is nothing, except they know Jesus Christ, and believe in him, Jer. 9.23, 24 Acts 9.29 and 18.4, 5 Rom. 1.14, 15, 16.

Again, The generality of the Gentiles were people that were given to gross Idolatry, and other great impieties. These are in Scripture called Barbarians, Scythians; and such as are unwise: For they were not eminent for worldly Wisdom and learning as the others were. Now in preaching to these, They did endeavor to convince them of the vanity and sinfulness of these practices, exhorting them earnestly to forsake these vanities, and to turn to the living and true God, and to believe in his Son Jesus Christ, whom they did endeavor to make known unto them. Acts 14.13 to 19 and 17.18 to the end and 26.27 to 24. 1 Thes. 2.5 to the end.

Thus we see, That the Preachers of the Gospel, of whom the Scriptures make mention, in preaching to the World, they did preach that one and the same Gospel, in a divers manner, or method, according to the different estate of that people to whom they did declare the same. But in all this we do not find (neither is it elsewhere found in the Scriptures) that they did declare to them, that Jesus Christ suffered for the sins of all persons. But they did call upon them, in the Name of Jesus Christ, to turn to him, to believe in him for remission of sins; declaring to them that there is no way whereby men can obtain salvation, but only through Jesus Christ: and that by him, whosoever believeth in him shall receive remission of sins, and everlasting life. What I have said herein is agreeable to the words of Christ in *Luke 24.46, 47 It behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his Name among all Nations, beginning at Jerusalem.* From whence we learn, That to preach the Gospel to the World, or to the men of the world, it is to preach repentance and remission of sins to them in the Name of Jesus Christ.

Now to preach repentance and remission of sins to the world in the Name of Christ, it is to declare to them, and to call upon them in the behalf of Christ, that they should forsake and cast away all fleshly confidence, superstitious vanities, and wicked practices, and turn to Jesus Christ, and believe in him only for remission of sins: further declaring, That by him only, whosoever believeth in him shall have remission of sins.

But it must be observed, That such as preach repentance as relating to the Law, as a legal work or duty, as a condition of righteousness, life and salvation, as a

preparation or qualification to Christ, or as something to be done by us before we can have Christ, or believe in him unto remission of sins; Such do not preach repentance and remission of sins in the Name of Christ, they rather seek to drive men from Christ, and bottom them upon some other foundation then Jesus Christ.

Now of these things which we have spoken, this is the sum: To preach the Gospel to the World, it is to declare to them the death and resurrection of Jesus Christ, and the authority which God hath given him to judge the quick and the dead at his appearing, calling upon them and beseeching them, in the behalf of Christ, to forsake all fleshly confidence, superstitious vanities and sinful practices, to turn to Jesus Christ and believe in him only unto the remission of sins and everlasting life: further declaring to them, that there is no way for them whereby to escape the wrath of God, but only through faith in Christ; and that through his Name, whosoever believeth in him shall receive remission of sins, and the wrath of God lyeth upon him, neither is there any other way for him to escape the same. What I have said herein, we shall find agreeable to many Scriptures, *Mat. 4.17 Mark 1.14, 15 Mark 6.12 compared with Luke 9.6 John 3.14, 15, 16 Acts 2.38 and 3.18, 19 and 10.42, 43 and 13.38, 39 and 17.30, 31 and 24.24, 25 and 26.15 to 21 and 28.23*

Now when the Preachers of the Gospel have done this, when they have preached to the World Christ crucified and risen from the dead, and have called upon men to turn to Jesus Christ and believe in him for remission of sins, and have declared to them, that there is no other Name whereby we must be saved, or whereby we can escape the wrath of God, but only the Name of that Jesus which was crucified, and is risen again from the dead: I say when they have done this, they must leave the issue to the Lord, who only makes this Ministry powerful to whom he pleases, giving them repentance, that is, turning them from their iniquities unto Jesus Christ, enabling them to believe in him unto remission of sins and everlasting life. And surely God hath appointed the Ministry, especially for this end, that by means thereof he might work faith in all those whom he hath ordained unto eternal life. *Luke 10.6, 7 Acts 3.26 and 5.30, 31 and 10.44 and 11.18 and 13.47, 48 and 16.14 and 28.24, 28.*

And thus, as the Lord hath helped me, I have briefly declared, from the Scriptures, what it is for the Messengers of Christ to preach the Gospel to the World. But that Christ hath suffered for the sins of all persons, that he hath redeemed all persons, that he hath taken away the sins of all persons, that he hath redeemed all persons, that he hath wrought reconciliation for all persons, (as they say) I find no where in the Gospel of Christ, but something which men have added to the Gospel of Jesus Christ.

