God is never the less gracious unto men in his vouchsafement of sufficient means of salvation unto them, because he foresees they will abuse them. But,

3, and lastly, I answer further, that there is not the same consideration of God and of men in respect of such actions or gifts, the issue or consequence whereof, the one and the other are or may be said to foresee that they will prove evil to those that receive them. In case a man should foresee such or such an event in one kind or other that would certainly follow upon any act or gift of his, his foresight would be such literally and properly, i. e. he should have knowledge of the event before he had done the action or given the gift, the event whereof he is said to foresee or foreknow. But now God, though he be said to foresee the issue or event of any action or gift of his, yet is not said, properly, or as the word sounds in ordinary acception with men, to foresee it, i. e. he doth not first or antecedaneously in respect of time foresee it, or see it before the action be performed by him or the gift given, the event whereof he is said to foresee. For as God himself is not measured by time, so neither are any of his actions; and it is a generally received maxim—is said to foresee. For as God himself is not measured by time, so neither is said to foresee the issue or event of any act or gift of his unto men, though he may, in an antecedaneous sense in respect of time foresee it. And for the sad event or consequent of this action or gift of his unto men, though he may, in a sense formerly declared, Chap. ii. p. 51, 55, be said to foresee it because it happeneth in time, yet this act itself of his was from eternity; and consequently is not capable of being foreseen by God, because it was as ancient as any foresight or foreknowledge in God, yea, as God himself. And for the sad event or consequent of this action or gift of his unto men, though he may, in a sense formerly declared, Chap. ii. p. 51, 55, be said to foresee it because it happeneth in time, yet inasmuch as that act passed from him from eternity, and so was from eternity irreversible, by which the gift or gifts sorting to so sad an event in the receiver, were conferred upon him in time, there is no reason nor colour of reason why he should be thought to give such gifts, being in themselves good and worthy his infinite goodness, out of any whit the less love, grace, or mercy towards him who receiveth them, because he foresaw, after his manner of foreseeing, that they would be abused by him to his harm; especially considering that it was not in his power, I mean in the power of God, to have done more towards the preventing of such an abuse of them by such a man than he did. It cannot be thought but that God did foresee that the Jews of old would mock his mes-

* Deus potest nihil velle in tempore; Deus non potest non habere volitionem, quam habet. Non potest habere volitionem, quam non habet.—Daven. Animadversions, &c. p. 484.
† See this argued at large and fully cleared, Chap. IV. p. 97, 98.
sengers and despise his words, and misuse his prophets until his wrath arose against them, and till there was no remedy; yet the vouchsafement of these means of grace and of repentance, the sending of his messengers, words, and prophets unto them, is expressly attributed unto his compassion, (i.e. his love of pity or benevolence of affection) towards them. "And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending, because he had compassion on his people, and on his dwelling place," 2 Chron. xxxvi. 15, 16. In like manner our Saviour certainly foresaw that Jerusalem afterwards would not understand or accept of the things of her peace, the means of her safety and preservation; yet he ascribes the vouchsafement of them unto her unto a genuine tenderness of love and care in him towards her and her children. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wing, and ye would not," Matt. xxiii. 37.

But is it not, it is like you will demand, in the power of God absolutely to prevent the abuse of those good gifts of his we speak of by the receivers, and consequently to do more towards the preventing of this abuse than he doth?

I answer, no; both reason and religion, which yet is nothing but reason in her exaltation, teach us to judge and say that it is not in the power of God to prevent the abuse of those good gifts of his we speak of in the receivers otherwise than now he doth prevent it, viz. by affording sufficient means unto them for the prevention of it; this, I say, neither was nor is, according to the sound principles both of reason and religion, any whit more in the power of God to do than it is in his power to lie, deceive, oppress, or do any other thing most unworthy of him. For he that is omnipotent must needs be omniprudent also; and he that is omniprudent cannot do any thing in the least degree repugnant to the most rigid and strict principles of the most perfect wisdom and prudence that is. We see it amongst men, that the wiser any man is in reality and truth, the less power he hath to do any thing contrary to the laws and dictates of true wisdom; and the weaker and more defective any man is in this wisdom, the more liberty and power he hath to do foolishly or uncomely. What was it that made Joseph unable to commit that great wickedness whereunto he was solicited by his mistress? "How can I do this great wickedness?" saith he, Gen. xxxix. 9; meaning, that he could not do it; whereas, doubtless, there were men enough in the world that both could and would have done such a thing as that, though he could not. So what was it that made Paul unable to do any thing against the truth, and able only to act for the truth? "For we," saith he, "can do nothing against the truth, but for the truth," 2 Cor. xiii. 8: whereas there were, and are at this day, thousands in the world able, i.e. at liberty in their wills and consciences, to act ten times more against the truth than for the truth.
true reason why neither of these men had any power, were not able to do those unworthy things which a thousand other men had power enough to do, was, because they had so much true wisdom in them above other men, which would not suffer them to do such unseemly and unworthy things. And generally we find it, that the more knowingly and prudently conscientious men and women are, the more they are bound up in themselves, and have so much the less liberty or power to do things that are uncomely than other men. So, then, God, being infinitely more wise, and that with the truest and best wisdom that can be imagined, than the wisest of men, must needs in a way of reason be conceived to be more bound up in himself, to have less liberty or power to do any thing contrary to any rule, dictate, or principle of the most exquisite wisdom that is, than any creature whatsoever, whether men or angels. The apostle, as is well known, breaks forth in a holy kind of astonishment upon his contemplation of the wisdom and knowledge of God: “O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments;” meaning, that for matter of wisdom and knowledge by which they are ordered, managed, and administered, they are unsearchable, viz. to the bottom, or in respect of all the strains or variety of wisdom that are in them; “and his ways,” in respect of the numberless ingredients of wisdom which he puts into them, “past finding out,” Rom. xi. 33. So, then, it being contrary to the law and rules of true wisdom, or of that infinite wisdom which rules in God, for him to act his creatures, at least ordinarily, in opposition to those natural and essential properties and principles which himself hath planted in them, it may easily be conceived how and in what respect he hath no power, i. e. no liberty in himself, to prevent the ruin of his creature, man, further or otherwise than by such an interposure of himself or of his grace in order hereunto which will, in respect of any forcibleness or efficacy in working, well consist with the natural and essential freedom and liberty of his will; in respect whereof the utmost line or extent of the liberty or power of God is to proceed no further with men, nor with any man, at any time, in the vouchsafement of grace or means of grace, in order to the preventing of their ruin and destruction, than to leave them a power at least, or possibility, of rejecting the grace offered unto them, and so to ruin and destroy themselves. Nor, doubtless, did God ever go further or rise higher than this, no, not in the most signal or miraculous conversions which either we read of in the Scriptures, or otherwise have heard of, according to truth. I suppose there is not a greater or more notable instance in this kind than that of the conversion of Paul, which, we know, was effected in a very extraordinary way, and with as high a hand of means as ever was lifted up by God for the conversion of a man, viz. by a vision of the Lord Christ himself from heaven, in splen-
dour and great glory, speaking with an audible voice unto him; although I know not whether it be necessary to suppose that the work of Paul’s conversion was perfected, I mean, specifically perfected (for gradually, I presume it was not) by this vision only, or until Ananias, to whom the vision directed him, had made known unto him those things concerning the gospel which he did. But, whether his conversion was specifically perfected by the vision without Ananias’s ministry or no, doubtless there was a liberty or possibility left in Paul himself, to the very last moment or minute of time before his conversion was actually wrought, to have not only resisted, but even frustrated all the means that were used for the effecting of it; frustrated, I mean, not simply or universally, as if Christ should have been disappointed and lost all he had done in order to his conversion, in case he had not been converted, but frustrated in respect of that particular end, his conversion. For God hath always more ends than one, though but one primary and antecedent, in vouchsafing means of grace and salvation unto men: and whether he obtains the one or the other, it is of much alike concernment unto him, according to that of the apostle: “For we,” apostles, or ministers of the gospel, “are unto God,” in our ministry, “a sweet,” or the sweet, “savour of Christ,” i.e. we render Christ, or the mystery of Christ, by a diligent and faithful spreading abroad the knowledge of them in the world, as full of satisfaction and contentment unto God as they are capable of being improved unto, “in them that are saved, and in those that perish;” meaning, that the destruction of those who perish through a rejection of his rich grace in Christ offered to them, is matter of good satisfaction unto him, even as the salvation of those is who accept of this grace from him. So that, let men who have Christ and the means of salvation offered unto them take either the right hand or the left, God will be no loser by them: his counsels and ends, of one kind or other, will be advanced howsoever. How that most serious and solemn profession and oath of God, that he delighteth not “in the death of the wicked,” or “of him that dieth,” Ezek. xviii. 32, and xxxiii. 11, is of good consistence with the apostles’ being the “sweet savour of Christ unto him in them that perish,” as also with that profession which himself maketh by Solomon unto wicked men, “I will laugh at your calamity, and mock when your fear cometh,” and “your destruction cometh as a whirlwind,” &c., Prov. i. 6, 7, we shall, I conceive, have opportunity to unfold in the latter part of our present discourse. But this by the way in this place.

Yet give me leave to add one thing further here of necessary consideration for the full clearing of the business in hand. Though it will be consistent with the wisdom of God and the principles thereof to rise sometimes and in some cases in the vouchsafement of the means of grace and of salvation unto men,
to the highest pin or degree, in point of efficacy and power, which the native and essential freedom and liberty of the will will bear, yet it is not consistent with this wisdom of his to do it often, much less ordinarily, or of course. The wisdom of a man leads and teacheth him sometimes upon occasion, and in order to some more than ordinary design, to vary from his customary and constant course of acting, yea, though this customary and constant course of his be simply the best and most agreeable to the rules of wisdom, for him ordinarily to follow. Upon this account the wise man informeth us, that "There is a time to kill, and a time to heal, a time to build up, and a time to pull down—a time to cast away stones, and a time to gather stones together," Eccles. iii. 2, &c. with several other instances of like import. When he saith, there is a time to do this and a time to do that which is contrary unto it, his meaning clearly is, that it is prudential and agreeable to rules of wisdom, for a man, according to time, place, and other circumstances, to vary the manner and kind of his ordinary actions, yea, to act at one time with a kind of contrariety to himself at another. In like manner, it is perfectly consistent with the infinite wisdom of God, upon some special occasion, and in order to some gracious design, to open the hand of his bounty in the vouchsafe-ment of means of salvation unto men, much wider than will stand with the same wisdom to do ordinarily, or at another time. And as it may be truly said of a truly wise man, that he cannot cast away stones, when the time is for him to gather stones to-gether; and so, on the contrary, that he cannot gather stones together, when the time and season is to cast them away; such a man cannot mis-time his actions, because his wisdom, which frames and fashions both the consents and dissent of his will, cannot frame or raise a consent of will in him to do any thing contrary to itself, or to its own nature and principles, i. e. to do any thing uncomelily or imprudently: so may it truly be said of God in the matter of granting means of faith and of salvation unto men, that he cannot, in the ordinary and standing course of his provi-dence or dispensation of such means, rise so high, give means of that transcendent nature, efficacy, and power, which he can and doth give now and then, in some special cases, and in order to some great and special end. As, for example, God was able, no principle of his wisdom opposing, to vouchsafe unto Paul that extra-ordinary means of believing, or for his conversion, which we spake of, a glorious vision from heaven. But it doth not follow from hence, that therefore he is able (we still speak of his moral ability, or of the ability of his will) to afford the like vision, or any other means like unto that for efficacy and converting power, ordinarily or unto all other men. When he demands thus concerning his ancient church and people of the Jews, "What could have been done more to my vineyard, that I have not done in it?" Isa. v. 4; he had not done any such thing in it, or for it, as he did afterwards for Paul: nor had he multiplied those miracles and great
works of wonder, some particulars whereof he did work for them and amongst them, to such a number, or with such frequency, as by his power, simply considered, and without relation unto his wisdom, he was able to have done: and yet he might truly say and profess unto them, as his demand mentioned imports, that he could do no more for them, (to make them fruitful, to bring them to repentance, and so to make them a prosperous and happy people) than he had done: i.e. he had done the uttermost which his wisdom, in such a case as theirs was, permitted him to do. So, when he vouchsafeth a greater sufficiency of means to one city than he doth to another, as he did to Capernaum above Tyre and Sidon, to one nation than to another, to one age or generation of men than to another; the reason of this difference is to be resolved into the same infinite uniform, though "manifold wisdom of God," as the apostle calleth it, or, which is the same, into "the counsel of his will," Ephes. i. 11; not simply into his will, but into the counsel of his will, (i.e. that infinite wisdom or prudence, by which his will is as it were steered and directed in all the motions and actions thereof) according unto which counsel he is said to "work all things," Eph. i. 11. And it may be as truly and as properly said of him, when he vouchsafeth the least and lowest sufficiency of means unto some men, as when he affordeth the greatest and richest of all unto others, that he did or doth what he could, or what he is able to do, as well for the one as for the other. And in such cases of difference as these, that admiration of the apostle, lately mentioned, is most seasonable and proper: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33. By his judgments, in this place, we are not, I conceive, to understand only his penal infestions upon men in one kind or other, but his dispensatory administrations, as he is the judge and great ruler of the world, indefinitely considered, as well such as are munificent as those which are penal: and so the word "ways," in the latter part of the verse, added, it is like, for explanation, indifferently implies as well the one as the other. But how, or in what respect are his judgments, or ways of administration in the world, said to be unsearchable, or past finding out? The former part of the verse clearly informeth us of this; as viz. that they are unsearchable in respect of that abundance of wisdom and knowledge, by which, and according unto which, they are first ordered and contrived, and then executed by him. First, they are unsearchable (viz. unto men, yea, and to angels too) in respect of that most absolute and perfect knowledge which God hath of every particular circumstance, from the least to the greatest, of all the actions and ways of all the men in the world; and so of all cities and of all nations, in all succeeding generations, from the morning of the world until the present hour thereof: upon which actions, with all and every their respective circumstances, compared and laid together by God, as by reason of his perfect knowledge of them they readily may be, he builds and
forms, by means of his wisdom, of which presently, that entire series, or tenor of his administrations, as well munificent as penal, which from day to day and from age to age take place in the world amongst the sons and daughters of men. Now, because neither men nor angels are capable of knowing or considering all that infinite and endless multitude and variety of actions, with all their circumstances respectively, which are done in the world, upon which, and according to the exigency of which, (not any one of them, from the greatest to the least, omitted or left out,) the providential administrations of God in the world, as well of justice as of mercy and goodness, are founded and framed, hence it is that the apostle concludes, in a posture of admiration, that the judgments of God are unsearchable, and his ways past finding out, in respect of the depths of the riches of that knowledge, which he maketh use of in forming them; meaning, that no creature who knoweth not as much as God himself knoweth, concerning the grounds and reasons why he ordereth the affairs of the world, of persons, of cities, of countries, of ages, as he doth, and not otherwise, can possibly understand or comprehend the absolute exactness and accurateness of them; however he may apprehend somewhat, yea, much of them, I mean chiefly concerning the equity and righteousness of them.

Again, 2. These "judgments" and "ways" of God are "unsearchable and past finding out," in respect of the "depths of the riches of that wisdom," which is in God, according unto which also they are all calculated and formed by him. For look, as in a judge, who is to administer justice, and to give sentence in the causes of men that are brought before him, there ought to be these two things, 1. A perfect knowledge of the respective cases wherein he is to give sentence, in all circumstances relating to them, before he doth give sentence; 2. A principle of wisdom, to weigh and ponder aright every of these cases in all their circumstances respectively, that so he may be enabled to form such a sentence, wherein every circumstance, great and small, relating to every case, may have its due consideration and weight; so there are, and of necessity must be, in God, to make him an absolute Judge, as he is, of all the world, 1. Such a perfect knowledge, as we speak of, of all cases that are before him in all the world, with all and every particular circumstance relating to every of them. 2. An absolute-ness and perfection of wisdom also, 1, to interpret every particular circumstance relating to every particular action and case in the world, according to true principles of justice and equity, so as to be able to say how much better, or how much worse, such or such an action is, by reason of such or such a circumstance, one or more; 2, to raise or frame such a sentence, and to administer and execute it accordingly, which shall be made up, as it were, of the equitable results of all and every of those circumstances, which are to be taken into consideration in every award. Now the wisdom which God maketh use of in both these ways, in and about the government of the world, hath so many unfathomable "depths" in it, is
so "rich" above measure, so unconceivable, incomprehensible, in the discerning abilities and estimative worth of it, that those judi-

ciary acts and ways which proceed from it, and are moulded and formed by the spirit and strength of it, are greater than all created understanding, above all comprehension, either by men or angels.

By the light of what hath been now argued, it fully appeareth, 1. That all such men who "turn the grace of God," in those worthy means of salvation which he vouchsafeth unto them, "into wanton-

ness," and are not in conclusion saved by them, but perish so much the more grievously, are, notwithstanding, as much obliged in point of thankfulness unto him for them as they could have been in case they should be saved by them. 2. That the vouchsafement and bestowing of such means upon them by God, notwithstanding the certainty of his foreknowledge, as foreknowledge is attributable unto him, that they will not prove saving unto them in the end, are yet arguments and pledges of as much grace, love, and mercy unto them, as they would or could be in case he had as certainly fore-

known that they would be of a saving consequence unto them. 3. That God, his infinite wisdom considered, and the obligeme

nts thereof upon him, goeth as far, doth as much, to render the means of grace exhibited unto those who perish effectual to their salvation as is possible for him to do. 4, and lastly, That that foreknowledge which is in God of the future abuse and miscarrying of the means of salvation, in those to whom they are exhibited or vouchsafed by him, doth not precede that act of his by which they are exhibited unto them, this being eternal, or from eternity, as well as that.

CHAPTER XVII.

Declaring in what sense the former passages of Scripture asserting the universality of redemption by Christ, are, as to this point, to be understood; and, consequently, in what sense the said doctrine of universal redemption is maintained in the present discourse.

Although an intelligent and observant reader may, from several passages occasionally inserted here and there in the preceding of this discourse, clearly enough perceive and understand in what sense, and with what explicative and provisos, the said doctrine of universal redemption by Christ is asserted and maintained herein, and consequently in what sense the author understandeth all those texts of Scripture which hold forth the said doctrine unto the world, many of which have been formerly produced upon the account; yet, that the reader may readily, without either burdening his memory, or spending time in turning over leaves, know where to find his mind and sense concerning both fully explained, I judged
it not amiss to devote one entire chapter unto his service herein. Therefore,

1. To express our meaning in the said doctrine negatively, or rather our non-meaning, when, with the Scriptures, we affirm and teach that "Christ died for all men," (i. e. for the redemption and salvation of "all men," without exception of any; for we do not find in Scripture that he died for any for whose salvation he died not,) we do not mean or suppose either, 1, that he died sufficiently only for all men, (i. e. only that there was price or merit enough in his death for the redemption of "all men;") or, 2, that God, or himself, did every ways, or in every respect, as, viz. both antecedently and consequently intend the redemption or salvation of "all men," in or by his death. Nor, 3, do we mean or suppose, in the said doctrine, that Christ died so, or upon such terms, for all men, that all men shall in time, or at last, be actually redeemed, (from sin and misery,) or eternally saved, by his death. Nor, 4, do we suppose that God, or Christ as God, intends the salvation of all men, or of any man or men, by Christ's death, with intentions formally or properly so called, or such as are found in men. Nor, 5, do we mean or suppose, in the doctrine avouched, that Christ, by his death, purchased or procured the infusion or gift either of faith or repentance for all men, or, indeed, for any man, or numbers of men, personally considered. Nor, 6, and lastly, for our negative, that by his said death he purchased or procured pardon or forgiveness of sins for all men, or for any man, or number of men, simply considered, or as such and such men by name. But,

1. For our sense and meaning, in the affirmative, we hold and mean, in the doctrine specified, that there was a reality of intention on God's part, (in such a sense as reality of intention is approicable unto him, which sense we opened at large formerly,* and shall briefly again declare in this chapter,) that as there was a valuable consideration, or worth of merit, in the death of Christ, fully competent and sufficient for the ransom or redemption of all men, so it should be equally, and upon the same terms, erogable, or appliable unto all men, in order to their redemption, without any difference, or special contraction or limitation of it unto some more than others.

2. We hold and mean in and about the premises that God did only antecedently intend the actual redemption and salvation of all men in and by the death of Christ; but consequently the redemption and salvation only of some, viz., those who shall believe. What it is to will or intend a thing antecedently, and what consequently, hath been shown formerly, Chap. vi. p. 169, and shall, God willing, be somewhat further opened in this chapter.

3. When we teach that Christ died for all men, we intend and mean that there is a possibility, yea, a fair and gracious possibility,

* Chap. III. p. 86.
for all men without exception, considered as men, without and before their voluntary obduration by actual sinning, to obtain actual salvation by his death: so that in case any man perisheth, his destruction is altogether from himself, there being as much, and as much intended, in the death of Christ, for and towards the procuring of his salvation, as there is for procuring the salvation of any of those who come to be actually saved.

4. When, with the Scriptures, we deliver this, for a doctrine of truth, that Christ died for all men, we suppose and mean that God intends the salvation of all men by this death, only so, after such a manner, or with such a kind of intention which is compatible to and consistent with his infinite simplicity and perfection of being. Of this kind of intention we argued in our third chapter, where we gave a particular and clear account of it; and shall take it the second time into some brief consideration in this chapter. This particular is of affinity with the first, but is not altogether the same.

5. When we teach that Christ died for all men, we mean not only that he put all men without exception into a capability of being saved, as, viz., by believing, but also that he wholly dissolved and took off from all men the guilt and condemnation which was brought upon all men by Adam's transgression. So that now no man shall perish or be condemned but upon his own personal account, and for such sins only which shall be actually and voluntarily committed by him, or for such omissions which it was in his power to have prevented.

6. When, with the Scriptures, we affirm that Christ died for all men, our sense and meaning is, that by his death he procured this grace and favour with God for all men without exception, viz., that they should receive from him sufficient strength and means, or be enabled by him, to repent and to believe, yea, and to persevere in both unto the end; and that in this sense, and none other, he is, or may be said to have by his death purchased the grace of faith and repentance for men; and this upon equal terms in an antecedent consideration for all men.

7. and lastly, Our sense and meaning in the said doctrine further is, that Christ by his death purchased this transcendant grace also and favour in the sight of God for all men without exception, that upon their repentance and believing in him they should be justified and receive forgiveness of all their sins; and that upon their perseverance in both unto the end, they should be actually and eternally saved; and that in this sense and in this only, he is and may be said to have purchased justification or remission of sins, redemption, salvation, &c. for men, for any man, or any number of men: yea, and in this sense, for all men.