And thus I have declared the chief mistakes and absurdities which I find expressed by them in their several books, advising themselves to consider what snares they are entangled in, and exhorting others to be ware lest they be ensnared with these or the like things.

The conclusion

And now, in the conclusion of this Treatise, I shall briefly propound some few reasons further to prove, that this opinion, of Christ's suffering for all persons, or redeeming all persons, is not the doctrine of Jesus Christ.

First, For whomsoever Christ died, for them also he rose again, and for them he sits at the right hand of God, and makes intercession for them. This four-fold golden chain is so sure and strong that it can in no wise be broken or divided. It may, and is, and must be distinguished: but it neither may, nor must be broken. This fore-fold glorious work of the Son of God, Paul linked together in one golden chain, Rom. 8.34 *Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also makes intercession for us.* And upon this ground he triumphed in behalf of himself and others who have a part in the same love of Christ, saying, *Who shall separate us from the love of Christ.* And Isaiah saith, *He poured out his soul unto death, and he was numbered with transgressors, and he bear the sin of many, and made intercession for the transgressors.* Where the prophet linked these together, *He bear the sin of many, and made intercession for the transgressors.* Those whose sins he bare, for them also he made intercession. And the Apostle John teaches us, that those for whom Christ is the *propitiation*, he is for them also an *Advocate with the Father*. 1 John 2.1, 2 saith he, *My little children, if any of us do sin (though let us take heed of sinning) we have an Advocate with the Father, Jesus Christ the righteous:* how doth he prove that? Saith he, *He is the propitiation for our sins:* that is, He who is the propitiation, or reconciliation for our sins, he is without doubt our Advocate also with the Father. And indeed propitiation and advocacy are inseparable benefits: he that hath an interest in the one, hath an interest in the other also. Propitiation is the ground of advocacy, and advocacy is a fruit necessarily and inseparably flowing from propitiation. Neither is advocacy without propitiation, neither doth propitiation go alone, to any persons, without the power and benefit of advocacy. And therefore those who go about to divide advocacy from propitiation, they pervert the Scriptures, and divide Christ. And again Paul witnesses, that those who have a part in the death of Christ, they have a part in his resurrection also, Rom. 4.25 *He was delivered for our offences, and was raised again for our justification.*

From all this that hath been said, it is manifest, that whosoever have a part in *the death of Christ*, they have a part in *his resurrection, in his sitting at the right hand of God, and in his intercession also.* And is this any less than salvation? Those who have a part in these things, are they not saved? Hence I conclude, that seeing all persons have not a part in the benefit of his resurrection, advocacy, or intercession at the right hand of God, neither have they a part in the benefit of his death, or sufferings: for these benefits are inseparably linked together: they that have a part in the one, have a part in the other also.

Secondly, Those whom Jesus Christ redeemed, he redeemed them as he is a Priest, a King and a Prophet. *These are inseparable benefits*, whosoever hath a part in one, hath a part in all: for though they must be distinguished, they must not be divided. And this indeed, the Son of God is a complete Savior and Redeemer. The Scripture doth not teach us, that Christ is a Redeemer, or Savior, as he is a Priest only, (to shed blood, or to offer sacrifice) but as he is a King and Prophet also, *applying to us* the benefit of his Priesthood or bloodshed, *ruling in us, and teaching us* the things which concern our peace. It is said of Christ, *Thou art a Priest for ever after the order of Melchisedec*. And what was this Melchisedec? *He was first by interpretation, King of righteousness, and after that also, King of Salem, which was King of peace*. So that such a Priest Christ was, a Kingly Priest, a ruling Priest, a teaching Priest, a Priest with a Crown upon his head, and a Scepter of righteousness in his hand. And thus indeed Christ is a perfect and complete Savior: Neither is he a Savior to rely in point of Salvation otherwise then as he is a complete and perfect Savior to them, this thing Isaiah teaches, when he saith, *By his knowledge shall my righteous servant justify many: for he shall bear their iniquities*. Where it is evident, that these to whom he is a Priest, *bearing their iniquities*; to them he is a Prophet also *instructing them in the knowledge of himself unto justification*. Thus, he is a Ransom, a Redeemer, a Savior, and no otherwise. And hence it appears, that he shed not his blood for all persons, neither have all a part in him, as he is a Priest, seeing that by his Kingly and prophetic power, he doth not apply to them the benefit of his Priesthood: for these are inseparable benefits, those who have a part in one, have a part in all: and they who have not a part in all, have a part in none: and those who go about to divide these, they divide Christ.