The imputation, from the guilt whereof we desire in special manner to wash our hands in innocency by this explication is, that as we hold universal redemption so we hold likewise universal salvation, or that all men shall be saved by Christ. That such an opinion as this is no consequent of the doctrine maintained in this discourse
concerning the death of Christ, for all men, sufficiently appeareth from that ground which we have laid and built upon, once and again, in the former part of this discourse, viz.: That such intentions and desires in God and in Christ which are real and cordial may yet very possibly never take place or be fulfilled. See what hath been proposed and debated upon this account, Chap. ii. p. 60, and again Chap. iii. p. 80, 83, and yet again Chap. x. p. 298. This supposed, it may very easily be conceived that God may intend the salvation of all men by the death of Christ, and yet all men not be saved. Which opinion, I mean that all men shall be saved, as it hath no communion at all with the doctrine avouched in this discourse, so hath it every whit as little with the author’s sense or judgment otherwise; who approveth the sentence of the Constantinopolitan Synod assembled under the Emperor Justinian, wherein this opinion, held, as it seems, by Origen with a surplusage of error joined with it, was condemned. Yea, to me it seemeth not a little strange how any man professing subjection of judgment unto the Scriptures should ever come to a confederacy with such an opinion. For with what frequency and evidence of expression do these rise up against it, ever and anon intimating and asserting on the one hand the paucity of those that will or shall be saved, in comparison of those that will perish, and on the other hand the perpetuity or everlastingness of the perdition and misery of those who do perish? Nor do they give the least intimation or hope of release from misery unto those who die in their sins and perish in their unbelief. “Enter in at the strait gate,” saith Christ unto the children of men in his doctrine upon the mount, “for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat,” but we read of none that return or come out thereat: “because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it,” Matt. vii. 13, 14; i. e. that find it either first or last, or ever. For that this is his meaning appears from these and such like sayings: “Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched,” he doth not say into the fire that is hard to be quenched, or which will be long in quenching, but εἰς τὸ πῦρ τὸ ἀσβετὼν, i. e. into that fire which differs from all other kinds of fire in this, that whereas they are quenchable, no decree of God interposing to the contrary, this by the unchangeable law of Heaven is made unquenchable; for the redoubling of the article τὸ, hath this import, which is likewise further confirmed by that which followeth, “where their worm dieth not, and the fire is not quenched,” Mark ix. 43, 44. These expressions, “dieth not, is not quenched,” though according to their precise grammatical import, they only deny the act, the one of dying, the other of quenching; yet according to Scripture

* Origen’s opinion was not only that all men, but that all the devils also should at last be saved by Christ.
dialectic, they deny also the very power or possibility of these acts. For there is nothing more frequent here than by the denial of the act to deny the power or possibility of a thing. Thus, Gen. xiii. 6, where our translation readeth "and the land was not able to bear them," the original only saith, "and the land did not bear them," as Mr. Ainsworth also translateth the place. So Prov. xxiv. 7, where our last translation, respecting the original, hath it, "he openeth not his mouth in the gate," our former translators, rather minding the sense and import of the place, read it thus, "he cannot open his mouth in the gate," to omit many the like. So that when our Saviour saith concerning the estate of those that go or are cast into hell, that "their worm dieth not, and their fire is not quenched," his meaning is, that their worm cannot die, nor their fire be quenched; i.e. their punishment or torment can never have an end or interruption, viz. because the counsel of the will of the Almighty hath resolved against both, and judged it meet to make them endless. Upon this account also John the Baptist saith concerning Christ, that "he hath his fan in his hand, and will thoroughly purge his floor, and gather his wheat into his garner: but will burn up the chaff with unquenchable fire," Matt. iii. 12. So likewise the apostle Paul clearly teacheth, that "the Lord Jesus shall show himself from heaven with his mighty angels, in flaming fire, rendering vengeance unto them that know not God, and that obey not the gospel of our Lord Jesus Christ, who," saith he, "shall be punished with everlasting destruction from the presence of the Lord," &c., 2 Thess. i. 7—9. To this purpose the evangelist John reports it: for the saying of an angel unto him in his vision, that "if any man worship the beast and his image, and receive his mark in his forehead or hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of his holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever," &c. Rev. xiv. 9—11. These last words are again used in the description of the vengeance that shall be executed upon the "whore:"

"And again they, the people that were in heaven, "said, Alleluia; and her smoke rose up for ever and ever," Rev. xix. 3. Afterwards, in the same book, we read, that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," Rev. xx. 10. This expression, "for ever and ever," so signally expressed in all the three testimonies last recited, plainly imports that the duration or continuance of the punishment and torment of those who perish in their sins, and are cast into hell, is not commensurable with the continuance of the Mosaical law, long since expired, which in the Old Testament

* Negatio actus saepe connotat etiam negationem potentiae.
is frequently signified by a word signifying, or at least commonly rendered "for ever," Exod. xxviii. 43; xxix. 28; Lev. xvi. 29, &c., but usually interpreted "for a long time," or for the time of a man's life, &c., but commensurable with the duration of the kingdom of God, of the life of God and of Jesus Christ; for these, in respect of their continuance, are almost constantly said to be "for ever and ever," Psal. x. 16; xxi. 4; Rev. iv. 9; v. 14; x. 6; xv. 7, &c.; i. e. for eternity, or without end. The notion and term of the "bottomless pit," frequently used in the book of Revelation to signify the state or condition of the damned, plainly enough imports the endlessness or everlastingness of their misery. If we could suppose a ditch or pit without bottom, in the midst of which a man should be thrown, we could not with congruity of notion but suppose also that this person would be always falling, and that his motion or fall would never be at an end. The like apprehension, doubtless, concerning the case and state of those who die in their sins, in respect of their torment and misery, the Holy Ghost seeks to form and plant in our souls and consciences by the metaphor or borrowed resemblance of a "bottomless pit." It were easy to multiply texts of Scripture to make that voice, which hath now spoken unto us in those last cited, far greater and louder; but those which we have heard speak already in the point have spoken so plainly, that the rest may keep silence at the present without loss or disadvantage to the truth.

Neither do the Scriptures so much as whisper any thing of semblance or comport with the opinion now rejected. As for that of the apostle, Eph. i. 10, which some well-willers to the said opinion look upon as sympathising with them in their judgments that way, it will, upon a due inquiry, be found of another spirit. "That in the dispensation of the fulness of times," saith this place, "he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him," &c.: whereunto, for affinity's sake, we may join that from the same pen: "For it pleased the Father that in him all fulness should dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven," Col. i. 19, 20. From these passages laid together some judge it to be a very legitimate inference that "in the dispensation of the fulness of times," i. e. as they understand, in due time, though it be very long before, "all things," i. e. all persons of men or mankind, "whether in heaven or in earth," i. e. as well those who at present are at the greatest distance from the love and favour of God, whether alive or dead, (the earth containing both,) as those that are already in his favour, and therefore in blessedness and glory, shall be "gathered into one by Christ;" i. e. shall be "reconciled unto him," and so be invested together in "one" and the same condition of happiness and glory, by virtue of the
death of Christ, who died for them all, and that to procure their actual reconciliation unto God, sooner or later, however wickedly and unbelievingly they should either live or die. But that such a gloss as this is quite besides the text and the true import of it, is not hard to demonstrate. For,

1. Neither of the said passages speak of the event, issue, or success of that glorious design of God by Jesus Christ specified in them, but of the design itself, or what was projected or intended by him. Now, the design or projection of God by Jesus Christ here reported was, as the apostle expresseth it in the former place, ἀνακεφαλαίωσαει τά πάντα εἰς Χριστί, i. e. to re-collect, reduce, or gather all things into one head by Christ, or in Christ, “both things in heaven and things on earth.” In the latter place, this design is said to be the “reconciling of all things to himself by Christ, whether things on earth or things in heaven.” By “all things, whether in heaven or on earth,” by the joint consent of all interpreters, he means angels (holy angels) and men. The neuter gender for the masculine is a frequent construction in the Scriptures, and emphatical. πᾶν ὃ οἰκεῖον ὑπὸ ἰπιγείων, i. e. “every thing,” meaning, every person of mankind, “which my Father giveth unto me,” &c. John vi. 37. So presently after, ἵνα πᾶν ὃ οἰκεῖον ὑπὸ ἰπιγείων, i. e. that “every thing which he hath given me,” &c., verse 39. So, τὰ μῆνα, καὶ τὰ ἀνθρώπου τού θεοῦ, i. e. the “foolish things and the weak things of the world,” 1 Cor. i. 27; for foolish men, and weak men, so esteemed. See also 1 John v. 4; Rev. xxi. 27, &c. The note of universality, πᾶντα, is better limited to that kind of subject which is properly capable of being headed by Christ, viz. as men and angels; than extended to all things simply and whatsoever; though such a sense as this be passable enough, and is embraced by some. When the apostle saith, that God’s project or design was to recapitulate, or re-collect, or gather all things into or unto a head by Christ, both angels and men, he supposeth, 1. That both stood in need of a head, i. e. of one set in place of power and authority over them, who should be both able and willing to govern, order, protect, and direct them so, or upon such terms, that they might not, with any tolerable care over themselves, miscarry in point of greatest happiness, as the one of them, men, had generally done already, and the other, angels, were liable to do, as many of their kind, and of the same creation and nature with them, had done, as Calvin well observes upon the place, affirming, that “as men were lost, so were the angels not out of danger” (of losing).* 2. He supposeth further, that God did not intend the effecting of this his design by mere power or prerogative-wise; I mean so as to thrust or force Christ for a head either upon men or angels, nor yet to propound or offer him unto either for a head, in his mere naturals, if I may so speak, unwrought or uncontrived, but as a person orderly and

* Quis ergo neget, tam angelos, quam homines, in firmum ordinem Christi gratiâ, fuisse redactos? Hominem enim perditæ cranti. Angeli vero non crant extrâ periculum.
duly fitted and prepared for such a relation, partly by assuming the human nature, or a body of flesh, partly by suffering death, the death of the cross, in this body, and by his rising again from the dead. For by suffering death, especially the death of the cross, in the human nature, 1. He "made peace," as the apostle expresseth it in the latter of the passages, i. e. he did that which was proper and effectual to "reconcile" men unto himself, and consequently unto angels also, who were at enmity with them, because of their enmity against God, yea, and unto and amongst themselves also. The death of Christ in the human nature was upon this account a proper means to "reconcile" men unto God, (i. e. to cause men to think holily and reverently of him, to love him, delight in him, &c., who by reason of the guilt of sin cleaving to them were apt before to hate him, as malefactors do their judge,) viz. because God, the sins of men being perfectly expiated and atoned thereby, freely offereth them, and upon their repentance assureth them, the pardon and forgiveness of their sins. See to this purpose, 2 Cor. v. 19, largely opened by us formerly.* So then, the death of Christ being a proper means, as hath been shown, for the "reconciling" of men unto God, it must needs be a means semably, and by way of consequence, of reconciling them unto angels also, who had no other quarrel against them but only for their hatred and enmity against God. Now this reconciliation between men and angels, when actually effected, putteth them into a capacity of being fellow-members in one and the same body, and so of uniting mutually under one and the same head. For as "two cannot walk together except they be agreed," so neither can a plurality of persons kindly, and to the contentment either of themselves mutually, or of their head, incorporate into one and the same community, or walk in subjection under the same head. In which respect the reconcilement of men also to and amongst themselves, as, viz. of Jews unto Gentiles, and Gentiles unto Jews, who through diversity of religious opinions, and outward forms of worshipping God, were at enmity the one against the other, (and there is the same reason of other men distanced in affection whether upon the like occasions or otherwise,) was as necessary as that of men unto angels, in order to the accomplishment of the said great design of God. Now Christ by his death, and by the general promulgation of the gospel throughout the world, which dependeth thereon, and was a fruit thereof, both took away the ceremonial observations of the Jews, with their notions and opinions hanging thereon, as also the idolatrous and superstitious rites and observations of the Gentiles, with such conceits as they built thereon, which together made, as it were, a double "partition wall" between them; thus endeavouring, with a high hand of grace, to reduce both the one and the other of them into one and the same way of worshipping God, viz. that prescribed in the gospel, as also both to think and speak the same

† Chap. V. p. 146, 147.
things concerning God, and so to cause the enmity and alienation of mind between them to cease, that by this means they might be prepared and fit to make as fellow-members one body. See the apostle’s discourse to this point, Eph. ii. 11—16. The same, or the like course, he hath taken also by his death, and the publication of his gospel thereupon, to reconcile all other persons of mankind among themselves, viz. by calling them into communion in one Spirit, in one faith, in one hope, in one baptism, in one God, in one Saviour, &c., that so there might be no occasion of any such differences or distastes between them, but that they might be every ways meet to associate in one and the same spiritual body, and live sweetly together under one and the same Head, Jesus Christ. This then is one consideration wherein the death of Christ was necessary for the bringing about the glorious projection of God, I mean the “gathering of all things, whether in heaven or on earth,” under, or “into a head,” the same head, Christ.

Secondly, This death of Christ did accommodate the same design of God in another respect also, viz. as his voluntary subjection hereunto was an equitable foundation or consideration wherein God might, as he did, exalt him to the transcendent honour of that glorious headship and principality. “Wherefore,” saith the apostle, meaning because, “being in the form of God,” an estate wherein “he counted it no robbery,” as he had no reason to do, “to be equal with God, he made himself of no reputation; but humbled himself, and became obedient unto the death, even the death of the cross;” in consideration of this wonderful humiliation and condescension, saith he, “God hath even highly exalted him, and given him a name above every name,” &c., Phil. ii. 6—9, &c. Hence it is that the Scriptures still mention that glorious investiture of his which we speak of, headship over men and angels, as conferred upon him, not till after his rising again from the dead, “according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that also which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church,” &c. Eph. i. 19—22. From these last words, “and hath put,” &c., it is observable, that though God hath by a strong hand “subjected” all things whatsoever under and unto Christ, yet he hath “given him to his church,” and to his church only, consisting of men and angels, Col. ii. 10, for a head. From whence it follows, 1. That neither men nor angels are necessitated or compelled by God to accept of Christ for their head, or in the relation of a head, though they be necessitated and compelled, with all other creatures, to subject to his will and pleasure in the exercise of his power. For that which is properly given to a man he is not forced to accept or take, but receives it freely. If men or angels be unwilling, or shall refuse to be or to continue members of his church, as they are at liberty to do, (for their wills in this kind
are not compelled or necessitated by God,) they shall discharge themselves, though to their infinite loss and misery, from their relation or subjection unto Christ as their head. 2. That Christ stands in the relation of a head, and so performs the offices of a head only unto such, whether angels or men, who are members of that body which is called his church. So that though the nature and compass of God's great projection by Christ, and his death, was, as we heard the apostle expressing it, ἀνακεφαλαιώσας τὰ πάντα, &c., to "head," or "rehead, all things" whatsoever, viz. that are headable, as we interpreted, "whether in heaven or on earth," (i.e. all men without exception, and all standing angels) yet it doth not follow from hence that all men without exception, ever will or shall be actually headed by Christ, and so be saved by him, because many will not accept of, or submit unto, those terms, upon which only the declared will and purpose of God is to interest his creature actually in so great and blessed a privilege. For though God's purpose and design was to head all men without exception, with or in Christ, as well as all his good angels, (i.e. so to give and contrive his Christ, that all of both sorts of these creatures, without exception, might be put into a capacity and have opportunity of being brought into the relation of members under so glorious a head,) yet it was no part of either, that any one particular, whether of the one kind of creature or of the other, should actually come into this relation otherwise than by a free and voluntary acceptance of Christ for their head. So that as the Pharisees and lawyers rejected the counsel or projection of God (intended by him for good unto them) in baptism against themselves (i.e. to their own great damage and loss) in refusing to be baptised by John, Luke vii. 30: in like manner the greatest part of men voluntarily reject the great counsel of God for the reducing of them under so infinitely desirable a head, as the Lord Christ is, to their own unconceivable misery, by refusing to subject themselves unto him in the relation of members.

Nor doth it follow from such a rejection of that counsel of God we speak of by men, that therefore this counsel of his, or his intention in it, should be frustrated or made void; because, as hath been said, the tenor, frame, or import of this counsel was, not that all men without exception should absolutely and without condition be actually invested with the benefit or blessing therein intended unto men; but that all such men without exception, and such only, who should believe in Christ, and freely submit unto him as a head, were they all without exception, or were they never so few or never so many, should actually partake of the said benefit. Therefore from neither of the two passages of Scripture cited towards the beginning of this chapter, can any such conclusion be evinced, That all men without exception shall first or last be saved by Christ; because it cannot be evinced from either of them, that all men without exception will believe in him first or last, without which there is no salvation supposed in either of them.

That neither of the places speak of any such reconciliation of
all things unto God, which was actually to take place in any person
of man, without the intervening of faith; nor yet again that either
of them supposeth an absolute necessity, that all men or that any
man should believe, so as to be actually and completely reconciled
unto God, by means of the projected reconciliation here spoken of,
is evident from this applicatory discourse of the apostle, subjoined
to the latter of them: "And you that were sometime alienated,
and enemies in your mind by wicked works, yet now hath he recon-
ciled, in the body of his flesh through death, to present you holy
and unblameable, and irreprovable in his sight, if ye continue in
the faith grounded and settled, and be not moved away from the
hope of the gospel," &c. In this clause, "If ye continue in the
faith grounded," &c., he clearly supposeth, 1. That their present
reconciliation unto God was obtained by the intervention of their
faith; and, 2. That the perfecting and completing of it in glory
did depend upon their perseverance in this faith unto the end.
Which latter clearly implieth, that notwithstanding that reconcilia-
tion which God made of all things to himself by Christ, yet they
might very possibly not have been reconciled unto him or saved in
the end. We formerly observed from Doctor Prideaux, "That
such conditional sayings, upon which admonitions, promises, or
threatenings are built, do at least suppose something in possibility,
however by virtue of their tenor and form they suppose nothing in
being," Chap. xii. p. 368.

2. For those words, in the former of the said places, "That in
the dispensation of the fulness of times he might gather together
all," &c., they no ways import any such time yet to come, wherein
all men should be actually gathered together in one, or be saved by
Christ; but only that God made choice of the most convenient
time, as, viz. when many ages and generations of the world had first
passed, to bring his Son Jesus Christ into the world to suffer death,
and so to raise him again from the dead, and upon this to anoint
him with that precious oil of joy and gladness, by which he was
consecrated into the great honour and dignity of that glorious
headship we speak of, and whereof he stands possessed at this day;
and that for this end, and with this intent on God's part, that all
men without exception that should for the time to come be born,
and live in the world, should by believing in him, and submitting to
him, have the opportunity to enjoy him in the blessed relation of a
glorious head, by whom they might be preserved and kept in peace
and blessedness for ever.

If it be yet demanded, how God, in the latter of the said pas-
sages, may be said to reconcile all things (i.e. as well angels as
men, as we formerly expounded,) unto himself by Christ, when as
between him and his elect angels there was no enmity or distance;
I answer,

1. It is not necessary, upon the account of any expression here
used by the apostle, to suppose that the angels were in particular
reconciled unto God by Christ, but those words, "Whether they
be things in earth or things in heaven," may be taken emphatically, and import only such a sense as this, that as God's project in Christ was for reconciliation, so was it so gloriously vast and comprehensive in this kind, that it compassed and took in not only the inferior world, the earth, and all things therein, but even the superior also, the heavens themselves, and all things herein, viz. as far as they were reconcilable, or stood in need of reconciliation unto him; so that in case there had been any distance, more or less, between God and his angels, the course which God had taken by his Christ was abundantly sufficient and proper to have healed it. When the same apostle exhorts Timothy in "Preaching the gospel, to be instant in season and out of season," he doth not suppose or imply that there is any time out of season, or unseasonable, for the work; but the expression is emphatical, and imports that he need not be curious or solicitous to distinguish between times and times for the preaching of the gospel, as if there were any danger that he might preach it unseasonably, or at any time or times that were not fitting for such a work: meaning, that all times were seasonable for it. The two expressions, I conceive, do somewhat parallel one the other. Yet, 2. There is a sense, and this not altogether improper, wherein the angels themselves may be looked upon as reconcilable unto God, yea, and as actually reconciled unto him by Christ. For, 1, As Calvin upon the place well observes, "The obedience which the angels perform unto God, is not in every respect so complete or absolute as to satisfy God, without a pacifier coming between." And to this point he citeth that of Eliphaz in Job: "And his angels he charged with folly," Job iv. 18. He reads the words, "In his angels he will find iniquity," (agreeable whereunto is that other saying of the same author, "Yea, the heavens are not clean in his sight," Job xv. 15,) which he is confident cannot be meant of the evil angels or devils. Again, 2, he observeth further, and that with more unquestionableness of truth, that the angels being creatures are not out of all danger of falling, and so have need of confirmation by the grace of Christ. From whence he concludes that there is not so much righteousness in the angels themselves which sufficeth for their perfect and full conjunction with God, but that they also stand in need of a peace-maker by whose grace they may thoroughly and entire cleave unto God.* When he ascribeth their obnoxiousness to fall unto their being creatures, he plainly supposeth that they have no such confirmation

* Sed tamen duabus de causis angelos quoque oportuit cum Deo pacificari. Nam quum creature sint, extrà lapsus periculum non evas, nisi Christi gratia puissent confirmari. Hec autem non parvam est momentum ad pacis cum Deo perpetuatem, fixum habere statum in justiti, ne caen aut defectioem amplius timeant. Deinde in hac ipsa obedientia, quam praestant Deo, non est tam exquisita perfectio, ut Deo omni ex parte, et eit veniam satisfactit. Atque huc procul dubio spectat sententia ista ex libro Job, in angelis suis reperiet iniquitatem. Nam si de diabolo exponitur, quid magnum? Pronunciavit autem ille Spiritus summam puritatem sordere, si ad Dei justitiam exigatur. Constituendum igitur, non esse tantum in angelis justitia, quod ad plenam cum Deo conjunctionem sufficat. Taque pacificatore opus habent, per cuius gratiam petibus Deo adhaerent, unde recte Paulus, qui in solis hominibus negat residere Christi gratiam, sed angelis etiam communem facit, &c.
by Christ, but that they are in a possibility, at least, of falling, this notwithstanding, inasmuch as they are creatures still, as well as they were before, or should have been without this confirmation by him, though it is true their condition is eminently bettered by that benefit of confirmation which they have by Christ, being hereby become out of danger, though not out of possibility of falling. But this by the way. Whether the present righteousness or obedience of angels be every ways so absolute as to satisfy God without any further satisfaction from another or no, in case without that confirmation which now they have received by Christ, they had been liable to offend God and make him their enemy, but are by means thereof delivered from this danger, they may properly enough be said to be reconciled unto God by him. For as such a recipe, which is taken to prevent a disease may be as properly called physic as that which is used to recover a man out of sickness, in like manner I see no reason but that that gracious and friendly act by which a breach likely to happen between two is prevented, may be called an act of reconcilement as well as that whereby actual enmity between them is healed. Or,

3, and lastly, The best interpretation of the place may very probably be this, which leaveth no place for the difficulty or demand pronounced, viz., to expound these words, εἰς αὐτῶν, not terminatively, or, to himself, but causally, for himself; which construction the preposition εἰς, with an accusative case, frequently admits. Εἰς τούτο γὰρ ἐξέλθωθα “for therefore came I forth,” Mark i. 38. So again, εἰς τούτο ἐξέλθωτα εἰς τὸν κόσμον, ἵνα μαρτυρῆσον τῷ ἄνθρωπῳ i.e. “for this cause came I into the world, that I should bear witness unto the truth.”* Besides many the like. The words εἰς αὐτῶν, thus understood, render the sense of the place clearly this: That God by the cross, or death of Christ, reconciled men on earth and angels in heaven (viz. between themselves, angels being enemies unto men because of their sinning against God, which cause of enmity being taken away by the death of Christ, the angels are become friends to them, as we lately showed) not to himself, but for himself, i.e. for the effecting of his own gracious design in advancing Christ to be head unto both, being incorporated and united in the same body, which without the healing of the enmity or disaffection between them, could not have been, as we lately proved. This exposition differs not much from that of Augustin, in Cap. lxi. lxii. “Enchirid. ad Laurentium.” By what hath been argued upon the two passages, it appears, I presume, sufficiently that there is nothing to be found in either of them from which the salvation of all men can with any colour of reason be concluded.

Much less can any such conclusion be regularly drawn from that of our Saviour, “Verily I say unto thee, thou shalt by no means come out thence,” meaning out of the prison of hell, “till thou hast paid the uttermost farthing,” Matt. v. 26. For threatening men

that they shall not come out of hell till they have paid, &c., he no ways supposeth that in process of time they will suffer to the uttermost of what they have deserved in punishment by sinning against God, and that then God will deliver them. The emphasis of the expression rather carrieth a sense of a contrary import, viz. that they must never expect to come out from this prison, inasmuch as they will never be able to pay in punishment what they owe to the just severity of God for sinning against him, especially after such a rate as they have done. For they are only obdurate and finally impenitent sinners that are cast into this prison. A promise of receiving any thing being made or implied upon the performance of an impossible condition is equivalent to a threatening that a man shall never receive it. When God expresseth himself thus to Jerusalem, "when thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate," Ezek. xvi. 55, he rather threateneth this city with a non-returning to her former estate than promiseth any such thing to her. So in case our Saviour should promise unto those that are cast into the prison of hell for the debt of their sins that when they have paid the full debt they shall be released and come forth, it would rather have the import and force of a threatening that they should never be released, than of a promise of releasement after any time whatsoever. Yea, such promises as these are more emphatically interminative or threatening than plain and formal threatenings themselves. The reason is, because a plain and bare threatening only imports the purpose of him that threateneth to bring the evil mentioned in the threatening upon the person threatened; whereas such promises as we speak of, wherein deliverance from evil is promised upon the performance of an impossible condition, the reason or cause why the evil threatened should be executed or inflicted upon the person threatened, commonly is implied. As when our Saviour promiseth, for the words in hand have a kind of promissory import, that they who are cast into hell shall come forth when they have paid the uttermost farthing, (i.e. discharged the full debt) he plainly intimates the reason or cause why they shall never come forth out of this prison to be because they will never make such payment. Now a threatening upon an equitable and just ground for the execution of it is much more piercing and convincing than when it is simply and without any mention or intimation of such a ground, denounced.

If it be demanded, but why should not men who are cast into hell for sin be able, in continuance of time, to pay the uttermost farthing, and so be delivered from thence at last? Or, how can it stand with the justice or equity of God's proceedings against men for sin, to inflict everlasting punishments upon them for sinning only for a short time? I answer,

1. Sin, especially such sin for which men are sent to hell, being an injury or base affront, offered to an infinite majesty and goodness,
the demerit of it must needs be great and indeed inconceivable. The reviling of a magistrate or the smiting of a prince in the face are misdemeanors of a higher nature, and justly more punishable by men than the like injuries done to meaner men. Yea, it is the sense of all men, that the greater the person is in dignity, especially when his worth and merit is every ways answerable, to whom an injury or indignity is offered, the greater proportionably is the offence committed, and obligatory to the greater punishment. When the standers-by said to Paul, "Revilest thou God's high priest?" Acts xxiii. 3, they clearly intimated that the sin of reviling a person invested with so great a dignity as the high priesthood was signally demeritorious, and deserving exemplary punishment. Now, then, allowing proportionably for the incomprehensible and endless dignity, sovereignty, majesty of God, all in conjunction with eminency of worth and goodness every ways commensurable to them, the injury which men offer unto him by voluntarily sinning against him and his laws, plainly appears to be of infinite demerit, and so binding over the sinner to an infinite punishment—infinite, I mean, either intensively, in respect of the nature or quality; or extensively, in respect of the duration of it. Now, the creature not being capable of suffering punishment infinite in the former consideration, the just severity of God imposeth upon him that which is infinite in the latter. To speak or think slightly or lightly of the guilt or demerit of sin, or to look upon the punishment of hell fire as exceeding the proportion thereof, proceedeth either from a profound ignorance of the nature, majesty, infinite goodness and sweetness of God, or else from a profane neglect of an intense and due consideration of them.

2. The infinite purity of the Divine nature, and most perfect hatred of sin ruling and reigning therein, may well be conceived little less than to necessitate him, 1. To the denunciation and threatening of that most severe punishment we speak of, for the restraint and prevention of it; and, 2. consequentlly, to the execution thereof, when the sinner shall despise his atonement, and neglect to wash himself in that fountain which he hath most graciously opened for sin and uncleanness, (i.e. for men to purify and wash themselves in, from the defilement of sin, and whatsoever polluteth,) unto the world. In what degree the nature of a man abhorreth any thing, and apprehendeth a contrariety in it, either to its being or well-being, he riseth proportionably in his care and use of means for the prevention of it. The devil, it seems, had made observation of this principle in men, when he said, "Skin for skin, (or rather, skin after skin,) yea, all that a man hath will he give for his life," Job ii. 4. Death being, as Bildad styleth him, "the king of terrors," Job xviii. 14; i.e. a thing which men generally are more afraid of than any thing, than all things in the world besides, engageth the generality of men proportionably to withstand his approaches, and to do the uttermost they are able to deliver themselves out of his hand. Now, that which death is to men, in point of abhor-
rency, sin is unto God; and, therefore, it ought not to seem strange unto, or offend any man, that he should make the strongest and sharpest bridle he could for the restraint of it in the world; or, consequently, that he should impose by law a penalty as deep and dreadful as the vengeance of eternal fire itself, upon the perpetrators of it. Any thing beneath this doth not answer the degree, or rather the degreeless infinity, of his hatred and abhorrence of sin.

3. The severity of that punishment of sin, which is now under consideration, will be found the more equitable and just, if we consider, on the one hand, how graciously and bountifully above measure God dealeth with men, in order to their escape and deliverance from it; and, on the other hand, how wilfully, how desperately, and with what senseless irrationality, men must go to work and act to bring themselves into the suffering of it.

1. God hath discovered unto men, as by a vision of the noonday, the great deformity, foulness, filthiness, and most detestable abominableness of sin. The devil was never presented to any man's sight, mind, or imagination, in any such monstrous, uncouth, horrid, affrighting form or shape, as sin is exhibited to the judgments and consciences of men in the Scriptures.

2. He hath discovered likewise, upon the same terms, that most viperous, violent, that most pernicious and keen antipathy which sin carrieth in it against the peace, comfort, well-being, and sovereign blessedness of men. Poverty, shame, sickness, pains, tortures, and torments in the flesh, death, the grave, putrefaction, rottenness, &c., are but as the humnings of a gnat or bitings of a flea, of light and inconsiderable enmity to the comfort and happiness of men, in respect of that most enormous, execrable, devouring, and confounding contrariety thereunto, which the word of God informeth the world to be in sin.

3. As concerning those accommodations to the nature of man, as in pleasures, profits, or contentments otherwise, by the promise whereof sin is wont to commend herself and her service to the children of men, and to draw them aside into folly, God hath undertaken and engaged himself, partly by promise, partly by oath, to confer the same, either formally or eminently, upon them, in ways of righteousness and of honour, if they will be persuaded to walk in them.

4. In case men, either through ignorance, in any degree hard to be overcome and expelled by coming to the knowledge of the truth, or through human frailty or incogitancy, shall be prevented with sin, or entangled in any sinful course, God hath, as it were, at the cost and charge of his Son Jesus Christ, in most bitter sorrows and sufferings, reared up a golden altar, I mean that of repentance, for them to flee unto, and to take hold of; from whence he hath most magnificently promised never to take, or pluck, any man to destroy him, how unrighteous, wicked, or unworthy soever his ways have been.

5. That law, by the observation and keeping whereof, men may,
and shall, be free from sinning, and so from guilt contracted hereby, is, in all the respective branches and parts of it, "holy, and just, and good;" holy, i.e. honourable to those that keep it; it requires nothing, no act of obedience from men which is any ways ignoble, servile, base, or reflecting disparagement upon them. Just, i.e. tempered, framed, and fitted to such principles which God hath planted in the natures of men, so that there is nothing commanded in it which either crosseth or thwarteth any impression, disposition, or inclination, which is natural to them, or which God hath planted in them; or which requireth any other, any further strength, to perform it than what God either had actually conferred upon them, or is ready to confer, upon such an application of themselves unto him for the obtaining hereof, of which they are very capable. Lastly. The said law is, in all parts of it, good also, i.e. commodious and beneficial to the observers, according to that of David, "In keeping of them there is great reward," Psal. xix. 11; so that sin, especially such sin or sins which, in the end, bring the vengeance of hell fire upon them, if men be not extremely careless, negligent, and slothful, may very well be prevented.

6. God hath plainly forewarned men of that eternal wrath and vengeance which he is determined to bring and execute upon all persons, that shall be found finally impenitent; whereby he hath taken a very gracious and effectual course, not only to bring sin, especially continuance in sin, out of credit and request with the hearts of men, but to make it as the shadow of death unto them, the dread, and first-born of abhorrings to their consciences and souls.

7. Unto all those, who shall be found obedient unto his laws, refraining ways of sin and of unrighteousness, he hath promised, and that upon such terms that men may very well come to be fully satisfied upon clear and evident grounds, of the reality and truth of these promises, the most magnificent, bountiful, and glorious reward of life and immortality, and all the desirable and great things of the world to come. By this he hath taken a like gracious and effectual course to exalt righteousness and sinlessness of life and conversation, in the hearts and souls and consciences of men.

8. To put himself into a capacity of making such promises as these, as also of performing and making them good, unto men, and so generally of treating with them so graciously as now he doth, about the great things of their peace, he hath delivered up unto death, the most bitter and ignominious death of the cross, his only begotten Son, in whom his soul greatly delighted. Hereby he hath given all possible evidence and assurance unto men, with what height and ardency of affection and desire he seeketh their salvation and eternal happiness, how transcendentally great his love, how tender above measure his compassions are towards them.

9, and lastly. Over and besides all these gracious administrations and expressions of himself towards them, he vouchsafeth unto them the monitory, assisting, and strengthening presence of
his infinite Spirit with them, and that upon such terms, that if they regard and comport with him in his first and lower motions, they shall have an advance and increase of such his presence, and be stirred up and strengthened mightily to oppose temptations unto sin, to walk in paths of righteousness, and generally to act in due and regular order, as to the escaping of the wrath and vengeance which is to come, so to the obtaining of that life and glory, which God hath promised to those that love him. Now the consideration of these particulars, with some others of like import, that may be added, maketh it fully evident that men have, 1. All the real engagements upon them, and, 2. All the most efficacious means vouchsafed unto them, that they are capable of, to refrain from sin, and to love and practise righteousness: in which regard the most severe punishment that can be inflicted upon them for a wilful obduracy in ways of sin, is but equitable and just.

4, and lastly. Concerning the pretended disproportion between the practice of sin, as being but for a short time, and the punishment of hell fire, continuing for ever, it hath been sufficiently atoned, and the seeming hardness thereof taken off by the promised considerations. The demerit of a sin, which may be suddenly, and in the twinkling of an eye, committed, may be such, and so enormous, as to deserve punishment of a long continuance. The act of murder is, or may be committed almost in an instant: yet all men judge it but equitable that the murderer should have his life taken from him; which, in truth and strictness of consideration, is a perpetual punishment, being a perpetual deprivation of that, which is, or was most dear to the offender. And generally the law of retaliation, which requireth “an eye for an eye, a tooth for a tooth,” &c., is, I suppose, judged by all men most reasonable and equal. And yet this law, in the ordinary process and execution of it, inflicteth punishments very disproportionable, in respect of continuance, to the time wherein or whilst, the transgression was in acting. A man may in an instant of time, well nigh strike out the eye of another, and yet the loss of one of his own eyes, which according to the exigency of the law we speak of, he must suffer for such a misdemeanour, would be a punishment to him whilst he lives. When a labourer receives his hire, or wages, for his day’s work, there is no proportion between the time of his labour and the time wherein or whilst he receiveth his wages: the proportion which in this case is, in equity, to be considered, is not between the time or continuance of the one and the other, but between the value or worth of the one and the other. A man may receive in the fortieth part of an hour, the full value of his twelve hours’ labour. In like manner, the proportion which reason and equity requireth to be observed between sins and punishments, consisteth not in an equality of time between the committing of the one, and the inflicting or suffering of the other, but in an equality between the degrees of demerit in the one, and of suffering in the other. Now it hath been clearly proved, that such an equality as this is to
be found between sin, which is practised or committed, but within a short space of time comparatively, and between the punishment of hell fire, though continuing for ever. And let me here add this; that the shortness of the time, wherein men are and know themselves to be, in a capacity or possibility of sinning, knowing withal that their punishment for sinning will be sore and endless, is, in justness of account, rather an aggravation than extenuation of the demerit of their sinning. For of the two, it is much more irrational and unworthy of men, knowingly and voluntarily to bring an eternity of most grievous punishment upon their own heads, by sinning for a short space only, than it would be to incur the same misery, upon the account of a larger time of sinning; as it is a point of greater folly and indiscretion, for a man to waste a fair estate, and to bring poverty or beggary like an armed man upon him, by the vain luxury, and excess of one day, or one hour only, than it would be to continue in a spending posture for ten or twenty years together, and to come to beggary at the last. The Holy Ghost in Scripture, frequently insinuates the irrationality of sinning, by the consideration of the short and inconsiderable continuance of the accommodations accruing unto men thereby. "Wilt thou," saith Solomon, "set thine eyes upon that which is not?" i. e. the being whereof is inconsiderable, and next to that which is not, or which hath no being at all for the short continuance of it, "for riches certainly make themselves wings, they fly away as an eagle towards heaven," Prov. xxiii. 5. Now every whit as certain it is, that the fruits or contentments which accrue unto men by other ways and means of sinning, are every whit as perishable, of as short and uncertain a continuance, as riches, which are the birth that covetousness travelleth with, and is pained to bring forth. So that all particulars relating to the business in hand, being put to account, and truly summed up together, amount to this, that there is no unrighteousness, or hardness in it at all, that God for the sins which men impenitently and with wilful obduracy commit within the short compass or space of mortality, should inflict a punishment of an everlasting continuance. Nor is this his severity against sin any whit the more obnoxious or dispassionate, because he himself suffers no inconvenience thereby in the least, his estate in blessedness and glory being liable to no breach, or disaccommodation. This rather commends the equity of such his proceedings against sin and sinners, and clearly evinceth that what he doth in punishing the one and the other with that severity of punishment, which hath been oft mentioned, he doth not out of any spirit of revenge, properly so called, or as it is frequently found in men, nor out of any desire of self-reparations, but out of the most absolute and perfect righteousness, holiness, and purity of his nature, in conjunction with that most exquisite, sedate, and dispassionate knowledge which he hath of the just demerit of sin.

Whereas, in the explication of our doctrine, concerning Christ's dying for all men (p. 561 of this chapter) we signified that inten-
tions, and so reality of intention, are not compatible unto God, in all and every respect, wherein they are ascribed unto men: though we have sufficiently accounted for our sense and meaning herein formerly,* yet we shall here, for the reader's satisfaction, briefly review that account, that so it may clearly appear, how and in what sense we affirm and hold, that God intended or intendeth the salvation of all men, in or by the death of Christ. The actions of men, and so of angels, and of any creature whatsoever, as well immanent as transient, inward as outward, not being really the same things with their respective natures, essences, or beings, have their peculiar and appropriate forms really distinct from their said natures and beings, so that they may be actually separated from these, and yet these continue and remain. As for example, David once had a purpose or intention to build God a house or temple; but upon a discovery made unto him by God, that his will was otherwise, and that not he, but his son Solomon should do it, his purpose and intentions that way expired, and had no longer a being: yet David, after this purpose and intention of his were fallen, continued the same person, for nature and essence, which he was before. Now because that which we call an intent, or intention in created subjects, as men, has a peculiar nature or form, really distinct, as hath been said, from the subject and nature thereof, and names and words were at first imposed upon things, according to what men generally knew or apprehended to be in them, hence it is, that these words, "intent, intention," &c. properly, and in ordinary discourse between men, signify such an act of the mind or will of the reasonable creature, which is in his power as well to let fall and lay aside, as to conceive, or raise up within him; yea, and which falleth and ceaseth constantly and of course, when the thing intended is effected. Therefore, in this strict and formal signification of the word, intentions are altogether inattributable unto God, inasmuch as all his acts and actions, in one kind or other, are divisim et conjunctim, jointly and severally, one and the same thing with his nature, essence, and being, as we have heretofore demonstratively proved, and that from the express principles and constant assertions of our adversaries themselves, as likewise from the doctrine concerning the nature of God, generally received amongst us;† and, consequently, are not perishable, or liable to any expiration, fall, or change, upon any events, accomplishments, or effectings of things whatsoever, more than himself, or his simple essence and being. So that when with the Scriptures we ascribe intentions unto God, our meaning, with theirs also, is, that God, in and by that one great indesinent, unintermittable, inconceivable act of his, which is himself, and wherein he put forth himself from eternity, and by which he gave and gives being to all creatures, motions, and actions of creatures whatsoever successively,‡ acteth and expresseth himself in order to the effect-

* Chap. III. p. 76. † Chap. III. p. 80, 92, &c.; Chap. IV. p. 93, 98, &c. ‡ Chap. IV. p. 98, 110, &c.
ing or obtaining of such ends, or things as he is said to intend, after some such manner as men do, when they intend the effecting or procuring of what they project or desire. Therefore as men, when they intend such and such ends, are wont to levy and use means proper and likely, at least in their judgments, to effect and bring them to pass: in like manner God is said to intend such and such things, when he providentially acteth in due order towards, and with a sufficient proportion of strength in acting for the effecting and procurement of them. And thus, and in this sense, we desire to be understood, when we affirm and hold, that God intendeth the salvation of all men without exception, in and by the death of Christ; viz. that upon the account of Christ's death, he vouchsafeth a sufficiency of means unto all men (considered as men, and before their wilful sinning that most heinous and unpardonable sin) whereby to be saved: so that if any particular person, man or woman, perish, or be not saved, the cause or reason hereof is not any want of sufficient means from God for their salvation, but their own voluntary neglect, or non-improvement of the means vouchsafed unto them in order thereunto; yea, such a neglect which they were no ways necessitated unto, neither by any decree of God, nor by any strength or subtilty of temptation from the devil, or from the world, nor yet by any weakness or strength of corruption in themselves, but which they might, all these notwithstanding, very well have prevented, and not have incurred the guilt or danger of it.

When, in the premised explication of our doctrine, we say that God did only antecedently intend the actual redemption and salvation of all men, in and by the death of Christ, and not consequent; our meaning is, that he so far, and upon such terms, intended the salvation of all men, without exception, as to vouchsafe unto them all sufficient grace and means for their salvation, not purposing or intending to interpose, by any providence of his, either positive or privative, but that every man, without exception, may, or might so improve or use the grace and means vouchsafed unto them, as to obtain salvation thereby; this, with the ancient fathers Chrysostom and Damascene, I call, his willing or intending the salvation of all men, antecedently. Of this intention, or will of God, the apostle speaks plainly, 1 Tim. ii. 4, "Who will have all men to be saved, and to come to the knowledge of the truth." But this antecedent intention of his notwithstanding, he may and doth intend and will likewise, that whosoever shall not use the said grace and means so graciously vouchsafed unto them, so as by them truly to repent and believe, yea, and persevere thus repenting and believing unto the end, should perish everlastingly. So that, according to this latter, this consequent intention of his, he intendeth the salvation only of those who shall believe and persevere believing unto the end, and the condemnation of all others: (we speak now of persons actually capable of faith and unbelief, not of infants, who admit of a peculiar consideration by themselves.)
This, with the forementioned authors, I call his consequent will or intention. The former of these is not called his antecedent will or intention, either because it precedes the other in time or in eternity, or in worth or dignity, or the like: no precedency in any of these kinds, hath place amongst the decrees, wills, or intentions of God, which are all equally eternal, equally honourable and worthy of him. But the reason of this denomination is, because it is so ordered, and cometh to pass by Divine dispensation, that grace and means for the obtaining of salvation, are always in the first place vouchsafed unto men, before either salvation be actually conferred upon any man that believeth, or any thing penal, I mean, spiritually penal, or any ways tending either to obduration or condemnation, be inflicted upon unbelievers, and much more before actual destruction is brought upon them. So that the latter of the said two wills or intentions in God is therefore termed consequent, because he never acteth in order to or with any tendency towards the condemnation or destruction of men, but consequently to and after such gracious actings of his which were of a saving tendency and import unto them, these being resisted or rejected by them. This distinction of the intention or will of God, into antecedent and consequent, as it hath been now opened, is founded upon clearness and expressness of Scripture in sundry places. "O Jerusalem, Jerusalem, thou that killest the prophets, &c., how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," Matt. xxii. 37, 38. The Lord Christ, by his prophets, word, Spirit, providences, and administrations of sundry kinds, first endeavoured, and sought with much tenderness and greatness of compassion, to put the Jews into an estate and condition of peace and safety, as well temporal as spiritual, (viz. by attempting to bring them to repentance and to a holy and humble walking with their God.) So that his intention, will, or desire of their peace and safety were antecedent, i.e. antecedently expressed or put in execution, to his intention or will concerning their destruction, which were not expressed or executed but upon and after those gracious applications of God unto them in order to their peace, and their rejection and contempt of them in those words, "and ye would not;" in which respect these may properly be termed consequent. The Scriptures abound with passages of this kind; I mean, which mention the gracious addressments of God unto men for their wealth and safety, as exhibited unto them in the first place, and his penal infictions upon them afterwards, and not till their abuse or neglect of the said addressments of grace. See upon this account, Rev. ii. 21, 22, 2 Chron. xxxvi. 15—17, Isa. v. 2, 4, 5, Ezek. xvi. 6—8, &c. compared with verses 35, 36, &c. (not to mention other places of like consideration, without number,) all which are clear and pregnant for the justification of
the said distinction of the will of God into antecedent and consequent, according to the premised explication. The antecedent will or intention of God is frequently in authors, and with good propriety, termed his primary or principal intention or will; the other, his secondary or less principal. That antecedent intention of his we speak of, is, in respect of the subject matter of it, or things intended, the exhibition of sufficient means for salvation, absolute and unsuspended upon the actings and movings of the creature. My meaning is, that a sufficiency of grace and means for the obtaining salvation is always, and without any respect or consideration had either of the merit or demerit, worthiness or unworthiness of men, vouchsafed unto them all by God. That which I call his consequent will or intention in this kind, is in respect of the subject matter thereof or the things intended, viz. the collation of actual salvation, and so the infliction of actual condemnation or of spiritual judgments in order hereunto, suspended upon the behaviour of men: so that, for example, this intention or will of his notwithstanding, salvation is never conferred upon any man but upon his believing, and continuance in believing unto the end; nor should be conferred upon any man, in case no man should be found so to believe. Nor is condemnation or destruction, or any thing tending hereunto, inflicted upon any man but upon his neglect or abuse of the means of salvation exhibited unto him; nor should they ever be inflicted upon any man, in case no man were found neglective or abusive of the grace of God, in the means of salvation vouchsafed unto them. So that the consequent intention or will of God is of like nature and consideration with the politic laws of men, which either assign rewards to those that shall deserve well of the state where they live, in such or such a way, or decree the infliction of punishment upon malefactors in several kinds. For as neither of these laws suppose any absolute or positive necessity that there will be any either so deserving as to have right of claim to the rewards promised, or so wicked as to incur the punishments ordained by the said laws; so neither do the consequent intentions of God suppose a determinate necessity either that there will be any who shall have right to the great reward of salvation intended by him hereby unto those that shall believe perseveringly; or any that will incur damnation by final impenitency and unbelief, although, it is true, the Scriptures otherwise suppose and declare, 1. That there will be some saved, by believing unto the end. 2. That there will be many condemned for their final impenitency and unbelief. 3. and lastly, That all persons of mankind, without exception, will either believe unto salvation, or remain impenitent to condemnation. But as the said politic laws of men are not therefore useless or impolitic, because they suppose no absolute necessity, either that there will be men found to deserve the rewards proposed in the one, or to incur the penalties imposed by the other; inasmuch as the former serve to excite and strengthen men to do worthy; and it is very probable that some will accord-
ingly be provoked to do worthily, by the rewards promised therein; and the latter are useful and proper to prevent the being of such persons in the state who are wont to practise such misdemeanors as are therein threatened: in like manner, though that consequent will or intention of God we speak of supposed no necessity either that some will believe to salvation, or that any will remain unbelieving and impenitent to condemnation, yet is it through the manifestation of it unto men, of singular benefit and blessing unto the world, because in the former part of it, by means of the great recompence of reward, salvation promised therein, it is of marvelous efficacy and force to quicken men to believe, yea, and to continue believing unto the end; in the latter part of it by means of the dreadful punishment threatened therein, it is of like efficacy to awaken men out of the deep sleep of impenitency and unbelief.