Thirdly, Christ shed his blood for but those upon whom he sprinkles the same, to the purging of their conscience, and the remission of their sins. Neither doth the Lamb of God any otherwise take away the sins of any, or redeem any, but by sprinkling his blood upon them. Neither doth his blood any otherwise take away our sins, by as it is sprinkled upon our conscience by the Spirit of God, drawing our hearts to believe in him. Neither did he shed his precious blood for any (nor for any other end) but for those upon whom he sprinkles the same for remission of sins. This is most evident from those patterns of heavenly things under the Law: *For when Moses had spoken every precept according to the Law, he took the blood of calves and of Goats, with water and scarlet wool, and hyssop, and SPRINKLED both the book and the people, saying, This is the blood of the Testament which God hath enjoined to you. Moreover, HE SPRINKLED with blood both the Tabernacle, and all the Vessels of the Ministry. And almost all things are by the Law purged with blood, that is, with the sprinkling of blood: and without the sprinkling of the blood which is shed, there is no remission, Heb. 9.18, 19, 20, 21, 22. And in the 13 verse the same chapter it is said, That the blood of Bulls, and of Goats, & the ashes of an Heifer, SPRINKLING the unclean, did sanctify to the purifying of the flesh. And whosoever shall read with understanding, what the holy Spirit witnesses in the Scriptures (Exodus. 12.7, 13 and 24.5, 6, 7, 8 and 29.16, 20, 21 Levit. 1.5, 11 and 3.2, 8, 13 and 4.6, 7, 17, 18, 25, 26, 30, 31 and 5.9, 10 and 7.2 and 8.15, 18, 19, 23, 24 and 9.12, 18 and 14.6, 7 and*

19.17, 18, 19.) they shall find that the people were legally cleansed by the *sprinkling* of blood, and almost all things under the Law were purged by the *sprinkling* of the blood shed; and without *sprinkling* or *application* of the blood shed, there was no remission or atonement. Now if it was necessary that the patterns of heavenly things should be thus purged, to wit, by the *sprinkling* or *application* of blood: then (without doubt) the things themselves (of which those were a pattern) are so purged also: that is, there is no taking away of sin, no reconciliation, redemption, or atonement wrought for any, by the *sprinkling* or *application* of the blood of Christ upon them. Hence it is, that the blood of Christ is called the blood of *sprinkling*, 1 Pet. 1.2 Heb. 12.24 Neither is it any other way of use to us, neither doth it any other way speaks good for us before God, but as it is *sprinkled* upon our conscience by the power of the Spirit. Therefore *Esaias* saith, *He shall SPRINKLE his blood upon them: For that which hath not been told them shall they see, and that which they have not heard, shall they understand.* And thus indeed Christ doth redeem or purchase us with his own blood. Neither are any persons redeemed, or purchased, or reconciled with the blood of Christ, neither have they any part in his death or blood-shed, who have not their consciences *sprinkled* with the blood of Christ. Neither doth his blood any other way redeem, our chase, reconcile, or make atonement, by as it is the blood of *sprinkling*. Wherefore it is most certain, that all persons are not redeemed, or reconciled by the death or blood-shed of Jesus Christ, seeing he shed his blood for none, but those upon whom he *sprinkles* the same, to the purging of their consciences, and remission of their sins. His blood is the blood of *sprinkling*.

Fourthly, The *End* of Christ's death or sufferings, was not to redeem or save any by the *halves*, but *fully* and *for ever* to redeem and save. And surely, the Son of Man did not fail to fulfill what was the *End* of his dying. The Son of God did not come into the world, and lay down his life to work a *half* redemption, or salvation, but to work a *perfect* redemption and salvation. *This is a faithful saying and worthy of all acceptation, That Christ Jesus came into the world to save sins.* He doth not say, *Half* to save them, to *save* them as *Paul was saved*: for such a *saving* he there speaks of. And Christ thus witnesses of himself, The Son of Man is come to *seek* and to *save* that which was lost; that is, to find out and *fully* to *save* lost sins; to *save* them as *Zacheus was saved*; for such a *seeking* and *saving* he there speaks of. And *Esaias* witnesses, that the very *End* of the travel of Christ's souls was to bring forth a seed. Saith he, *When thou shall make his soul an offering for sin; he shall see his seed.* And again, *He shall see of the travel of his soul, and shall be satisfied.* This is a glorious mystery. Why did the Son of God suffer such *child-bearing pangs*? Why did he undergo such a *painful travel*? Was it not to bring forth a seed? Was not this the *very end*? It is therefore most certain, that the very *end* of the death of Christ, was to bring forth a seed, to work a full redemption, to save sins; that is to heal them of their blindness, pride, rebellion, obstinacy; to deliver them from the power of sin and Satan, to make them alive, to bring them to God, to enable them to believe in him unto remission of sins, and to carry them on in believing, by his power unto

salvation. This is the redemption, and this the salvation which Christ *came* into the world to work. This was the very end of his dying.