Nor do we all this while, in discoursing the antecedent and consequent intention or will of God, suppose that there are two wills or intentions in God, properly so called, (no, nor yet so much as one,) much less that 'there are two contrary wills in him, the one unto the other: but intention and will are, as hath been already said, ascribed unto God in respect of his administrations or efficiencies, which have some kind of likeness with those actions which proceed from men, when they intend or will any thing by virtue of such their intendments. So that to say that God willeth or intendeth one thing with one kind of will or intention, and another either contrary to it or differing from it, with another kind of will or intention, amounts to no more, truly interpreted, than to this, that some of his dispensations have a tendency towards the producing of such and such ends; and others, towards the producing of such and such other ends, either differing from them or contrary to them. Nor doth it follow from God's acting in order to differing, yea, or contrary ends, that he is therefore divided in himself, or inconsistent with himself; no more than it follows that he that mourns at one time and upon one occasion, and rejoiceth at another time and upon another occasion suitable to such a passion or expression, is inconstant or any ways contradictory to himself.

For a close of this chapter, I shall endeavour the assoiling of a special difficulty, at least as it seems to some, concerning the intentions of God. It hath been said, that "God in Scripture is said to purpose, or intend a thing, when he affordeth means that are proper and sufficient to bring it to pass, especially if he commands them to be used accordingly, this being a dispensation of like consideration with the deportment of men, who are wont to provide a sufficiency of means, at least so apprehended by them, for the effecting of what they purpose or intend. (See Chap. iii. p. 76.) Upon this explication of intentions in God, this question is moved, Whether, according to the purport hereof, it may not be said that he intended the offering up of Isaac by death; because, 1. By his providence he furnished Abraham with all things sufficient and necessary hereunto. And, 2, Gave an express command unto him, that he should offer
him accordingly. Now if he did not intend the oblation we speak of, which by his prohibition of it by an angel before it was performed, and by means whereof it never came to be performed, he seemed not to have done, then cannot the said explication stand; nor are the intentions of God to be judged of by his vouchsafement of means proper for the production of an effect, no, not though he commands them to be used in order thereunto. To this I answer, 1. That the intention of God in commanding Abraham to offer up his son Isaac, having otherwise furnished him with means sufficient hereunto, was a thorough trial of Abraham's love and faith, not the actual offering up of Isaac by death. This is evident from Gen. xxii. 1, and Heb. xi. 17, &c., compared.

2. In order to the accomplishment of this his intention, he commands Abraham to "Take his son, his only son Isaac, whom he loved, and to offer him for a burnt offering," &c., Gen. xxii. 3. Therefore,

3. This command of God unto Abraham concerning the offering of his son, is none otherwise, nor in any other sense, to be understood as directed by God unto him, than as Abraham's obedience or disobedience to it was, or might be a sufficient trial either of the soundness or unsoundness of his faith and love towards God. So then,

4. The soundness and sincerity of Abraham's faith and love, being sufficiently tried and discovered by a discovery of his readiness and willingness to obey the said command of God, and to offer up his son, and this discovery being sufficiently made by that which Abraham did towards the offering up of his son by death, though he was not actually thus offered up by him, it roundly follows, that the meaning of the command given unto Abraham in the case in hand, was not that he should actually offer up his son by death, but that he should proceed so far towards the offering him up in that manner, until his willingness thereunto were sufficiently manifested, and himself (God I mean) take him off, and stay his hand from acting further herein. Such constructions or forms of speech wherein the consequent is put for the antecedent, and so, again, where the end or effect is named to signify the means proper for the procurement of either, are familiar and frequent with the Holy Ghost in the Scriptures. An instance of the former we have, Psa. xxii. 26, in this clause, "They that seek the Lord shall praise him," i.e. they shall be graciously entreated by him, and receive good from him, and hereby be occasioned or provoked to praise him. So Deut. x. 17, "taking rewards" is put for doing unjustly, which commonly follows upon "taking rewards." So again, to "make the first-born," signifies the conferring of the inheritance, or a double portion, upon a person, this being a usual consequent of primogeniture to carry the inheritance, or a double portion, Deut. xxi. 16. So to "be wicked," or "vile," signifies to be guilty, or liable to punishment, 1 Kings i. 21; guilt, or obnoxiousness unto punishment, being a consequent of wickedness. To pass by
many other places of like construction, instances of the latter are frequent also. Thus, "salvation" is put for the Scriptures, or knowledge of God, as being the means of salvation, John iv. 22, "For salvation is of the Jews." Upon a like account, Peter exhorteth men to "count the long-suffering of the Lord" towards them "salvation," i. e. a means of salvation, 2 Pet. iii. 15. See more places of like character, Rom. xiv. 20; 1 Tim. iv. 16; Deut. xiii. 5, according to the original, &c. According to either of these constructions, the command of God unto Abraham to "offer up his son Isaac for a burnt-offering," may import only a doing of such things which were precedaneously necessary to an "offering him up" after such a manner, as, viz. to provide wood and fire for the burning of him, a knife for the slaying of him, a cord, or the like, wherewith to bind him, an altar on which to lay him, and so again, actually to lay the wood provided upon the altar, for the burning of him, actually to bind him, to take the knife into his hand, to stretch forth his hand with the knife in it with an intent to slay him. All these things, with the like, being requisite to the actual offering up of Isaac by death, might well be signified, and doubtless were signified, yea, and were all that was signified or meant by that command of God, so oft mentioned, unto Abraham, concerning the offering up his son. Therefore,

5. Look, what God commanded Abraham to do about the offering up of his son, that he really intended he should do, yea, and Abraham did it accordingly. He commanded Abraham to offer up his son; and in such a sense as he commanded, Abraham obeyed, the Scripture testifying thus of him, in these words, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son," Heb. xi. 17. Therefore certainly God commanded Abraham no other kind of offering up Isaac than that which Abraham performed, and what himself really intended that he should perform. Whether Abraham at first understood the command of God in such a sense as that wherein we have now interpreted it, is not material. By that inhibition which was served upon him by the angel, to suence all further proceedings in and about the offering up of his son by death, before he was thus offered, he clearly enough understood that to have been the sense and mind of God in the said command, which we have asserted. So that,

6, and lastly, It is a clear case, that the explication and account, given formerly in this treatise, concerning the intentions of God, or rather concerning the ground and reason why intentions are attributed unto him, is no ways encumbered or disabled by the instance of God's command given unto Abraham concerning the offering up of Isaac, notwithstanding Isaac's non-oblation by death. There is nothing in this example to prove that God doth at any time vouch-safe means competent and proper for the bringing of any thing to pass, especially when he commands that these means be used accordingly, but that he truly and really intends, as he is capable of intending any thing, the coming to pass thereof.
Nor can it here, with any face of reason, be replied, that, by such a construction as we have put upon the words of God in his command unto Abraham concerning the offering up of his son, when he vouchsafeth means of salvation unto men, and commandeth them to use them accordingly, it cannot be concluded from thence, that, therefore, he really intendeth the salvation of men, but only that they should use the said means to obtain salvation; because, though God, in Abraham's case, did, in his intentions, separate the means of offering up Isaac from the actual oblation of him, this not being the end of his command given unto him, as was said,—yet he did not separate between the said means and that which was his true end in the command, which was the trial of Abraham's faith; and for the effecting whereof, the said command, and all that which was meant thereby, was as natural and proper a means as it was for the actual oblation of Isaac by death. In like manner, when he vouchsafeth means of salvation unto men, and commandeth the use of them accordingly, he cannot be supposed to divide or separate, in his intentions, between the use of these means and their proper end, salvation; there being no other end proper to be effected by the use of the means of salvation but salvation itself, or, at least, none but in conjunction with salvation. And certain it is, that there is no man of wisdom who intends the use of such means, which are determinately appropriate to the production of one end, and no more; or, however, of no more, but only by and through the production of that one, but that he intends the production of this end peculiarly. How God may intend the salvation of men, and yet men never come to be saved, hath been already explained, Chap. iii. p. 76, 86, and that, as I remember, more than once, and may be yet further opened upon occasion.

CHAPTER XVIII.

Exhibithet several grounds and reasons whereby the universality of redemption by Christ, or Christ's dying for all men, without exception, is demonstratively evicted.

Although Scripture authority be greater than all demonstration otherwise, for the evicition and confirmation of any doctrine or tenet in matter of religion, as simply and in itself, so also with those whose faith mainly or solely beareth upon the foundations of the Scriptures, yet have arguments and grounds of reason, if they be pregnant and clear, a very acceptable influence upon the judgments and consciences of men, when they are levied and drawn up in the nature of seconds or assistants to the Scriptures, and plead the same cause with them. For when a doctrine or opinion is held forth as the mind of God in the Scriptures, and Scripture authority produced and insisted upon, either singly or in consort, for the
proof thereof; in case this doctrine shall be found to have a fair and clear consistence with the unquestionable principles of sound reason, there remains no place in the consciences of men for fear or jealousy, concerning the truth thereof. God himself being the author of those noble endowments in men, reason and understanding, must needs be conceived the author also of whatsoever truly consorteth with them. But in case the authority of the Scripture shall be urged and pressed upon the consciences of men in defence of such a doctrine, which grates or bears hard upon the common and clear dictates of that light which God hath planted in the souls of men, it is impossible but that a considering man should much question such a sense or interpretation which is put upon the Scriptures in such a case. The reason hereof hath been given elsewhere.* The premises considered, I judge it a matter of signal consequence in order to the securing the judgments and consciences of men about the truth of the main doctrine maintained in this discourse, to demonstrate the perfect and clear consistency of it with grounds of reason, though substantially proved already from the Scriptures; yea, and satisfactorily also, I trust, unto those who so understand the Scriptures as not to make either the wisdom or justice of God sufferers by them. My reasons, then, for the universality of redemption by Jesus Christ, in reference unto men, are these following:

"If Christ died not for all men without exception, in the sense formerly declared, then is that great covenant of grace, which God hath made with the world, and ratified in his blood, made with unknown persons, and such who are no ways expressed in this covenant, neither by name nor by any other character or qualification by which they may, at least for a long time, be known or distinguished: But this great covenant we speak of is not struck, or made with unknown persons; I mean with such who, for a long time, if ever, neither can tell themselves whether they be the covenanted or no, nor are capable of any reasonable information hereof by others: Therefore, Christ died for all men, without exception."

The reason of the former proposition, and the consequence therein, is this: because the elect, so called in the common notion of election, with whom only this covenant of grace is pretended to be made, and for whom only Christ is supposed to have died, are persons no ways distinguishable from others, neither before, at all, and very hardly, if at all, after their regeneration and conversion unto God. That they are not at all discernible from others, before conversion, is evident from several places. "For we ourselves," saith the apostle to Titus, meaning, who are now so much altered and changed by a work of grace and regeneration in us, "were sometimes," viz., before our conversion, "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another," Tit. iii. 3. Certainly, these are no appropriate

* Epistle to the Reader.
or distinguishing characters of the elect, but such, which do evidently prove the elect, in the common signification of the word, before conversion, and the non-elect, to be indiscernible the one from the other, as well by themselves as by others. We shall not need to cite any more places for the proof of this. You may peruse the second chapter of the epistle to the Ephesians at your leisure, which speaks, almost throughout, to this point. Again,

2. That after regeneration itself, the elect, so called, are very hardly, if at all, discernible, either to themselves or others, from hypocrites and those that shall perish, is no less evident neither. First. That they are not at all discernible from hypocrites, in respect of others, at least for a time, and many times for a long time, will, I suppose, readily be acknowledged. The apostles did not know Judas to be a hypocrite or a traitor, no not after long acquaintance and converse with him; for then they would not have suspected every man himself, when Christ told them that there was one of them that would betray him. Nor did Philip know Simon Magus to be "in the gall of bitterness and bonds of iniquity," when he baptized him; nor Paul, Demas, whilst he made him his companion. And how should others infallibly know who are elect and shall be saved, when, as the Lord Christ saith, that "many that are first shall be last;" i.e. many that for a time march in the head of profession, and make a show of more zeal and forwardness in the ways of religion than other men, yet wheel off again to the world, and become like "salt which hath lost its savour, and is good for nothing but to be thrown upon the dunghill and trodden under foot by men." Again, 2. That such persons as we speak of, the elect, I mean such who shall actually be saved, at least a great part of them, are not able always, no, nor ordinarily, after the work of regeneration in them, to distinguish or discern themselves from those who shall perish, is abundantly confirmed, partly by the continual fears, jealousies, and doubtings of their spiritual condition, wherewith many of them are exercised even to their dying day; partly also by those great and good opinions which they have of others, as being worthy and sound Christians, who yet afterwards "turn back with the dog unto their vomit, and with the swine that hath been washed to her wallowing in the mire." So that the truth of the major proposition is unquestionable; viz. that if Christ died not for all men without exception, but for the elect only, then is the covenant of grace in his blood made with unknown persons, such who neither can certainly say of themselves, nor any for them, that they are the covenanted ones.

As to the minor proposition, the truth hereof is evident also. The tenor of it was this: That the covenant of grace is not struck or made with unknown persons, or such concerning whom it is either impossible or next to impossibility to know plainly and certainly who they are. It is contrary to the nature and
intent of a covenant, especially of a covenant of grace, that the
parties interested in it, and whom the covenant concerns and
relates unto, should not be discernible or known from all other
persons whatsoever, or that it should minister any occasion of
typerny or debate who these persons should be. Look into
all covenants that are drawn up and made between man and
man, and you shall find, for the most part, the names of the
covenanted as well as of the covenancers expressed in them;
or, howsoever, if all their names be not expressed, yet are they
sufficiently declared otherwise, as viz. by such and such characters,
relations, or the like, whereby they may be as plainly known
as if their names themselves were mentioned. As for example:
When one man covenanteth with another who is named in the
covenant, and with his heirs, executors, administrators, or assigns,
these words of relation do as plainly and clearly point out the
persons intended and meant as if they had been expressed by
their names. Yea, doubtless, the reason why these persons are
usually expressed by such terms of relation, and not by their
names, in covenants between men, is, because neither of the
covenating parties, at the time of the making of the covenant,
knew or were able to call them by their names; which cannot
be said of God in his covenant of grace, inasmuch as all men's
names were known unto him when he made this covenant with
the world. Look into the Scriptures; in all the covenants spe-
cified and recorded here, you will find the persons covenanted
with either named or else so described that there is no place left
for any doubt who they be. When Caleb made this covenant,
proffered these terms: "He that smiteth Kiriath-Sepher, and
taketh it, to him will I give Achsah my daughter to wife," Josh. xv.
16, it is and was easy enough to conceive who they were with whom
this covenant was made, viz. all the people or men that were
with him, expressed in that pronoun "he," which in the dialect
of the Scripture hath the signification and force of the universal
particle "whosoever;" as, "He that believeth," i. e. whatsoever
believeth, "shall be saved," Mark xvi. 16. So in that of our
Saviour, John vi. 37, "Him that cometh unto me," i. e. who-
soever cometh unto me, "I will in no wise cast out;" with
many the like. A like covenant or offer of grace it seems that
Saul also made upon occasion of the affront which the giant-like
Philistine, Goliath, put upon him and his whole army: "And
it shall be that the man who killeth him, the king will enrich
him with great riches, and will give him his daughter, and make
his father's house free in Israel," 1 Sam. xvii. 15. It is evident,
likewise, in this covenant, who the persons were that were cove-
nanted with upon the terms mentioned, viz. all the persons,
without exception, in Saul's army. I choose rather to give in-
stance in such covenants as these, because they are of the same
form and tenor, mutatis mutandis, as lawyers use to say, with
the covenant of grace itself, which is founded in the blood of
Jesus Christ. But the like is every whit as apparent in other covenants also, as you may please to consider at your leisure.

Again, 2, If we weigh the end or intent of a covenant, we shall clearly find that this requires a determinate and clear knowledge or a distinct designation of the parties covenanter or covenanted with. The principal and main end or intent of a covenant, is, to insure unto the party or parties covenanted with such and such terms or things as are specified in the covenant according to the tenor and conditions thereof. Mark, the end of a covenant is not the simple collation or donation of any thing to a person, one or more, but the securing or insuring persons that such and such things shall be given unto them, or conferred upon them, upon the performance of such and such conditions as the covenant specifies. And this, clearly and without controversy, is the end (I mean, the proper and immediate end, for there are several ends besides this) of the covenant of grace established in the blood of Christ, viz. to give assurance unto the sons and daughters of men, that upon their faith and repentance, and their perseverance in both unto the end, they shall have salvation and eternal life conferred upon them. If so be a man hath an absolute, unlimited, and right-out purpose or intent to confer such or such things upon men, a covenant is but an unsavoury and superfluous thing; because a man may confer or give what he pleaseth to another without it. So if God had a simple and absolute intention to confer the great things of heaven upon men, I mean, without the performance of such and such articles or conditions as we speak of, the making of a covenant with them had been in vain. Therefore, the proper end of a covenant is to assure or to secure those that are covenanted with, that upon the performance of the articles of the covenant, the good things mentioned therein, if it be a covenant of good things, shall be exhibited and given unto them. Now, then, this being the end of a covenant, if the persons interested and concerned in it, or covenanted with, should not be known who they are, they cannot partake of this end, nor be any whit the better or more secure in their minds touching the enjoyment of the good things mentioned in the covenant upon any performance whatsoever; because the good things mentioned in a covenant cannot be claimed or expected by any but only by the persons covenanted with, though they should perform the terms or conditions specified in the covenant ten times over. "If the trumpet," saith the apostle, "give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. xiv. 8. In like manner, if the covenant of grace speaks unto persons unknown both to themselves and others, and holds forth life and salvation only unto such, both men and women, as no man can say or tell who they be, how shall any man or woman be excited, provoked, or engaged, either by the tender of the covenant unto them, or by the great and excellent things therein promised conditionally, to
"take hold of the covenant," as the Scripture speaketh, i. e. to perform the conditions therein required?

If it be said, Yes, the covenant is to be preached, and tendered unto all, without exception of any; and assurance is therein given unto all, that upon performance of what is there required, the good things there promised shall be given unto them. So that there is ground and encouragement enough howsoever, for every man and woman without exception to believe. To this I answer,

It is true, the covenant is to be preached and tendered unto all, without exception; and there is ground and encouragement enough for every man without exception to believe: but both these clearly suppose, that the covenant is made with all men, without exception of any; and consequently that the death or blood of Christ, which is the ground-work and foundation of this covenant, extendeth unto all. No covenant offereth any thing, insueth any thing, upon what terms soever, but only unto those that are covenanted with and comprehended in the covenant. When a man covenanth with such or such a workman, to give him so much or so much, as suppose five or ten shillings by the day, this covenant doth not bind him to give the like wages to another. What is the reason why the covenant of grace, or the gospel, doth not offer or insure grace and salvation to the devils, as well as to all manner of men whatsoever upon their believing? Doubtless, because the devils are not within the number of the covenanted ones, nor of those unto whom grace and mercy were intended upon the terms of the gospel: and this because the death of Christ, which is the ground of the covenant, doth not in the atoning virtue of it reach unto them; the sphere of whose activity (in this kind) is limited and bounded by the will and pleasure of God. And certainly, if reprobates (so called amongst men) I mean such who in fine perish everlastingly, had no more interest than the devils have in the death of Christ, there were no more ground or reason why the covenant, or the grace thereof, should be more preached unto them, than to the devils: nay, there were less reason of the two, why it should be preached unto them, than why it should be preached to the devils, (at least according to the principles of that opinion which we oppose,) because, if preached to the devils, though it did them no good, it would do them no harm, it would not increase their condemnation; whereas the preaching it to such men as we speak of, can only increase their misery and torment. This for our first argument. If Christ died not for all, then is the covenant in his blood made but with some men, and these altogether unknown even to themselves; which (as hath been shown) is contrary to the nature, end, and scope of a covenant.

I shall not trouble the reader with that impertinent objection, and uncouth notion, of Christ's being the only person with whom the covenant is made. What other covenant soever may be found to have been made by God with Christ, certainly that covenant we speak of, viz. wherein remission of sins, and deliverance from the
wrath to come, are promised upon repentance and believing in Christ, was not made with Christ himself. God never said unto Christ, Repent and believe, and thou shalt have thy sins forgiven, and be saved. Therefore the covenant made with Christ, if any such thing be or were, is altogether irrelative to our present argument. Nor doth that of the apostle, Gal. iii. 16, prove that Christ, in a personal consideration, is the only person, or, indeed, any person at all, with whom the evangelical covenant is made. The tenor of the place is this: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many: but as of one, and to thy seed, which is Christ." First, it is evident from this place, that Christ is not the only person to whom the promises here spoken of are made; because they are expressly said to be made to Abraham, as well as to Christ. "Now to Abraham and his seed were the promises made," &c. Therefore, 2. The word Christ (in the latter clause) is to be taken metonymically, for those who spiritually descend from him, and are born of him by faith; in such a sense as the words Jacob and Israel frequently signify Jacob's seed or posterity, i.e. the whole nation of the Jews, in the Old Testament. In such a sense the same word also, Christ, is to be understood, 1 Cor. xii. 12. "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ:" i.e. so also is it with believers, who in respect of their spiritual being, are from Christ; meaning, that though they be many personally distinct, yet they make one spiritual or mystical body with Christ their head. Now when the promises are said to be made to Abraham, and his spiritual seed, believers; the meaning is not, as if they were so, or upon such terms made to them, that none but they had any right to receive them, or believe them: for then it must follow, that men must or ought to be believers before they receive or believe the promises, which is impossible. But the promises are made to Abraham and his seed, i.e. the great inheritance of life and salvation promised by God, is promised as touching the actual exhibition or collation of it unto believers only, such as Abraham himself was, and such as those who desire to be accounted his seed must be. But this supposeth not but that the said promises are, in this sense, made to Adam and his seed, i.e. to all mankind, viz. that all and every person of mankind, as well as Adam, yea, or Abraham himself, have a right to believe them, so that in case they should believe them, they should do no unjust or unrighteous thing. Nay, they have not only a right, but a grand necessity likewise lying upon them to believe them, as well in respect of the commandment of God, who commands no unjust or unrighteous thing, as of their own eternal peace and safety, whereof they will certainly make shipwreck, unless they do believe them.

A second demonstration, whereby Christ's dying for all men is evinced, is this: "If Christ died not for all men without exception, then he died for the elect only: But he died not for the elect only: therefore for all men without exception." I presume the former
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proposition will be granted without further proof; because they who deny that Christ died for all, generally suppose and grant that he died for some, and by name for the elect, and, indeed, for these only. So that if it be proved, either that he died not for the elect at all, or not for the elect only, then, according to their own principles and grounds, it follows that he died for all. Now then, that he died not for the elect, and much more not for the elect only, which was the minor proposition, appears thus. If the state and condition of the elect were such, that Christ needed no more to die for them, than he needed to die for the holy and elect angels, then Christ died not for these, much less for these only: But the state and condition of the elect was such, that there was no more need that Christ should die for them, than for the elect angels: Ergo. In this argument, I reason, I confess, upon my adversaries' grounds, not mine own, concerning election: but howsoever, such a process of arguing as this is very serviceable for the confirmation of a truth in opposition to an error; and the apostle Paul himself sometimes useth it in a like case, as 1 Cor. xv. 29. The major proposition in this last argument, standeth upon this ground, that there was no need that Christ should die for the holy or elect angels. I suppose this will not be denied or doubted of by any; but however it is clearly enough asserted by the apostle, in that saying of his, Gal. ii. 21, "I do not frustrate the grace of God; for if righteousness," i.e. justification, "come by the law, then Christ is dead in vain," i.e. without any necessity or reasonable cause moving thereunto. But now, if there had been a necessity that Christ should have died for the elect angels, it would not have followed that his death had been in vain, though men might have been justified by the law. Therefore if there were no more reason, no more need why Christ should die for the elect of men, than for the elect angels, certainly he did not die for them, much less for them only. But now that there was no more reason, no more need why Christ should die for the elect of men, than for the elect angels, which was the substance of the minor proposition, appears by this double consideration: 1. Because God loved the elect, I mean the elect of men, and that as such, as elect, without any consideration had of Christ's dying for them, with as great a love as he did the elect angels, yea, with as great as it was possible for him to bear to them. 2. Because salvation and eternal glory were decreed and adjudged to them, and consequently were made truly and properly theirs, in and by God's purpose in electing them. God, in electing them without any consideration or respect had unto Jesus Christ's dying or to die, for them, or unto their believing in him, did irreversibly appropriate and consign over unto them eternal life. From these two grounds it follows undeniably, that there was no more need for Christ to die for the elect of mankind, than for the elect angels. For,

1. If God loved the elect of men with as great a love as he loves the elect angels, or as he is capable of bearing towards them,
what occasion, what necessity was there that Christ should die for the one more than for the other? The same love affords the same favours, the same privileges, without any mediation to equalize it in this kind. If God loved the elect of men as much, as intensely as the holy angels, considered only as elect, or before their election,—for this is the notion and sense of our adversaries in the point in hand,—then the offence and distance occasioned by sin between him and them was wholly ceased and taken out of the way, before the blood of the covenant was sprinkled on them, before the atonement came at them; as the “Hebrew women,” in the story, “were delivered of their children before the midwives came at them,” Exod. i. 19. And if so, if the offence and distance caused between God and his elect, by means of sin, was swallowed up in the love of election, so that he loved them now, considered only as elect, or to be elected, as much as he did or could do upon their actual ingrafting into Christ and participation of his death, to what purpose should Christ die for them? or what profit is there in the blood of Christ as to them? God thought every whit as well of them, loved them as much, intended to do as much for them, yea, irreversibly decreed, adjudged as great things unto them before and without all consideration had of the death of Christ, as he did or could do upon the consideration of it.

2. God, out of his love of election, as the doctrine of election is commonly taught and received amongst us, did in the very act or decree of his election, freely, and of his mere good will and pleasure, irrevocably assign, adjudge, make over, and give, to his elect, justification, salvation, glorification, and what not in this kind? And if so, Christ could not die to purchase or procure these things for them; because they were truly, properly, and by right of free donation, theirs before. It were ridiculous for any friend of mine to go and lay down a great sum of money to purchase or procure that on my behalf, which I have already assured unto me by the free and stable and irrevocable gift and donation of him that hath a full right and power to give it unto me. Therefore, whereas many amongst us cry out of Socinianism as a most dangerous heresy, and the great abomination of their souls, the truth is, that themselves teach and hold as rank and right down Socinianism in their opinion about election, as the greatest Socinians themselves can do. For what is the master-vein in the body of this heresy, but to deny that Christ truly satisfied or made any atonement for sin, and that upon this ground, because God freely and of his mere grace gives forgiveness of sins unto men, without any satisfaction? And how little doth this differ from that doctrine of election, which passeth for current amongst us; teaching, that forgiveness of sins, and all the great things depending hereon, are assigned and decreed unto men in their election, without any consideration had of Christ’s dying for them, or their believing in him?

If it be here said, that they who hold election in the most absolute and peremptory way, do not say or hold that God intends
actually to confer remission of sins, or eternal life, upon the elect, otherwise than for and through the satisfaction made by Christ for them in his death, though they hold that he intends, without any respect had to the consideration of Christ’s death, actually to confer them upon them; they exclude the satisfaction of Christ from having any thing to do in God’s purpose of election, not from having any thing to do in the execution of this his purpose; here they acknowledge it to have much to do, to be upon the matter all in all. To this we answer,

That this distinction, or explication of the opinion, doth no ways relieve it, but rather burdens it more and more. For,

1. Certain it is, that God doth not purpose or project one way, and act or execute in another: but his executions do exactly answer the tenor, purport, and form of his purposes or intentions. Men who are subject to oversights, and consequently to repentance, may, and many times do, vary from their model or platform, when they come to action, because some better thing, it may be, hath come in their way, than they thought upon in the first projection of their work. But nothing can come in God’s way either more satisfactory, or better pleasing unto him, than what was present with him in the first contrivance or projection of his affairs. Therefore, if, in point of execution, he actually confers remission of sins and salvation upon men, because of and with respect unto the death and satisfaction of Christ, it is a certain sign that he purpose this collation of them in his purpose of election, upon no other terms; and consequently that in God’s very purpose of electing men unto salvation, he had respect unto the death of Christ, yea, and to their ingrafting into him by believing; and that he never purposed salvation unto any, without interesting the death of Christ in his intentions in this kind, as well as in his executions of what he thus intends.

2. If God might intend and purpose salvation unto men, without the consideration of the death of Christ, certainly he may as well actually confer and give this salvation without any respect had thereunto. For this is a general and plain rule, that what a man may lawfully will or intend to do, without such or such a consideration, he may as lawfully act or do it without this consideration. For there is every whit as much required to justify a man in his will or purpose of doing a thing, as to justify him in his act or deed according to this will. Certainly, that which a man may lawfully will or purpose, he may lawfully do. In like manner, if God might lawfully—I mean, with the consistence of his wisdom and justice—purpose, will, or decree forgiveness of sins and salvation unto men, without considering them as believers in Christ, he may as well actually confer these things upon them without any such consideration; and if so, the death of Christ is no ways necessary either to justify or commend either the justice or the wisdom of God in the actual justification or salvation of men. So that evident it is, that the doctrine of election, as it is ordinarily,
entertained amongst us, doth abrogate the grace of God in Christ, and makes his death to be in vain. But the Scripture teacheth this doctrine upon other terms, and maketh Christ, i.e. the consideration of Christ, and of faith in him, the foundation of election, and that upon which God raised, as it were, and built it. "Blessed be the God and Father of our Lord Jesus Christ," saith the apostle, "who hath blessed us with all spiritual blessings in heavenly places" or things "in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy," &c. Eph. i. 3, 4. Observe these words, "according as he hath chosen us in him." Here are two things very considerable as to our purpose, in these words. The first lies in that word, ἐκλάτησεν, "according as," or, even as. "Who hath blessed us," i.e. actually and de facto blessed us "with all spiritual blessings in heavenly things in Christ, according as," or, even as "he hath chosen us." This clearly shows that God's actings, his actual and present dispensations, are adequately and exactly conformable unto his purposes or projections. God, saith the apostle to them, in effect, in all that he hath done for us by the gospel, and by Christ, as in the enlightening of us, in sanctifying of us, in justifying of us, in comforting of us, &c., hath but acted that which he had modelled and formed out for us in his purpose, or counsel of election, before the world began. The second thing to be observed in the words, is, that God is here said to have "chosen us in him," i.e. in Christ, "before the foundation of the world." How, or in what sense, is God here said to have elected or "chosen us in Christ?" First, I suppose the apostle here speaks, not of the act, but of the purpose or decree of election or choosing. So the sense of the words, "according as he hath chosen us in him, before the foundation of the world," is this: according to that model, platform, or purpose of election, which, upon the happy advantage or opportunity he had of his Christ, and that most gracious and wise contrivement of him in order to such a purpose which was before him, he framed and made within himself from the days of eternity, or before the "foundation of the world." The purposes or intentions of God concerning such and such acts or dispensations, are very usually in Scripture expressed by the names of the acts or dispensations themselves, as likewise the purposes or intentions of men are after the same manner. Thus, Rom. viii. 30, God is said to have glorified those whom he intends or hath decreed to glorify. Thus, also, 2 Tim. i. 9, and again, Tit. iii. 5, he is said to have saved those who were not actually saved, but only under his purpose of saving them, to omit many the like. So in the Scripture in hand, he is said to have "chosen us before the foundation of the world:" because he purposed or decreed, before the foundation of the world, to choose us. Well; but what was the nature or tenor of this purpose or decree of his concerning our election? or how, and in what sense is it said to have been in Christ, as the apostle here asserts it to have been? According to the most usual and proper
signification of the preposition ἐν, in, (in such a construction,) that is said to be done in Christ, which is done by means of him, or for his sake, or by the meritorious influence or contribution of his death and sufferings, by way of motive, towards the doing of it. In this sense the preposition is used a verse or two after; a place that will give light to the phrase in hand. Ἐκκομον ἐξής τῆς χάριτος αὐτοῦ, ἐν ἧς ἔκφαγον ἡμᾶς ἐν τῷ ἡγαμενῶν ἵνα ἢ ἰδηκον ἡ ἀποκαταστάσεις ἰ. ἐ. “to the praise of the glory of his grace, whereby he hath made us accepted in his beloved,” Eph. i. 6; i. e. hath made us dear, and near, and precious to himself, by means of the death, satisfaction, and atonement made by his beloved Son for us. By the way, if the grace of God itself—and that in the glory of it, in which consideration the apostle here speaks of it—doth no other ways, upon no other terms, render us accepted with him, but only in “and through his beloved,” viz. as having made our peace by the atonement of his death for us, then were we not so highly accepted with him through any purpose of election, (especially if we shall conceive this purpose of election to have been conceived in God before, and without all consideration of the death of Christ,) as the common notion of election suggesteth. So, then, God is said to have purposed our election or choosing in Christ, because his purpose was to separate, elect, and choose those who should believe in Christ, for his sake in whom they believe, to salvation. This interpretation might be much cleared and confirmed by the opening of these words, which we had not long since in hand, Rom. ix. 11: “That the purpose of God according to election might stand, not of works, but of him that calleth.” The purpose of God according to election, i.e. that purpose, counsel, or decree of God, according unto which, or in conformity whereunto he ordereth and manageth his election of persons in time, is here described. 1. Negatively, “not of works.” 2. Affirmatively, in these words, “but of him that calleth.” When the apostle denies “the purpose of God according to election” to be of works, his meaning clearly is, that God did not purpose to elect, separate, or choose those men to eternal life, who should seek their justification by the works of the law. Again, when he affirmeth this purpose of God according to election to be of him that calleth, (meaning, of God himself, who calleth men to justification and salvation,) his meaning as clearly is, that the tenor of God’s purpose, according unto which he means to elect and choose men and women to eternal life, is this; viz. to make choice of those for this blessed end and purpose, who shall believe in his Son Jesus Christ, or seek their justification by faith. This purpose is said to be “of him that calleth,” in opposition to a being “of works;” because a purpose according to election, which should be of works, is the purpose of them that are called, viz. men; they conceive and think, that God should purpose and intend to choose those only unto life, who should be diligent observers of the law, and seek their justification that way; but now “the purpose of God according to election,” is not formed or shaped according to the sense or notion of those that are called,
who generally pitch upon works, but according to the sense and mind of God himself, who calleth; who, as we know, hath declined works for such a purpose, and hath chosen faith. So that the apostle's meaning in this antithesis, "not of works, but of him that calleth," is plainly this, "not of works," but of faith; faith and works being famous antagonists or competitors in the writings of this apostle for justification, the one as set up by God, the other by men. The same interpretation of the phrase, "who hath chosen us in Christ," may be yet further strengthened by that in Peter. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ," 1 Pet. i. 2. First, he saluteth them as persons elect, or chosen, "according to the foreknowledge" (or pre-approbation, as we have formerly observed the word frequently to signify) "of God the Father;" i. e. as persons so qualified, or as having obtained such an estate and condition, wherein "God the Father" from eternity judged it meet to "elect" or choose the persons of men unto salvation, or to estimate and account men meet or worthy eternal life. In this sense he terms them "elect according to the foreknowledge," or fore-approbation, "of God;" meaning that their present condition in believing did, according to the tenor of the eternal counsel and purpose of God in that behalf, separate between them and the generality of the world, who in respect of their unbelief were looked upon by him and adjudged as the refuse of men in comparison of them, and in their present posture unmeet to have salvation conferred upon them.

2. He particularly describeth what that qualification or condition is, which God foreknew or fore-approved, as meet for him to regulate his election of the persons of men by, and wherein now they were invested, and consequently, "elected," in those words, "through sanctification of the Spirit unto obedience, and the sprinkling," &c. His meaning is, that they, through the assistance and gracious co-operation of the Spirit of God, were now brought to yield obedience unto the gospel, to believe in Jesus Christ, as he who by his death had purchased remission of sins for them, &c. implying that such an estate and condition as this, sanctification by the Spirit, &c. is that very estate wherein what person or persons of men soever should at any time be found, God in his eternal counsel judged it meet to confer the honourable title of "elect," or chosen, together with the grace and privilege of justification, upon them. So that to choose us in Christ, doth not signify to choose us personally considered with Christ, or in the same act of election wherein or wherewith Christ was chosen, or the like, but to intend, purpose, or decree to choose us, as being, or when we should be in Christ by believing. Having once obtained this being, a being in Christ by faith, we may truly and in good propriety of speaking be said to be chosen, by means or by virtue of that purpose or decree of election which was in God "before the foundations of the world," whereby he decreed to choose all those unto salvation, how many
or how few soever they should prove, who should at any time be found in Christ by faith. In such a sense, Othniel, having smitten and taken Kirjath-Sepher, may be said to have been made Caleb's son-in-law, by virtue of that declaration, law, or promise, which Caleb had made before, viz. that "Whosoever should smite Kirjath-Sepher, and take it, to him he would give Achsa his daughter to wife," Judg. i. 12. In such a sense likewise all those of Aaron's posterity, who came to be priests, though many generations after, may be said to have attained this office and dignity by virtue of the law concerning persons adimitable into this office, which was enacted and made by God long before. The Scripture itself ascribeth a virtue or power unto the law to make priests. "For the law maketh men high priests, which have infirmity," Heb. vii. 28. In like manner, that law, purpose, or decree of election, wherein and whereby God before the foundations of the world determined to choose all those that should believe in Christ, may be said to make all those elect or chosen who do thus believe: yea, and God himself, by means of this his purpose or decree, may be said to have elected or chosen all those who do at any time believe, "from before the foundations of the world." Thus we have done with our second argument, wherein we have fairly and clearly proved, 1. That Christ needed not to die at all for the elect, in the common notion of the word elect. 2. That he did not die for the elect only, in any sense or notion of the said word whatsoever; and consequently, that he died for all men.

A third demonstration of the point is this: "If Christ died not for all men, then are not all men bound to believe in him or on him for salvation, or as a Saviour: But all men are bound to believe on him for salvation: Ergo. The reason of the major proposition is clearly this: no man is bound to lay out his silver for that which is not bread; nor to stay himself, with any confidence or assurance, upon any person whatsoever, for help or succour in any kind, concerning whom he knoweth not whether he hath wherewith to help him or no. Therefore, except all men had a sufficient ground to believe that there is redemption and salvation for them in Jesus Christ, they were not bound to believe on him as a Saviour, or to depend upon him for salvation. And if men have a sufficient ground to believe that there is redemption and salvation for them in Christ, and that if they come unto him for it, they shall partake of it, then must it needs be a truth, that he hath these things for them indeed, and consequently that he died for them: because no man can have a sufficient ground to believe that which is not, or that which is false. This proposition is so plain, so obvious to every man's capacity and understanding, yea, to common sense itself, that I cannot well suspect the least question or doubt in any about the truth of it: If Christ died not for all men, then are not all men bound to believe on him for salvation.

Notwithstanding, if any shall object and say, It is true, if Christ died not sufficiently for all men, all men were not bound to believe
in him for salvation; but we grant that in this sense, viz. sufficiently, he did die for all men. And this is a sufficient ground to oblige all men to believe on him for salvation, though he died not intentionally for them. To this I answer,

1. By demanding what men mean in saying that Christ died sufficiently for all men, in opposition to his dying intentionally for them? If they say, they mean that the death of Christ, simply and in itself considered, was or is sufficient to redeem and save all men, as well as those who are redeemed and saved by it, but was not intended by God or by Christ, for any such end or purpose as the redemption of all; I answer; if so, then was that redundancy or overplus of merit or atonement in the death of Christ, which remains over and above what is necessary for the redemption of those, for whom it was intended, and who are actually redeemed by it, suffered by God to run to waste, and to be "like water spilt upon the ground." And if so, then was there but a very small quantity or proportion of the worth and value of the death of Christ intended by God for use, or to do either himself or his creature any service, in comparison of what vanisheth into the air, and is thrown behind his back, as good for nothing. For if there be a sufficiency in it for all those who are not redeemed by it, these being a far greater number than those who are, or are supposed to be actually redeemed by it; it must needs follow, that if that proportion of it, which was sufficient for them, was not designed or intended by God for them, that far the greater part of it was designed by him unto vanity, and to no more honour than that which is not. Thus we see how they that deny the death of Christ for all _aen intentionally, and yet grant it sufficiently, count "the blood of the covenant," at least the far greatest part of it, as "an unholy thing," as that which is consecrated to no holy use, end, or purpose; yea, and that which is yet worse, make God himself and Jesus Christ, the drawers or makers up of this account to their hand.

If they reply and say, That that remainder of the value and price of the death of Christ, though it was not intended by God for the salvation of those who are not actually redeemed by him, yet was intended for their condemnation, and so not lost; I answer, that this is yet worse and more unreasonable than the other. For, 1. Might not men as reasonably say, that God made the sun, and put him into the midst of the firmament of heaven, to bring night and darkness upon the world, as that he gave his Son Jesus Christ unto death for the condemnation of the world._"For God sent not his Son," saith Christ himself, "into the world to condemn the world, but that the world through him should be saved," John iii. 17. And elsewhere, "I came not to judge the world, but to save the world," John xii. 47. And John the Baptist clearly expresseth the end and intent of Christ's death, "Behold the Lamb of God, that taketh away the sin of the world," John i. 29. Men may as well say that the end and intent of the sacrifices offered up by the priests under the law, was not
to make atonement for men, or to purge them, but to bring more
guilt upon them, as say that the intent of Christ in sacrificing
himself was not to save, but condemn men. 2. It is not the
manner of God, nor is it agreeable either with his wisdom or his
goodness to make things proper and fitting for the bringing to
pass of good and gracious ends, and then to consign them over to
the effecting of ends of a quite contrary nature and import, as,
v. g. to create wholesome and savoury meats, which are apt and
proper to nourish and make the lives of men comfortable to
them, and to design these, being thus created, to the destruction
or discomfort of the lives of men. Indeed, when men abuse their
tables, and are unthankful to him that spread them for them, it
is agreeable with his wisdom, and no ways disagreeing with his
goodness, to make them to become snares unto them. And in
this sense only are all those places and expressions in the Scriptures
to be understood where any thing penal, or that is contrary to
the peace and comfort of men, is presented as the end of Christ's
coming into or going out of the world by death: as where he saith
that he " came not to bring peace, but a sword," and to " put
fire on earth;" that he " came for judgment into the world;"
that he " was set as well for the falling as for the rising of many
in Israel;" with the like. All such sayings as these import only
the event or secondary intentions of God in sending Christ into
the world, not those which were primary and predominant in him;
or, to speak properly, they do not import any intention at all, on
God's part, in or about the sending of Christ into the world, but
only show partly how unworthily some men will or possibly may
behave themselves towards Christ, being come into the world;
partly, what the intentions of God are concerning those who shall
behave themselves thus unworthily towards him. See what hath
been formerly delivered in upon this account, and subscribed by
Calvin himself, Chap. v., page 140.