And I say further, That as the Son of God did come into the world, and suffered death for this very *end*: so he did not fail to fulfill the same: for he was every way *prepared* to do the work: he wanted neither *willingness, ability, nor faithfulnesses* to do the work most perfectly. Hence it is that the Scripture thus witnesses of him, *I have laid help upon one that is MIGHTY*. And it is said of him, *He is mighty to save*. And *Zacharias* speaking of his power called him, *A born of Salvation which God hath raised up for us*.

Neither was his *willingness* and *faithfulnesses* less then his *power*: For he witnesses himself, *My meat is to do the will of him that sent me, and to finish his work*. And in another place he saith, *Lo, I come, (in the volume of thy book it is written of me) I delight to do thy will, O my God*. And *Esaias* speaking of him, saith, *He did prosper in the work which he came to do*. And to put all out of doubt, Christ further witnesses of himself, *I have finished the work which thou gavest me to do*.

Now then, if this was the very *end* of Christ's coming into the world, and of his suffering in the world, To work a *full, perfect, and eternal redemption*: And if he did not fail to fulfill and finish this work: if he did *prosper* in it: (for so the Scripture saith, *By his own blood he entered in once into his Holy place, having obtained eternal redemption*) then surely, they are much mistaken, who say, that JESUS CHRIST died for all persons, and that hee hath redeemed all persons: Seeing that all those whom Christ hath redeemed he hath redeemed them with a *perfect and everlasting redemption*: And this was the very *end* of his death or sufferings.

Fifthly, Reconciliation, Redemption, Atonement, Remission of sins, Justification, are in the Scripture sense one and the same fruit, or benefit flowing from the death of CHRIST, through faith in him: and they are usually in the Scripture put one for another. Let the Reader diligently consider these Scriptures. *Romans 5.8, 9, 10, 11 Ephes. 2.7 Collosians 1.14, 21, 22 2 Corinth. 5.18, 19*. In which last place the Apostle saith, *All things are of God, who hath reconciled us to himselfe by JESUS CHRIST*. And whereas he saith in the twentieth verse, *we pray you in Christ's stead, be reconciled unto God*: he meaneth, We beseech you *to believe in Jesus Christ* unto reconciliation, or remission of sins. Neither are we to understand this, as though those to whom he writes it, were now enemies, or unreconciled ones; (for it is against the scope and nature of the Epistle so to understand it; for it is certain, he writes to them as believers in Christ, such as were reconciled to God through faith in Christ.) But he here putteth them in mind, that when they did formerly preach the Gospel to them, they came to them as the Ambassadors of Christ, with the Message of Christ, beseeching them to believe in Christ Jesus unto reconciliation, or remission of sins.

Now then, if reconciliation, redemption, atonement, remission of sins, not imputing of sins, justification, be in the Scripture sense one and the same fruit

flowing from the death of Christ, through faith in him: and that it is usual in the Scripture to put one for another, as the understanding Reader may well perceive: Then surely, redemption, atonement, reconciliation by Christ, is another thing then many took it for. And it is most sure, that Christ died for those only who do receive redemption, reconciliation, atonement, remission of sins, justification by Jesus Christ.

Thus through the grace and help of GOD, I have finished what I intended in handling these things, as also in declaring some Reasons from the Scriptures to prove that JESUS CHRIST did not shed his blood, make an atonement, or work redemption *for all persons*. And yet it is most certain (as I have before declared) that there is a glorious Gospel, according to the command of Christ to his Messengers, to be preached by them to all nations; Which Gospel he is about to clear from all those mists of darkness which do yet be dim the splendor of it: And then shall the glory of it shine forth so clearly in the mouth of his Messengers, that many who sit in darkness, shall, through the power of God in their Ministry, be brought to the knowledge and faith of the *Lord Jesus*.

Who so is wise, and shall observe these things: even they shall understand the loving kindness of the Lord.

FINIS.