If it be yet further said, Yea, but if God had had an intent to
save though but a smaller number than now he intends to save,
yet he could not have saved them by a sacrifice of less value
and merit than that by which he now intendeth to save those
who shall be saved by Christ, and consequently not by a sacrifice
of less value than that which hath in it a great surplusage or
redundancy of merit above what was barely necessary or sufficient
to save those whose salvation was intended. Therefore, this over-
plus of merit cannot be said to be lost or to be cast aside by God
as unserviceable, inasmuch as it is essential unto, and absolutely
inseparable from, that sacrifice which was simply necessary for the
salvation of those whom he intended to save. As, suppose two
or three men were in such a strait for meat to eat, being ready
to perish through extremity of hunger, and could make no pro-
vision for their lives but only by slaying of an ox or a sheep
that came in their way, and, when they had slain them, could
not tell what to do with nine parts of ten of them; in this case,
so much of the flesh of this ox or sheep as these men knew not how to dispose of to any serviceable end, cannot properly therefore be said to be lost, or to be cast aside by them as good for nothing, because it was a natural part of that beast which they were necessitated to slay for the preservation of their lives. To this objection also we answer,

1. By way of concession: It is true, if God had intended to save but the one half, or had it been a far less proportion than so, of those persons, men and women, who now shall be saved, he could not have done it in that way of wisdom and justice wherein he now intends to save men by any sacrifice or atonement of less value than hath now been offered for those who shall be saved, and, consequently, which should not have had an overplus and redundancy of merit in it sufficient to save many millions of persons besides those who in such a case, and under such a supposition, should be saved by it. But,

2. I answer further, by way of exception, That, notwithstanding this, if God should have given such a sacrifice or atonement for the saving of a few only, which was sufficient to save more, yea all, without exception, and not intended the saving of all those who were capable of salvation by it, he should voluntarily and without any necessity at all, nay, contrary to the importunate cries of the extreme misery of so many thousands in his ears, have made frustrate and void the far greatest and richest part of that sacrifice or atonement. As, suppose in the instance given of the men that in an exigent were necessitated to slay the ox or sheep spoken of for the preservation of their lives: it is true, they could not be charged with spoiling or making waste of that which remained of the flesh of either besides what was sufficient for themselves, simply because they slew the ox for their own necessity, being in a condition of imminent danger of their lives otherwise; but suppose there had been many poor souls hard at hand in as much danger of starving as themselves, in case they had refused or neglected to have given unto them of the remaining flesh we speak of, and would rather have buried it under ground, where they might not find it, or make it any ways unfit for meat and nourishment unto them; in this case they might justly be charged with making spoil and waste of that flesh which remained unto them when themselves had eaten, and that upon terms of the greatest unmercifulness and unworthiness. In like manner do they, who acknowledge the death of Christ sufficient for all, and yet affirm it to be given or intended by God only to some few, charge him, and that upon terms of much unworthiness and very dishonourable to him, to evacuate or make of no use or effect the far greatest part of this death, there being so many millions of souls before him in the utmost extremity of misery, to whom it might, and that with double and treble honour both to his wisdom and goodness, be disposed. Therefore, cer-
tantly, if the death of Christ was sufficient for all, it was intended by God for all. But,

2. Suppose it were granted that Christ died sufficiently for all, yet unless it be granted withal, that he died intentionally for all, the sufficiency of his death is no sufficient ground for all men, nor indeed for any man, to believe on him, or to cast themselves upon him, for salvation. Nabal was a rich man, and had sufficient to have relieved David and his men in their necessity, and his sheepshearers too. But yet David and his men had no sufficient ground to depend upon him for relief in their extremity; nor is it like they would have repaired to him for relief, if they had known his churlish and inhuman disposition before. In like manner that opinion which represents God as minding only, and intending the salvation of a few peculiarly relating to him by a purpose of election, in the death of Christ, but altogether averse from so much as hearing of the saving of all others thereby, what doth it else but dissolve and loose all bonds of engagement or obligement upon men, to believe on Christ, or on God through Christ for salvation? For who is bound to seek water from a flint, or to repair to thorns in hope to gather grapes from them? For they who deny that God intendeth the salvation of all men by Christ, represent him to the generality of men upon no better terms of comparison, than of a flint to him that wanteth water, and of thorns to him whose soul lusteth after grapes.

If it be said, Yes, there is reason and ground sufficient for all men without exception to believe on Christ for salvation, though it be not supposed that he died for all men. Because the promise of God howsoever is general and free unto all: Whosoever believes on him shall be saved. To this I answer;

It is true, the promise is general and free unto all; and this generality and freeness of the promise plainly showeth the generality and freeness of the salvation promised to all men, to be commensurable with the promise, and extensible to as many as it. Otherwise the ministers of the gospel shall be found liars and false witnesses. For if they shall promise salvation unto all men, in case they shall believe, when as there is no salvation for far the greatest part of men, whether they believe or not believe, or in case they should believe, for their believing or not believing doth not alter the intentions of God in the death of Christ, nor multiply salvation, do they not undertake more in the behalf of God than God himself, according to their notion, is able or willing to perform? But this point we have debated more liberally in the seventh chapter of this book.

If it be yet said; Yea, but God who orders and frames their commission, may without danger will them to preach and promise salvation, to all that will believe, though salvation be not purchased for all men, because he knows beforehand that those only will believe for whom there is salvation purchased in the death of Christ. To this I answer;
If God had kept his intentions in this kind to himself, and had not declared that he intended salvation only to a few, there might be some more colour or pretence for such a plea. If he had not let the world know any thing, but that he really intended the salvation of them all, though he should in the meantime have intended but the salvation of a very few, he might with far less dishonour, at least for the present, cause the heralds of his grace, his ministers I mean, to make such a general proclamation, as now he hath given them in charge to make throughout the world, of grace and salvation prepared for all flesh, for all comers whatsoever. But to imagine and suppose that first he gives the image of such a vile and abominable creature as David here describes, his words were softer than oil, but war was in his mouth: his words were softer than oil, yet were they drawn swords," Psa. lv. 21. And doth not that opinion turn the glory of the ever gracious God, that great lover of mankind, into the image of such a vile and abominable creature as David here describes, which saith of him, that he comes indeed unto men, and opens the bosom of love unto them, speaks sweet and loving and gracious words unto them, offers them, yea, and that with much importunity of urging and pressing them to an acceptance, terms of mercy and great compassions, forgiveness of sins, adoption, life, salvation, glory, the great things of the world to come, and yet all this while, under all these sweet droppings of his lips, hath in his heart that most bloody and irreconcileable war of reprobation, a purpose and resolution taken up and conceived within him from the days of eternity, never to be altered upon any terms whatsoever, of casting them into hell, and tormenting them with the vengeance of eternal fire? Certainly that opinion, which representeth God unto men upon such terms, in such a shape as this, flatters or rather befriest the devil, and makes him to have much of God in him. And if God should conceal for the present that intention of his we speak of, viz. of saving only a few, and of destroying the generality of men, and yet proceed in that method which now he doth, in inviting the whole world to grace and favour with him, except he should conceal it to the days of eternity, whenever it should break forth and be discovered, it would occasion the same reflection of dishonour upon him; yea, and doubtless would comfort and ease the damned in hell, if ever the knowledge of it should come amongst them. But this for the proof of the major pro-
position in the argument propounded; If Christ died not for all men, then are not all men bound to believe on him for salvation.

The minor, I conceive, needs little proof, being this: But all men are bound to believe on him for salvation. However the truth of this proposition is as clear as the light at noonday, partly from the commandment of God directed unto all men to believe on him; partly from the threatenings of God denounced against all men that shall refuse to believe on him; partly from the promises made unto all men, who shall believe on him; partly also from the encouragements which are administered by God unto all men to believe on him.

First, It is evident that God commands all men without exception to believe on Christ. "And the times of this ignorance," saith Paul preaching to the idolatrous Gentiles at Athens, "God winked at: but now he commandeth all men every where to repent," Acts xvii. 30. If to repent, then certainly to believe in Christ; without which there is no true repentance. The reader for his further satisfaction on this point (if he be in any degree yet unsatisfied) may at leisure peruse and ponder the following Scriptures: 1 John iii. 23; Matt. xvi. 5; Rom. x. 16, 3; Luke xiv. 23.

Secondly, As God commandeth all men to believe on Christ, (which is indeed sufficient to prove that they are bound to believe on him,) so doth he severely threaten all those that shall not believe on him. "But he that believeth not, shall be damned," Mark xvi. 16. The Scriptures likewise abound with passages of this import: a first-fruits whereof are here presented, John viii. 24; iii. 36; Acts iii. 23.

Thirdly, As God commandeth all men to believe on Christ, and threateneth all with death, which shall not believe; so he promiseth life and salvation unto all without exception, who shall believe on him. This assertion, I conceive, is no man's question, the Scriptures being so particular and express in the frequent delivery of it, John iii. 16; xi. 25, 26; 1 Pet. ii. 6.

Fourthly, and lastly, As God commandeth all men to believe on Christ; threateneth all with death, who shall not believe; promiseth life and salvation, unto all who shall believe; so doth he encourage all to believe on him; my meaning is, he tendereth and suggesteth reasons and motives of an encouraging and sweetly-persuading nature and import unto men to believe. For otherwise the commands and promises of God made unto those who shall believe, are grand encouragements (in a large acception of the word) unto men to believe; and his threatenings are more engaging to the servile tempers and dispositions of men to believe, than any encouragements whatsoever. But my meaning in the particular in hand is this; that besides commands and promises, God lays before the hearts of men such considerations, which are apt and proper in a sweet and encouraging way to induce men to believe on Christ, or on himself through Christ for salvation. As for example: sometimes he presents them with his great love to them, as John iii. 16; Tit. iii. 4,
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sometimes with his mercy and his compassions, the greatness and tenderness of these, as Exod. xxxiv. 6; Luke i. 72, &c.; sometimes with his delight or pleasure taken in showing mercy, as Mic. vii. 18; Ezek. xxxiii. 11, &c.; sometimes with his faithfulness, as Heb. x. 23; 1 Cor. x. 13, &c.; sometimes with his oath, for their greater security in his promises, as Heb. vi. 17, 18; Luke i. 72, 73; otherwhiile, with his desire of their salvation, as 1 Tim. ii. 4; Ezek. xxxiii. 11; otherwhiile again, with the grief and trouble of his soul at their stubborn courses, and that because they are and will be destructive unto them, as Ezek. xviii. 31; Jer. xliv. 4; sometimes with the abundant provision he hath made for their salvation and peace, as Matt. xxii. 4; Heb. ix. 14; sometimes likewise (to omit many other particulars in this kind) with the consideration of that special glory which will accrue unto himself and to his grace, by their believing and salvation thereupon, Ephes. i. 6, 12, and elsewhere. Now to think or say, that under all these commands, threatenings, promises, and all this great variety of encouragements directed unto all men to believe, yet all men are not bound to believe, is to me the thought and saying only of such a man, who is resolved to stand by his own thoughts and sayings, against any light or evidence of truth whatsoever.

A fourth argument, evincing the death of Christ for all men, is this: If God really and unfeignedly intends or desires the salvation of those who perish, then he really intended the death of Christ for all men. This proposition we shall not need to prove, but only by this brief account. All men (without exception) are either such who are saved, or such who perish; and that God really intended the death of Christ, for those that are saved, is no man's doubt or contest. Therefore if he really intended the salvation of those also who perish in or by the death of Christ, he intended this death of Christ for all. This proposition then being undeniable, I proceed and assume thus: But God really and unfeignedly intends or desires the salvation of those who perish: Therefore he intended the death of Christ for all men. This latter proposition, that God really and unfeignedly desires the salvation of those that perish, is clearly proved by this consideration; viz. that God so frequently, so fervently and pathetically in the Scriptures professeth his desires of the peace and salvation of such men, yea, and a holy regret of soul in himself, when they will stubbornly run courses destructive to their salvation, contrary to his desires and endeavours with them in this kind. Let us give instance in some passages of such an import as we speak of. "O that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever," Deut. v. 29, (saith the Lord himself concerning the great body of the children of Israel, whose carcasses soon after "fell in the wilderness" through unbelief, as the apostle speaketh.) So again by David, "O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my
hand against their adversaries," &c. Psal. lxxxii. 13, 14. Thus the Lord speaks concerning those, "whom" as he had immediately before said, "he had given up to their own hearts' lusts, and who walked in their own counsels." That expression also of the Lord in Isaiah is of the same character. "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest go; O that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea," Isa. xlviii. 17. Whereunto this also in the same prophet may be joined; "I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts, a people that provoketh me to anger to my face, that sacrificeth in gardens," &c. Isa. lxv. 2. By "spreading forth the hands," saith Calvin, Englished upon the place, "he signifies a daily summoning of them, and that to draw and unite them unto himself." A little after; "The Lord never speaks unto us, but he therewithal stretcheth forth his hand to unite us unto himself, and causeth us to feel that he is near unto us. Yea, he so manifesteth his fatherly love, and so willingly accepts of us, that if we yield not obedience unto his voice, we ought justly to impute the same to our own frowardness." So that Calvin's judgment clearly is, that in this and such like places, God professeth a reality of intention and desire in him "to draw and unite unto himself" (i. e. to sanctify and save) such who, through their own frowardness, never come to be actually united unto him, or saved.

Add hereunto only two places more for the present, though there be many others to be found. The former of these shall be that in Jer. xlvii. 4, 5: "Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn incense unto other gods." The latter place is in the New Testament. "O Jerusalem, Jerusalem, thou that killest the prophets, and sendest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate," Matt. xxiii. 37, 38. Upon the former of these places, Calvin makes the prophet to say, "that God was watchful, because he was solicitous for the people's safety. Even as a man that is intent upon his business, will not stay till the sun shines upon him, but will prevent the morning itself." Upon the latter place he saith, that "God attempted, in a way of gentleness and fair speak-
ing, to allure the Jews unto him; that his benignity, or kindness, was great towards them; that his invitations of them were more than mother-like;* with much more of like import. Now to say that God should profess and express himself unto men and women with so much vehemency and patheticalness of affection, as these gestures, phrases, and expressions (our chiefest adversaries themselves being judges) imply, spreading forth his hands all the day long, endeavouring to gather people with as much care and tenderness as a hen gathereth her chickens under her wings, crying out, Oh, do not this abominable thing, &c., and yet have no desire at all, no intention at all of their salvation, nay, on the contrary, have settled and grounded intentions to destroy them for ever, is to render him like to that generation of men in the world, whom his soul most abhorreth, and who are indeed, and that most justly, the hatred and abhorring both of God and men, hypocrites, I mean, and dissemblers. Christ commands us to be merciful, as our heavenly Father is merciful, Luke vi. 36; but if we should be merciful, as those represent the mercifulness of our heavenly Father, who deny that Christ died for all men, we should be the first-born children of hypocrisy, and the most notorious dissemblers under heaven, many degrees worse than those whom James speaks of with reproof; who say "to a brother or sister, naked and destitute of daily food, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things that are needful for the body," James ii. 15, 16. For though such merciful ones as these do their poor brethren and sisters little good with their merciful words, yet it no ways appears, nor is it likely that, under such words as these, they hide or harbour intentions of evil, or of a further increase of misery unto them; whereas they that shall be merciful like unto their heavenly Father, as the opinion which we oppose lays the pattern before us, shall under the most affectionate protestations of love and kindness unto men, under the most earnest asseverations of intentions and desires of their good, conceal settled projects, purposes, desires, and intentions of doing them the greatest mischief they can imagine.

That which is wont to be excepted against this argument is so empty, except it be of contumely and dishonour unto God, that it neither deserves consideration nor confutation; and I believe all that can be excepted against it is of very little more weight. Some, as to the Scriptures cited for the confirmation of the argument with their fellows, wherein God (as we heard) professeth with so much earnestness the sincerity of his desires to the welfare and salvation of those who perish, answer somewhat to this purpose,—

* Quōm velò comèter ac blandè ad se allicere Deus tentaverit Judæos, ac nihil profecerit tantâ benignitate, longè atrocissim fuit tam superbé contumelios crimēn.—Nunc tenemus cur se Christus in Dei persona gallinæ comparât: nempe quod plus ignominia huic scelesti genti irrogât, quæ suæs, et plusquam maternas ejus invitationes respetat. Mirum hoc certè et incomparabile amoris documentum fuit, quod se ad blanditas usque demittere gravatus non est, quo circumaret in suum obsequium rebelles.
for it is hard indeed to make any regular or good sense of what they answer at this point,—that God in such expressions useth sanctâ quâdam simulatione, a kind of holy simulation: others, that he doth duplicem personam indure, i. e. that he takes upon him a double person: others, that God is presented in such Scriptures as speaking secundum voluntatem approbativam, non efficacem, i. e. according to his will of approbation, not according to his will of efficacy or execution: others, that such wishes or desires as are expressed in the said Scriptures are attributed unto God anthropopathetically, and according to the rate of human capacity, &c. But what uncouth and hard-faced allegations are these? or what salt of interpretation is there that will make them savoury? or what do they that use them but as it were beg bread out of desolate places to support the life of an opinion that is guilty, and deserves to die?

First, I would know of those who take sanctuary from the pursuit of the Scriptures mentioned, under the wing of sancta quâdam simulatio in Deo, a kind of holy simulation in God, what they mean by this sancta simulatio? As far as my short understanding is able to reach, to talk of a holy simulation, and of a sun-shine night, or of a beast endued with the reasonable soul of a man, would make discourses of a parallel consistence. If simulation, counterfeiting, or professing one thing, whilst the contrary is intended, be holy in God, why or how should they not be holy in men also? But in men we know they are abominable. Yet the tenor of God's injunction unto men is, "As he that calleth you is holy, so be ye holy in all manner of conversation," 1 Pet. i. 15. Or if some things in God may be holy, which are abominable in men, how or by what rule shall men distinguish between such holy things in God, which are holy also when found in men, and such other holy things in God, which, when found in men, are abominable? Besides, the Holy Ghost attributes the honourable title of ἀψευδής, one incapable of lying, unto God, Titus i. 2. If God cannot lie, much less can he counterfeit or disseem; simulation and dissimulation always including lying, and adding somewhat besides that is evil to boot. And doubtless he that so much loveth or "desireth truth," i. e. conformity in reality of purpose and affection, unto words and outward professions "in the inward parts" of men, Psal. li. 6, and commands them to "love, not in word, or in tongue, but in deed and in truth," 1 John iii. 18, is himself fully commensurable in heart and soul, in the most real purposes and intentions that can be conceived, with all that goeth out of his lips. His mouth is not so wide opened unto the world, but that his heart is enlarged accordingly; nor is he at any hand to be judged like unto him whom David brandeth with this character of wickedness, "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords," Psal. iv. 21. Such a simulation or dissembling as we now speak of, and which some most unworthily attri-
bute unto God, is by the very light of nature execrable and accursed. Homer puts these words into the mouth of his Achilles:

\[\text{ἐξήθης γάρ μου καίνος ὀμοῖος Ἀιδών πολύς,}\
\[\text{Ὁς ἐτέρων μὲν κέθει ἐνι φρεῖν, ἄλλῳ δὲ βάζετε.} \; \textit{i. e.}\
\]

To me he is abhorred like death,
Whose heart accords not with his breath.

But this subterfuge of simulatio sancta is, it seems, so broadly obnoxious, that the greatest part of those who wish themselves safe from the prementioned Scriptures, are afraid or ashamed to trust to it. Therefore,

2. Some others of them attempt an escape by the new, but dead way of this distinction. God, say they, wisheth the peace and salvation of those that perish, voluntate approbativa, with or according to his approving will, \textit{i. e.} He approveth of the salvation of such persons as good; but he doth not wish it voluntate efficaci, \textit{i. e.} with his efficacious will. Are not men, think we, sorely afraid of the truth, who can accept of deliverance from it by the unworthy hand of such distinctions as these? For, 1. Is it a thing of any reasonable resentment in the least, that God should positively and peremptorily determine and decree from eternity that which is directly contrary to his will of approbation? Or, is not the destruction of those who perish contrary to their salvation? Therefore, if God approveth of their salvation, and yet peremptorily decreeth their condemnation, (whether positively or permissively only, as these men count permission, is not material, as we formerly observed,\textdagger;) doth he not decree that from eternity which his soul hateth or abhorreth, or, which is the same, which is contrary to his will of approbation? And who ever decreed such a thing which is contrary to what he approveth, taketh pleasure, or delighteth in? No man ever yet, being in possession of his senses, though but common and ordinary, decreed his own sorrow, or any thing contrary to what he approveth. In what sense Christ is said to have been “delivered up, taken, and crucified,” with wicked hands, “by the determined counsel of God,” hath been formerly opened;\textdagger-double; by the tenor of which explication it plainly appeareth, that in or about the crucifying of Christ there was nothing decreed or determined by God, but with perfect accord to his will of approbation. 2. When the said distinction teacheth us that God doth not will the salvation of those that perish voluntate efficaci, with his efficacious or effectual will, I would gladly know what it meaneth by this efficacious will of God. Certainly he willeth the salvation of these men with a will efficacious to a degree, yea, to a very considerable and great degree; with a will, I mean, exerting itself upon such terms in order to the promoting, furthering, and procuring their salvation, that, unless they resisted the Holy Ghost, they should be actually saved; yea, upon such terms, that God

\* Iliad. I. 
\+ Chap. II. p. 72. 
\‡ Chap. II. p. 60. 

himself professeth that he knoweth not what to do more to effect or procure their salvation than what he doth: "What could have been done more," saith he, "to my vineyard, that I have not done in it?" Isa. v. 4; to interpret, "what could have been done more," by, "what would have been more," is to disense the place, and to make hay and stubble of good silver and gold. In what sense God is, and properly enough may be, said not to be able to "do more" than what he actually doth to promote the salvation even of those who perish, hath been formerly opened.* Yea, the most learned abettors of that doctrine which we now oppose, generally grant that God vouchsafeth means of salvation, yea, sometimes means very rich and powerful in this kind, unto those who in the event are not saved. Doubtless, such dispensations as these argue a will in God some ways, and in some measure, operative and efficacious in order to the salvation of such men, which is more than a will of mere approbation. If by the efficacious will of God, the said distinction meaneth such a will which acteth irresistibly, or necessitatingly, in order to the saving of men, and that God with such a will as this doth not will the salvation of any of those who perish; my answer is, 1. That if this be meant particularly of the initial or first applications made by God unto such men, that will of his from which these proceed may, in a sense, be said to act irresistibly and necessitatingly towards their salvation; not indeed as if by these exertions or actings of this will of his the salvation of these men must necessarily follow, but because such applications of God unto them in order to their salvation cannot be prevented, nor God hindered, by any means whatsoever, from or in the making of them unto them. God will, will or nill men themselves, or who ever besides, at first, before they have corrupted themselves with the ways and manners of the world, graciously apply himself unto them in the things of their eternal peace, by writing the effect of his law in their hearts, by enlightening them with the knowledge of himself, to a good degree, as of his being, "his eternal power, and godhead," &c., which we may call the elements or first rudiments of salvation. But, 2. If by the efficacious will of God, the distinction meaneth such a will in him which acteth upon such terms, in order to the salvation of a man, that there is no possibility for him to miscarry or perish under these actings, I grant that God doth not will the salvation of those that perish with such a will as this, but deny, withal, that there is any such will as this in him, or that he willeth the salvation of any man or men whatsoever upon any such terms, but that all the time of their sojournings in the flesh, and till salvation be actually vested in them, they are, such actings notwithstanding, in a possibility of perishing, or of not being saved; although this possibility is no ground, nor reasonable occasion, unto those who believe, of any fear that hath torment, but only of care that hath conscience, as hath been shown formerly. But,

* Chap. XVI. pp. 555, 557.
3. Concerning those who inform us that the Scriptures specified, wherein God presenteth himself, as affectionately wishing and desiring the salvation even of those who perish, are figurative, and to be understood anthropopathetically, conceiving that by saying thus, they shake off the argument built upon these Scriptures against them, the truth is that their information in this kind is steady and good, but their conceit upon it weak and worthless. For what though a Scripture passage be figurative, and contains in it an anthropopathy, one or more, is it therefore non-significative? or doth it hold forth nothing of a spiritual import to the judgments and understandings of men for their edification? When God saith of himself, "If any man draw back, my soul shall have no pleasure in him," Heb. x. 38; so again when he saith, "All those things hath mine hand made," Isa. lxvi. 2; so when he is said to have given unto "Moses two tables of testimony, tables of stone, written with the finger of God," Exod. xxxi. 18, with others more of like character, without number, are such sayings as these barbarians unto us, or like so many trumpets giving an uncertain sound? or are they not as significant and expressive, as full of edification and instruction in the knowledge of God, as other sayings in the same volume with them? Or could the same subject or matter of truth, which they hold forth, have been delivered with more grace, or with better advantage to the understandings of men, in other terms or forms of expression than those specified? Yea, the truth is that very little, if any thing at all, concerning God, can be conveyed by words unto the minds and understandings of men, but by expressions which are figurative, the reason whereof hath, I remember, been formerly observed by us. And for the Scriptures, questionless there is in them more of the knowledge of God, and of his attributes, taught by anthropopathies, and that kind of dialect, which borroweth things proper unto men to make known unto us things proper unto God, than by all other kinds of phrases or expressions whatsoever. Now then this I would demand of those who of the anthropopathies found in the Scriptures under present consideration, think to make shields and bucklers against the dint and force of the argument drawn from them, I would, I say, willingly demand of these men, what other sense, or what other matter of information, instruction, edification, they can make of the said places, but only this, or that which is equivalent to it, viz. that there is that eminently or transcendently in God, or in the Divine Being, which relateth unto the salvation of those, who notwithstanding in fine perish, after the same manner, wherein the earnest wishes, and most serious and cordial desires in men, relate unto their respective objects, or things so wished and desired by them.

4. and lastly, They, who to salve their opinion of Christ's non-dying for those whose salvation God professeth with so much seriousness and solemnity in the passages in hand that he desireth, without charging him with hypocrisy, apply this plaster, viz. that in this place God expresseth himself, pro captu humano, i. e. with
a condescension to human capacity, these men, I say, spin the
same thread of vanity with the former. For be it granted, that
God in the said passages condescends to the infirm and weak appre-
hensions of men, and teacheth them mysteries, as they are able to
hear and understand, doth it follow from hence, that therefore he
teacheth them nothing at all, speaks nothing at all to their under-
standings in these places? If it be granted that in them he speaks
any thing at all to the understandings of men, I demand, as lately,
what can it else be, but that he truly, really, cordially, affectionately,
wisheth, willeth, desireth, (in such a sense as he truly, really, cordially,
affectionately, wisheth, willeth, desireth any other thing,) the salva-
tion of such men, who yet through their own voluntary negligence
and unworthiness, in conclusion perish, and are not saved? And
if so, then doth that doctrine either arraign the most holy and
blessed God of the foulest hypocrisy and dissimulation that lightly
be imagined, which affirmeth that notwithstanding the solemn-
nity and frequency of such protestations, yet he never intended
that his Son Christ should die, and make atonement for them;
or else that he intends and desires their salvation otherwise than
by Christ's death.

A fifth demonstration of the doctrine asserted. "That doctrine
which directly tends to separate and divide between the creature
and his Creator blessed for ever, or to create and raise jealousies
and hard thoughts in the former against the latter, cannot be evan-
gelical or truth: But such is the doctrine which denieth that
Christ died for all men without exception: Ergo." The major pro-
position in this argument carrieth a sufficiency of light in it for
the manifestation of its own truth. The clear and known project
and intent of the gospel is "to reconcile all things both in heaven
and on earth into one," as we lately heard from the apostle; to slay
and destroy that enmity which is so apt to arise and work in the
minds and thoughts of men against God, through a consciousness
of their sinful lives and ways, in conjunction with those strong im-
pressions upon their conscience of his infinite holiness and majesty;
and so to create and plant in their steadfast and honourable
thoughts of God, full of love, sweetness, and peace, in the inward
parts of men, as we argued and proved at large from 2 Cor. v. 19.*
Therefore that doctrine, the face whereof is set a quite contrary
way, as viz. to multiply, foment and increase those evil and hard
thoughts of God, which the sense of sin, and guilt, as hath been
said, are marvellously apt to engender in the hearts and spirits of
men, must needs be anti-evangelical, and of another inspiration
much differing from that whereby the gospel was given unto the
world. So that to clothe this proposition with light, we shall not
need to labour or spin.

Nor need we be put to much trouble for proof of the latter pro-
position, had not the adverse doctrine gotten the advantage of pos-
session against the clear truth, in the judgments of men. For

* Chap. V. p. 146, &c.
what can be more apparent, than that such a doctrine, which mani-
ifestly importeth the causeless, peremptory, irremediable, and unremoveable hatred of God against far the greatest part of men,
and this burning to the bottom of hell: the persons against whom this hatred is supposed to be lodged in him, being unknown;
What, I say, can be more apparent than that such a doctrine as this, directly, and with open face tends to a most sad, horrid, and despe-
rate alienation of the heart and soul of the poor creature, man,
from his dear and ever blessed Creator, God? Or is it possible that such a creature should truly, cordially, or entirely love, or delight
in him that made him, in case he either knows, or otherwise hath strong grounds of jealousy and fear, that before he made him, and
without any offence taken at, or respect had unto, any of his future sins, or unworthy carriages in the least, he so far hated and abo-
minated him, as to resolve, against all mediation whatsoever, to
cast him out of his sight, to devote and doom him to suffer the
vengeance of eternal fire? Or doth not that doctrine, which de-
nieth that God intended the death of Christ for the salvation of all men, manifestly import and suppose that God to such a degree
dereded and abhorred, or however purposed and decreed to hate and
abor, the far greatest part of men from eternity, as to resolve
against all means possible to be used by them, or purposed to be
used by himself, for prevention, to pour out the fierceness of his
wrath upon their heads in flames of unquenchable fire? The Holy
Ghost teacheth us, that the love of God, i.e. love towards God,
must or ought to be kindled in the hearts of men, by a sense or
apprehension of a precendency of this affection in him towards them.
"We love him," saith John, "because he first loved us;" or, as the
original ἀγάπην, will indifferently bear, as Calvin himself observes
and grants, "Let us love him, because he loved us first." 1 John iv. 19.
According to either of these constructions of the words, the inti-
mation is pregnant, that the love of God towards men apprehended
and believed, is and ought to be the proper seed of a reciprocal
affection in men towards him. And the Scripture most frequently
conjures men to love God, upon the account of his great love to-
wards them manifested by the gift of his Son, Jesus Christ, unto
them. Now if love declared and resented be the natural and
proper seed of the same affection in another, then hatred disco-
vered and apprehended, must needs be a seed of a contrary import,
and of like aptness to beget in its own likeness also. For though
God chargeth men to love their enemies, and those that hate them,
yet he doth it upon the account of that great and signal love which
he hath first shown unto them in the gift of his only begotten and
dear Son. And we see, notwithstanding this great commandment
imposed by God upon men, and that upon the advantage of such a
rational and equitable ground or motive for the performance of
it, yet with what difficulty and remiteney of the flesh, even in men
truly sanctified, yea, and with what rareness of example, it is
effectually, if at all, performed. How impossible then must it
needs be, that men should truly love God, whilst they apprehend him as an enemy, bent in an impecable and unappeasable manner, to destroy them, and that with the most formidable destruction they are capable of enduring, and this to the days of eternity? Especially considering, that they have no advantage or motive; of any love shown unto them by another, any ways considerable, whereby to be strengthened or enabled to love him, against so sore a stumbling-block and obstruction in the way of this afflection, as a reprobating of them from eternity. This demonstration is so pregnant of proof and conviction, that certain I am nothing can with any strength, scarce with any face of reason, be alleged against it. But meet it is that the poor should be heard in his cause, as well as the rich. Therefore,

1. To the argument now urged, it may be objected, that the doctrine which affirmeth that Christ died only for the elect, and not for all men in general, hath no such tendency or aptness in it as the said argument chargeth upon it, to separate between God and any of his creatures; because it leaveth a hope to every person of mankind, distributively considered, that they may be of the number of the elect, and consequently of those for whom Christ died. There is no man or woman but may be of the number of the elect, and so have no ground to conceive hardly of God, or to be alienated in their minds or hearts from him. To this I answer,

Be it granted that the doctrine we blame leaveth a degree of hope to every person that he is one of those for whom Christ died, yet it is a hope very faint and feeble, and which must needs be sick at the heart, as being overbalanced many degrees by contrary jealousies and fears; and so can at no hand be termed a good or comfortable hope, or give any advantage by way of motive unto the creature to think well and honourably of God. The truth is, it is rather a possibility of conceit than any well-grounded hope that such a doctrine leaveth or affordeth unto any man, being yet in his unregenerate estate, that he is one of those for whom Christ died. Suppose forty or a hundred men should be arraigned and found guilty of high treason against their prince, and he should declare, without naming any of their persons, that he would graciously pardon the offence of one or two of them, but was resolved, against all possible intervinences whatsoever, to inflict in the most severe manner the penalty of death upon all the rest; would such a hope of escape or of finding favour in the eyes of their prince as should be afforded or left unto these men in this case, be any considerable encouragement or ground of motive unto them respectively to conceive honourably of their prince for clemency, goodness, and mercy? or would not the severity and peremptoriness of his resolutions to take away the lives of the generality or far greatest part of them, rather represent him to their minds as a man of rigour and extremity against
those that provoke him? Much more should these men and all others have just ground to judge this prince to be a person of a hard spirit, addicted unto cruelties and blood, in case they should know, especially from himself and by his own profession, that long before any of the said persons were touched with the least guilt, yea, or thought of treason, he was peremptorily resolved to have the blood and lives of them all, one or two only excepted? And as for his granting pardon unto this one or two, there being no ground in reason or equity why he should respect these more than the other, may it not seem rather the working of a mere humour, or a conceited and groundless action, than any fruit of an habitual goodness or clemency of disposition, or of any mature or considerate deliberation? And doth not the doctrine which we condemn for that capital crime of denying that Christ died for all men, draw a portraiture of God resembling in all the lineaments of his face the hard-favouredness of such a prince? First, It represents him as engaged, and this against all possibility of relenting, yea, and this to the days of eternity, in counsels and purposes of blood, yea, of the blood of the precious souls of men. Secondly, It representeth him as thus engaged against millions of millions of these souls, yea, against the whole mass or element of mankind, a small remnant comparatively only excepted, and these for a long time, if not during the whole term of their mortality, undiscernible from the rest; within the compass of which term, notwithstanding, they must be prevailed with to love God, or else they are lost for eternity. Thirdly, The said doctrine portraitureth him engaged as aforesaid, before, and without any consideration or respect had to, any the future sins, impenitency, unbelief, or any other, of those against whom it supposeth him so implacably and unmercifully engaged. Fourthly and lastly, It holdeth him forth unto the world as purposing and intending, without any reasonable or equitable cause, only upon his peremptory and mere will, to make that vast difference between that small remnant of men mentioned and the numberless multitudes of them besides, which consists in the unmeasurable blessedness of the former, and the inconceivable misery and torment of the latter. Now, whether this be to form the most blessed God in the minds, judgments, souls, and consciences of men as amiable and lovely, as attractive of their hearts and affections, as worthy to be delighted in, to be depended on, by all persons of mankind, without exception of any, for all and all manner of good, temporal, spiritual, eternal, I am not much afraid to make it the arbitrement of those that dare so much as pretend to ingenuousness, fairness, and freedom of spirit amongst our adversaries themselves.

If it be here objected and said, that our doctrine also representeth God as irreversibly engaged, and this from eternity, upon the same destruction or punishment, and this of the same numbers of men with the other, inasmuch as it granteth or sup-
posest that God from eternity unchangeably purposed the eternal destruction of all those, without exception, that shall remain finally impenitent and unbelieving, which are the same men, both for numbers and personality, which the other doctrine, so much opposed by us, presenteth as the objects of those unalterable reprobating purposes or intendments of his from eternity; and consequently, that the one doctrine representeth God as little lovely or desirable unto his creature as the other; To this I answer,

1. Though the doctrine asserted by us supposeth such a decree in God from eternity whereby all persons that should remain finally impenitent and unbelieving are decreed or adjudged unto the vengeance of eternal fire, yet doth it not adjudge to this account any such who are either through defect of years, as children dying infants, or defectiveness in discretion otherwise are not capable of faith or repentance, of which we have already in part given an account, Chap. vi., pages 171, &c., and shall, God willing, account more fully in the latter part of this discourse: whereas the doctrine impugned by us includeth as well infants of days as defectives of years, especially the former, in that decree of reprobation which it notioneth in God. So that this doctrine doth at no hand engage God so deep in the blood of mankind as the other; and consequently, in this respect, rendereth him unto his creature far more gracious, lovely, and desirable than the other.

2. The doctrine we plead, though it sets the face of God's reprouning decree against all finally impenitent and unbelieving, and so materially, and in a consequential way, against the same persons, capable of impenitency, which the other doctrine subjecteth unto it; yet, 1. It subjecteth no person of mankind, as such, or by name, unto it, but supposeth all men, as men, in a capacity, and under a fair possibility, of being elected, this decree of reprobation notwithstanding; though it concludeith from many prophetic Scriptures otherwise, that a very great number of men will in time be reprobated for their wickedness and unbelief; whereas, the doctrine opposed bends this decree against the persons of men personally considered, and so leaveth such and such men, from first to last, irrecoverably doomed to destruction. 2. The doctrine asserted by us presenteth God in his decree of reprobation as truly and really intending the salvation of men as in his decree of election itself; yea, and questioneth not but that his decree of reprobation, according to his gracious purpose and intendment therein, hath occasioned, and doth occasion daily, the salvation of many. The principal intent of the law, threatening such and such malefactors, as traitors, murderers, &c. with death, is not to take away the lives of such persons, who shall commit these foul crimes and misdemeanours, by death, this is but the subordinate intention or end of it, but to prevent the perpetration of these crimes in all that live under this law, and consequently, their suffering of death for them. Much less is it any part of the intent of such a law to make any person
or persons, by name, traitors, murderers, or the like, that so they may be cut off by death. In like manner, we judge and teach, that the sovereign and primary intent of this decree of God, “he,” _i. e._ whosoever “believeth not, shall be damned,” Mark xvi. 16,—besides which, in respect of the substance and import of it, which may be expressed in other terms, we find no decree of reprobation in God mentioned, no, nor yet so much as intimated in the Scriptures, is not to bring damnation upon those who shall not believe, much less to expose any man, or numbers of men, to an unavoidable necessity of a non-believing, that so they may be damned, but to prevent the sin of unbelief in all men, in order to their non-damnation, and that they may be saved. 3, and lastly. The doctrine which avoucheth that Christ died for all men clearly resolveth the reprobation of all that are, or ever come to be reprobated, into themselves, or their own voluntary and deliberate course of sinning, or persisting in unbelief, as the cause thereof; and so, fairly dischargeth God and his decree as no ways accessory unto it; whereas, the adverse opinion resolveth it into the mere pleasure or peremptory will of God in his decree of reprobation, affirming this to be the principal, if not the sole and adequate cause of it. So that there is a very vast difference between the one opinion and the other in their respective representations of God unto his creature, in point of grace, goodness, and loveliness on the one hand, as of rigour, hardness, and unloveliness on the other hand. It is true, God is very severe, terrible, and unrelenting, in the execution of his penal decrees upon those who voluntarily expose themselves to the doom and dint of them; in which respect the Scripture speaketh oft of his severity; but, in the framing of them, his primary intentions were, as hath been said, gracious, no ways inconsistent with, or repugnant to, the peace and comfort of any of his creatures, but calculated with ducness of proportion and respects for the advancement of them. Yet,

2. Against the main argument last insisted upon, it may be further objected; They who deny that Christ died for any but for the elect only, represent God altogether as gracious and lovely unto his creature as they who affirm that he died for all. Because the former hold and teach withal, that God really intends that all those for whom Christ died shall be actually saved hereby; whereas the latter hold, that though Christ died for all, yet he died only so, or upon such terms for them that, notwithstanding his dying for them, they may all perish. Now, doth it not argue as much, or more, grace and goodness in God, to provide certainly, and above all possibility of miscarrying, for the salvation of a few, than to provide a bare possibility only of salvation for all; or for the salvation of all after such a manner, and upon such terms only, that all, notwithstanding this provision made for them, may very possibly perish? To this, also, I answer,

1. That they who teach that Christ died for all men, do not teach that he died to make provision only for a bare possibility that all may be saved, but such a provision which is fully and richly suf-
ficient for the salvation of all men; yea, so sufficient, that all men, if they be not intolerably and unexcusably negligent and careless in a matter of so transcendent a concernment unto them, may, and most certainly shall, be saved. The provision which God hath made, by the death of Christ, for the salvation of all, is so redundantly plentiful that there is no place or possibility left for the miscarrying of any man, but by a neglect of it only. "How shall we escape," saith the apostle, "if we neglect so great a salvation," &c. Heb. ii. 3, clearly implying, that if they did not neglect it, but seriously and diligently mind and look after it, they should escape, (viz., the wrath of God and the vengeance of hell fire,) and, consequently, be saved. Otherwise, in case their regarding or esteeming of this salvation should be accompanied with the same danger or destruction which their neglect should bring upon them, the apostle might as well, or, indeed, rather, have said, "How shall we escape," whether we "neglect this great salvation," or no?

2. There is no comparison, for matter of grace, goodness, or bounty, between such a provision for the salvation of all men, without exception, whereby all and every person may, if they be not willfully bent upon their own destruction, be saved; and such, whereby there is no possibility, save only for a few, a number inconsiderable compared with the whole, to be saved. Nor is that certainty or necessity of the salvation of a few, which is pretended to be consulted or intended in this latter provision, being accompanied with the exposure of so many millions of millions of precious souls to inevitable damnation, any ways considerable, in point of grace, with that great and blessed opportunity which, by the former provision, is put into the hand of the world, and of every person of mankind, without exception, to escape the vengeance which is to come, if they please, and withal to be crowned with an incorruptible crown of glory; especially, if it be considered withal, that he that makes such a provision for a few, had wherewithal in abundance, and this disposable, contrivable to no other use or purpose, to have provided upon the same terms for all; and that all the reason he had for his non-disposing of it this way,—I mean, for the benefit and blessing of all,—was only his mere will and pleasure. Suppose a man had a thousand quarters of wheat, or the like, which he knows not what to do with, or to what use to convert it, but only to the relief of a company of poor indigent creatures ready to be affamished and perish through hunger: in case this man should actually relieve only two or three persons in this distress with part of this abundance, there being a thousand before him in the same extremity, and in no possibility of being relieved from any other hand, but should rather choose to cast the residue of his grain into the sea, or bury it under ground, or some ways or other destroy the serviceableness of it unto man, than dispose of it towards the relief of any of the rest, would not such an act
as this, by reason of the unnaturalness and affectate unmercifulness of it, quite drown the grace and loveliness of his charity in relieving those few? In like manner, they who pretend the exaltation of the grace and love of God towards men, in giving Christ to die for them, whose death they grant to be sufficient, in point of merit, to save all men without exception, and yet teach that God intended only the salvation of a few, the whole lump or body of mankind standing in the same need of salvation with these few, and that he chose to suffer the merit of this death of Christ rather to vanish into the air, or to be like water spilt upon the ground, (excepting only the salvation of those few by it,) than to accommodate and relieve thereby the residue of mankind in their saddest and utmost extremity; what do they less than bury all that which is lovely in that act of grace or mercy towards a few, under the imputation of so great an unmercifulness or hardness of bowels towards many?

At this turn it is commonly pleaded that God is no debtor to any of his creatures, and consequently that he is and was at perfect liberty, whether he would show mercy unto any, or make provision for the salvation of the smallest number of all. Upon which account, it could not have been termed an act of unmercifulness in him, in case no provision had been made by him for the salvation of any, much less that he should not make provision for all. As it argues no unmercifulness at all in him, that he hath made no provision at all for the salvation of the devils, because he was no ways bound to it. Whereas upon men, in case they have means and opportunity to relieve the necessities of those that are in misery, and neglect to do it, the imputation and charge of unmercifulness justly lieth, because they are under a law in this behalf. So that the grace of God, in his merciful provision for the salvation of a few, is no ways obscured or disparaged by his non-providing for all. To all this I answer,

1. That neither the argument yet in hand, nor the answer given to the former objection, intermeddles little or much with the liberty or righteousness of power vested in God to deny mercy where he pleaseth, as to show it likewise where and to whom he pleaseth: but the one and the other insist upon the demonstration of this, viz. that they who ascribe unto God reality of intentions to make provision for the salvation of all men without exception, in and by the death of Christ, upon these gracious terms for the enjoyment of it, which have been specified, render him far more gracious, lovely, and attractive to the hearts of men, than they who present him with intentions of providing only for a few thereby, upon what terms soever, with the hardening of himself against and neglect of all the rest, being incomparably far the greater number, in their greatest extremity. And this, I suppose, we have made good against all rational contradiction. But,

2. Whereas we reflected upon such an act, which our adversaries imagine to be in God, whereby they say, notwithstanding a suffi-
ciency of merit before him, in the death of Christ, for the salvation of all as well as of a few, yet he rather suffered this precious sufficiency, in respect of the redundancy of it over and above the provision made by it for a few, to vanish or be split, than to intend any help or healing by it unto the generality of men; whereas, I say, we censured such an act as this, as ill consisting with or obscuring the beauty and loveliness of that gracious act of God in providing for the salvation of a few, we did not herein reflect prejudice in the least upon any liberty or righteousness of power truly competent unto or vested in God, but only showed and asserted the deformity or moral contradictiousness between two acts, which notwithstanding our adversaries ascribe, as well the one as the other, unto God.

3. Concerning that liberty of showing and denying mercy where and to whom he pleaseth, which the objection in hand asserteth unto God, we answer, that how absolute soever this liberty in him may be conceived to be, simply or in respect of any engagement from men or any creature, yet, 1. It is confined and subjected unto such declarations and promises which himself hath freely made; so that, for example, he is no more at liberty, nor hath he any more right of power to withhold or deny mercy from and unto any of those to whom he hath promised mercy, or to whom he hath declared that he will show mercy, however otherwise they may seem unworthy or unmeet objects of mercy; he hath no more liberty, I say, to do either of these, than he hath to lie, deal unfaithfully, unjustly, and the like. Upon this account the prophet David acknowledgeth it unto God, as a signal engagement upon him, to praise and worship him, that he “had” still “magnified his word above all his name,” Psal. cxxxviii. 2; meaning, that whatever attribute of his, (which is, either in whole or in part, his name,) at any time seemed to oppose or stand up against the performance of any promise or declaration of mercy made by him, yet he always magnified his promise, by giving real, full, and seasonable performance thereunto: he passeth not for the vailing or obscuring any other part of his name, so that his truth and faithfulness in his word may be advanced. 2. As he hath no liberty, as some men count liberty, of showing or denying mercy, contrary to his word, so neither hath he any liberty of acting in one kind or other, and consequently neither of showing or denying mercy, in opposition to his wisdom, which is, as it were, the steerage of all his dispensations in one kind or other, according to that of the apostle formerly considered,* “who worketh all things according to the counsel of his will,” Eph. i. 11; i.e. according to the exigency or requirement of that most absolute, infinite wisdom of his, by which his will, and consequently his power, which is always exerted and moved into action by and according to his will, is directed and led forth in all the movings and actions of it. In somuch that, as we lately argued and proved,† God is at far less

* Chap. IV. p. 122.
† Chap. XVI. p. 555.
liberty to decline, in any his ways and actions, the most district
rules and principles of the most accurate wisdom that is, than any
creature whatsoever, man, or angel. Therefore to conceit or plead
for such a liberty in God of showing and denying mercy to whom
he pleaseth, which is inconsistent with that determination of him-
self in either kind, which he hath declared in his word, is to con-
ceive and speak unworthily of him, yea, and to shake the founda-
tions of that hope upon which the saints and sound believers are
built by the gospel. For if God be at liberty to deny mercy,
contrary to his word, or will revealed therein, what assurance can
the best believers have that they either are or shall be justified or
saved by him? So that until our adversaries have first proved
that God hath made no such declaration in the gospel as that he
hath made, and is still willing to make, provision for the salvation
of all men without exception, by the death of Christ, which
hitherto they have not done, it is in vain for them to pretend a
liberty in him of denying mercy to whom he pleaseth, by way of
proof or confirmation of their opinion.

4. Though it would have been no act of unmercifulness in God,
but of districtness of justice only, in case no provision had been
made by him, either by the death of Christ or otherwise, for the
salvation of any, yet such an act as this would not have rendered
him so gracious and lovely in the eyes of his creature, or so attrac-
tive of their hearts and souls, and consequently not so evangelical,
as that act of grace hath now done and doth, whereby he hath made
that blessed provision for them. And if a providing for the sal-
vation of some, doth (in the judgment of our adversaries) render
him more gracious and evangelical, than such an act or course would
have done, whereby he had refused to make this provision for any
at all; certainly the greater the number shall be supposed, for
whom this gracious provision is made by him, so much the greater
and more evangelical must that act of grace necessarily be, by which
such provision is made. And in case God had provided (whether
by the death of Christ, or in any other way) but for the salvation
of one man only, and had left the whole posterity of Adam, this one
man excepted, to have perished everlastingly, it could be looked
upon but only as such an act of grace, which is next to none at all,
and wherein little of that evangelical spirit, which abounds and
reigns in God, could have been discovered, yea, and would doubtless
commend itself unto the intelligent creature, less for wisdom than
for grace. Proportionably, the fewer or smaller number they are
supposed to be, for whom provision of salvation is now made by
God, the lesser and more contracted, and so the less evangelical,
must that grace needs be concluded to be, by which this provision
is supposed to be made. For what proportion one, or a single per-
son, beareth unto those few, whose salvation is (in the sense of our
adversaries) now provided for by God; the same do these few bear unto
all, or unto the whole body of mankind. Therefore if they judge
that God shoveth more grace in providing for the salvation of that
number of men, which they call the elect, than he should have done in providing for one person of this number only; they have reason to judge also, in case God maketh this provision, not only for their small number of elect, but for them and all others with them, that he showeth far more grace in such a provision as this, than in that which their doctrine confineth him unto.

Nor doth it from these debates any ways follow, that in case God had made provision for the salvation of the devils, he should have manifested more grace or evangelicalness of spirit, than now, according to our principles, he hath done, in providing salvation for men only, though for all men, although, it is true, the number of those for whom provision of salvation should have been made in this case had been greater, than now we suppose it to be. The reason is, because grace, especially divine grace, is not to be measured or judged of simply or merely by any beneficialness accruing unto the creature of one kind or other, but by a beneficialness accruing in an honourable and prudential way, in respect of him from whom, or by whom, this beneficialness is supposed to accrue. Acts of prodigality are, or may be beneficial to the receivers of what is thereby given, yet are they no acts of grace: nor would it be any act of grace in a judge to spare the life of a murderer, or traitor, though this act of his, in the nature of it, is beneficial to him whose life is spared, and may possibly turn to a further benefit unto him. The reason why these, and such like acts as these, though they may be very beneficial to their objects respectively, are notwithstanding not to be reputed acts of grace, because grace imports such a principle which is every ways regular and savoury; and as comely and honourable in the fruits and actings of it unto him in whom it resides, as beneficial, helpful, or refreshing unto others: whereas prodigality, and so injustice, or inconsiderateness in a judge, though beneficial unto many, are yet unworthy principles, and justly dishonourable unto their subjects. So then, in case it were not, or be not well consisting with the principles of true and divine wisdom, and so would not have been truly honourable unto God to make provision for the salvation of the devils, the making of this provision for them would not have been any matter of grace in him: and consequently, upon such a supposition, he should have been never the more gracious, though in making provision for salvation, he should have taken the devils into part and fellowship with men. And that it is no ways consistent with his wisdom or honour, to spread a table of salvation before the devils, as he hath done for men, may by this clear argument a posteriori be evinced, viz. that he hath not done it: it being reasonable in the highest to conceive, that God never was, never will be wanting to himself in point of honour or glory. Besides, that of the apostle, οὐ γὰρ ὅπερ ἄγγιλον ἔκδοσαμένως, Heb. ii. 16, i.e. for in no wise, or at no hand, doth he help, or relieve the angels, (meaning, the lapsed angels,) carrieth this import pregnantly and distinctly in it, that to reach forth a helping hand unto them, was not simply a thing which God was not pleased
or willing to do, but such a thing which lay at a great distance from his thoughts or intentions to do. Which distance imports a signal inconsistency with or repugnancy unto his wisdom, honour, and glory. How or in what consideration or respect, the providing for the salvation of the fallen angels or devils, is or would have been repugnant to the wisdom, and so no ways consistent with the honour of God, is (haply) not unworthy a sober inquiry. But because it is somewhat eccentric to the main business in hand, and the body of our discourse begins to swell to an unacceptable bulk already, we shall decline the penetration of it at present; only offering to consideration, whether their prodigious unmeetness, or height of misdemeanor in sinning, above what is to be found in the sin of men, either as sinning in Adam, or by actual and personal perpetuations (ordinarily), may not upon a very reasonable account be deemed the cause or reason why it was not honourable for God, or of any good consistence with his holiness or wisdom, to stretch forth a hand of grace, or of salvation unto them. We see in the case of men themselves, that if they sin with a high hand, especially after any considerable means of grace vouchsafed, and turn head upon the light which hath shone clearly to them, or upon the ways of holiness, wherein they have sometimes walked, that God "taketh no pleasure in them," *i.e.* that they are an abhorring to his soul; and that against all such men who shall commit that most hideous and enormous sin against the Holy Ghost, "he hath" as good as "sworn in his wrath that they shall never enter into his eternal "rest." Now if God judgeth it a matter unbecoming his grace, holiness, or wisdom, and no ways consistent with his honour, to impart of that salvation which he hath provided in Christ for men, unto those for whom it was provided, in case their misdemeanor in sinning shall rise to such a height as hath been mentioned, and as a total and persevering apostasy importeth; can it seem any ways improbable, the devils having desperately apostatised from a far greater light, from a richer and more sensible experience of the grace, love, and bounty of God, than apostates amongst men lightly can do, that his soul should so far abominate them, together with such their stupendous apostasy, as to judge it altogether unmeet for him, unworthy that "inaccessible light" of wisdom, grace, holiness, and glory "wherein he dwelleth," to conceive so much as a thought within him in order to their salvation? The schoolmen resolve the irremediableness, as they term it, of the sin and misery of the devils into several causes or grounds, most of which, and these the most material, respect the greatness of their sin, the rest the quality or condition of their natures. Yet if that be true which they assign, among other reasons, why no course should be taken or thought upon by God for or about their salvation, viz. that their wills or appetites are naturally, and by the principles of their creation, unflexible, or unremovable from that object, whether it be good or evil, which they have once chosen, it is a consideration of strength enough alone to carry the business.
under inquiry clear before it. For if this be an essential property of their natures not to be in any capacity of changing when once they have chosen, it follows at once that, having now chosen apostasy and defection from God, they are by their own act irrecoverably, and against all possibility of redemption, concluded under sin and misery for ever. And if this were the frame and condition of their natures, and themselves conscious and privy to it, (and conscious doubtless they were to the law and terms of their own creation,) it renders their sin unmeasurably sinful and inexcusable above the sinfulness of the sin or sins of men. For though Adam, and so all men in him, knew not, in case he did or should sin, whether he should obtain from God the grace of a Redeemer or not, yet neither did he know the contrary, but knew that he was capable of redemption; so that, though his sin was exceeding great in many considerations otherwise, yet in this behalf it was the more rational, and so the more pardonable and excusable, viz. that he knew himself in a capacity of being restored. Whereas the angels, in case they understood the inflexibility of their wills after an election, and consequently that they were simply and absolutely unredeemable after sinning, and yet presumed to sin, must needs be the more irrational, and so the more insufferable and inexcusable in their sin.* But whether this doctrine of the school, concerning the unchangeableness of the wills of angels, after their first determination, be square and stable, or no, I am, at present, in a fitter posture to query than determine. Only herein my thoughts are all made, that the wills of both sorts of angels, as well of those who at first chose righteousness, as of those who made a choice contrary hereunto, remain to this day unchanged; the one in their adherency to the good, the other to the evil, which they chose respectively in the beginning. But this unchangeableness doth not necessarily flow from any unchangeableness in either of them, but may, in the former, arise from the native liberty of their wills, which, as they had power at first to choose that which was good, so have they power, and this with enlargement by means of the sensible experience they gain continually of the sweetness of the good chosen by them, to persevere in this their choice; and in the latter, partly from the just judgment of God denounced against them, and made fully known to them, viz. that he will upon no terms whatsoever be reconciled unto them to the days of eternity; partly also from his

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* Differt autem apprehensio angeli ab apprehensione hominis, quod angelus apprehendit immobilitatem per intellectum, sicut et nos immobilitatem apprehendimus prima principia, quorum est intellectus; homo vero per rationem apprehendit mobilitatem, discurrendo de uno ad alium, habens viam procedendi ad utrumque oppositum. Unde et voluntas hominis adhaeret aliquo mobilitate, quasi potens etiam ab eo discerere, et contrario adhaerere; voluntas autem angelorum adhaeret fixe et immobilitate. Et ideo, si consideretur, quod potest in aliquo ab eo adhærire, et in ali o, in his scilicet, quod non naturaliter vult; sed postquam jam adhaesit, immobilitatem adhaeret. Et ideo conoscebi hic, quod liberum arbitrium hominis, flexile est ad oppositum, et ante electionem, et post; liberum autem arbitrium angelorum est flexibile ad utrumque oppositum ante electionem, sed non post. Sic igitur et bona angelorum semel adhaerentes justitiae, sunt in illâ confirmati; mali vero peccantnes sunt in peccato obstinatis.—Th. Aquin. Sum. Part. I. qu. 64, art. 2.
absolute and total withdrawing of his Spirit of grace from them. Nor do I apprehend any thing considerable to oppose my belief but that they will, both the one and the other of them, remain upon the same terms unchanged to the days of eternity. Yet were I to build, I had rather choose the former of these for my foundation, because I conceive Scripture evidence more pregnant and clear for it. To say that the will of a creature should and will remain unchanged in that which is good, is no elevation of it above that sphere of excellency which is made for it to move in; but to affirm that at any time it is, or ever will be, thus unchangeable, is to make it a companion of his who, in the height of his pride, said, "Ero similis Altissimo," I will be like unto the Most High.

But concerning the unredeemableness of the devils, I much rather approve another reason which the forementioned authors, the schoolmen, give of it. "Diabolus," say they, "peccavit in termino; homo, in via;" i. e. The devil sinned being at his journey's end; man sinned (only) by the way. The meaning is, that the devil sinned in an estate of perfect blessedness, under a full fruition of God, in which respect his sin was provoking in the highest. Whereas man, when he sinned, was but in his progress towards such a condition, and was not as yet possessed of it; and in this respect sinned, though at a very high rate of provocation, his sin simply considered, yet at a far lower rate than the devil, because against a far lower light, and less grace received. But of this enough, if not more than enough, our main business being no more interested in it than we formerly intimated it to be. Nor did the difficulty laid in our way exact of us any thing more than only to prove that it had been no act of grace in God to provide for the salvation of the devil, which, I suppose, hath been done with measure heaped up. Therefore,

5, and lastly, To the plea made for a liberty in God to show and to deny mercy, as and to whom he pleaseth, I answer yet further, that in case it be found a thing utterly and clearly inconsistent with the wisdom of God, or with the goodness and graciousness of his nature, having provided means of salvation as sufficient and proper for the salvation of all as of a few, (which our adversaries neither do, nor with any face of reason can deny,) to limit himself in the consignment or designment of them to the salvation of a few, with a disserviceabling of them as to all the rest, then hath he no liberty to confine or limit himself after any such manner, nor to evacuate the usefulness or beneficialness of these means in respect of the generality of men. This consequence hath been sufficiently argued and proved already, and however, is of itself lightsome enough to make every denier, yea, or questioner of it ashamed. Therefore I assume, for God to limit himself in the consignment of those means of salvation unto a few, which he hath provided with a sufficiency and aptness for the salvation of all, or to disintend the salvation of the greatest part of men by them, is a thing clearly and utterly inconsistent
with the wisdom of God and graciousness of his nature. Therefore he hath no liberty in the case specified to straiten himself within the narrow bounds of such a consignment as that mentioned. In this argument we suppose, and take for granted, that the death of Christ is a means as sufficient for the salvation of all men, and as proper and meet for the salvation of all, as of a few. And in this, I presume, we have no adversary; or, however, the generality of those who are adversaries in the main of the controversy depending, accord with us therein. The reason of the assumption, in the argument now propounded, is, as to the former part of it, because it is notoriously repugnant to the principles of sound wisdom to make waste of any thing which is serviceable or useful for any honourable or worthy end and purpose: and the more precious and difficult of procurement a means is, the more honourable and excellent the end or purpose is for which it is appropriately and peculiarly serviceable, the more repugnant it is to all principles of wisdom to sacrifice it upon the service of vanity, and to do nothing with it at all. Now, questionless, the death of Jesus Christ is a means most choice and precious; not another of like preciousness, efficacy, or worth, to be procured or levied by God himself: the end for which this death of Christ is most appropriately serviceable, is the salvation of the whole world, which is an end most honourable and worthy. Therefore it must needs be notoriously inconsistent with the wisdom of God to dispose of this means only in order to the procurement and effecting of an end far less honourable, as, namely, the salvation of a few, the obtaining whereof the excellent worth and weight of the said means doth incomparably over-ponderate and transcend: so that a non-disposal of it towards the obtaining of the just and adequate end for which it is appropriately useful and serviceable, is to evacuate and make useless, though not in whole, yet in part, the supertranscendent excellency, worth, and virtue thereof. But of this lately.

The reason of the latter part of the said assumption, is, because it is every whit as repugnant to the nature of grace, goodness and bountifulness of disposition, not to relieve the miserable, who are every ways capable of relief, and this with honour to him that shall relieve them, when a man hath abundantly in his hand wherewith to relieve them, especially when withal he hath no other end or use whereunto to dispose what he hath in this kind but only towards the relief of such persons. And as the apostle John argueth and demandeth concerning men, "Whosoever hath this world's good, and seeth his brother hath need, and shutteth up his compassion from him, how dwelleth the love of God in him?" 1 John iii. 17; in like manner we may well reason, and demand concerning God. If God, having the good of the world to come, means of salvation for his poor lost creature, man, and yet shutteth up his compassion from him, how dwelleth the love of man in him? And yet the Scripture, as
we formerly heard, speaketh very excellent and glorious things of his love unto men, no where confining it within the narrow circle or sphere of the elect or some few particulars. Nor, indeed, can he, with any congruity of expression, be called \( \phi \lambda \alpha \theta \beta \rho \omega \pi \omicron \varsigma \), a lover of men, or of mankind, in case he loveth some few particular men only; as he is no where in Scripture called \( \phi \lambda \alpha \gamma \gamma \epsilon \lambda \omicron \varsigma \), a lover of angels, although he loves a very considerable number of this kind of creature, as viz. all his elect or holy angels, because he loveth not all particulars. But of this more largely in the premises, Chap. xvi, pages 533, 534. To the point in hand: Certain it is, 1. That God hath no other use or occasion of contrivement of the death of Christ save only for and in order towards the glorifying of himself in and by the salvation of men, or, at least, none other but what would be as effectually promoted and attained by it though it should be intended by him for the salvation of the generality of men. 2. That this death of Christ is every whit as proper and as sufficient a means to bless the whole generation of mankind with salvation as those few whom our adversaries suppose to be only blessed by it in this kind. 3. That it would be no ways dishonourable unto God, nor of any harder consistence with his justice, wisdom, hatred of sin, or with any other of his attributes whatsoever, to intend the salvation of any others, or of all men, by the death of Christ, than it is to intend the salvation of those few whom our adversaries grant to be the objects of his intentions in this kind. 4. That the generality of men, or those whose salvation our adversaries suppose not to be intended by God in or by the death of Christ, are every whit as miserable, and stand altogether in as much need of salvation, as those whose salvation they suppose to have been intended thereby. By the light of these grounds laid together, it plainly appears that it is a thing signally inconsistent with the grace, goodness, mercy, bounty of the Divine Nature or Being to consign the death of Christ to the salvation only of a few, and to suffer the far greatest part of men, (being in every respect as salvable, and this by the same means and with the same proportion to any end whatsoever as they,) to remain miserable and perish everlastingly for want of a like consignment unto them for the same end.

To reply and say, That God gains the manifestation of his sovereignty, or prerogative of showing mercy and denying mercy to whom he pleaseth, by intending the salvation only of a few, which he could not have gained by intending the salvation of all, is to flee to a polluted sanctuary, and which hath been in this very chapter, and formerly, Chap. iv., pages 129, 124, razed to the ground, and not so much as one stone thereof left upon another that hath not been thrown down.

Sixthly, That Christ died for all men, without exception of any, I demonstrate further by the light of this argument: "That doctrine whose tenor, frame, and import are of a direct
and clear tendency to promote and advance godliness amongst men, is, questionless, evangelical and the truth: But such is the tenor, frame, and import of that doctrine which teacheth that Christ died for all men without exception: Therefore, questionless, this doctrine is evangelical, and none other but the truth." The major proposition in this argument needeth no more proof than the sun needs a candle whereby to be seen when he shineth in his might. Yet, if a proof be required, the premises in this discourse will afford it liberally, Chap. xi. and xii., where we opened that signal character or description of the gospel delivered by the apostle, Tit. i. 1, where he calls it 'Αληθεία ἡ σωτηρία, "the truth according to godliness," meaning, a body or system of truth, calculated and framed with the most exquisite proportion, efficacy, and aptness that can be imagined, for the promotion, propagation, and advancement of godliness in the world, as we formerly interpreted. So that what particular doctrine soever is found to be of the same tendency, must of necessity be a member of the same body, a branch of the same truth, or, however, clearly and fairly comporting with it, and so a truth. For there is nothing accordable with truth but truth.

The truth of the minor proposition, also, hath been set before the reader in a clear and perfect light, in the procedure of this discourse,* where we evinced, above contradiction, that the doctrine of our adversaries, asserting only a limited redemption by Christ, leaveth no hope at all, or at most but a very cold, feeble, and faint hope, to any ungodly or unregenerate man of being saved by Christ; and, consequently, hath nothing in it much quickening or provoking unto godliness, at least, in respect of such persons who are at present ungodly, who are the far greatest part of the world, but is full of a spirit of antipathy and opposition hereunto; inasmuch as whatsoever is of a destructive or discouraging import to any man's hope of obtaining, upon endeavours, is obstructive and quenching to these endeavours themselves. Whereas the spirit and genius of the doctrine maintained by us is, to fill all men whatsoever with the richest and greatest assurance of hope they can desire, that, upon their diligent and faithful endeavours to repent and to believe, repentance and faith shall be given unto them by God; and that, upon the like endeavours to persevere in a course of repenting and believing, they shall have perseverance also given, and so in the end be unquestionably saved.

What is commonly alleged in defence of the doctrine of limited redemption, against the argument now propounded, hath been fully answered in the place last referred unto, together with whatsoever, I conceive, can lightly be alleged further upon the same account. If I were conscious unto, or could suspect any thing, that with any competent show of probability might be yet objected to the disabling of the force of the said argument, I call God for a record upon my

* Chap. XVI. pp. 539, 540.
soul that I would not conceal or dissemble it out of any indulgence to mine own opinion. This, in brief, for my sixth argument.

Seventhly, "If Christ died for the elect only, and not for all and every man, then will there no man be found culpable of judgment, or liable unto condemnation or perishing, for or through unbelief, or for not believing on Christ for salvation: But there are many that will be found liable to condemnation, yea, and will be actually condemned for their unbelief: Ergo." The reason of the consequence in the former proposition is pregnant and clear. First. The elect will not be found liable to condemnation for unbelief, because they, according to the principles of our adversaries, shall be all infallibly drawn or brought to believe. 2. No reprobate can be liable to condemnation for not believing on Christ for salvation, because he transgresseth no law or precept of God by such his unbelief; for, doubtless, God commandeth no man to believe on Christ for salvation but only those for whom there is salvation in him; as he commandeth no man to gather grapes of thorns or figs of thistles. Nay, his constant manner and method of teaching, charging, admonishing, and treating with men in other like cases imports that, in case there were no salvation for men in Christ, he would be so far from admonishing or charging them to believe on him, that he would take them off, and dissuade them from believing or depending on him in that kind. For, if we search the Scriptures, we shall still find that God, upon all occasions, counseleth and chargeth men to take heed of uncertain, empty, and vain dependencies, and to seek for help, peace, and safety where they are to be found. Places of this import, are obvious and frequent. "And Samuel said unto the people, Fear not; ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart, and turn ye not aside; for then should ye go after vain things which cannot profit nor deliver, for they are vain; for the Lord will not forsake his people," &c. 1 Sam. ii. 20, &c. So again: "Trust not in oppression; become not vain in robbery; if riches increase, set not your heart upon them," Psal. lxxii. 10. Immediately before, speaking of God, he had said: "Trust him at all times; ye people, pour out your heart before him: God is a refuge for us." Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Elsewhere: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings," Prov. xxi. 5. So also: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert," Jer. xvii. 5, 6. To omit other passages of like consideration without end. It being, then, the constant manner of God in his addresses unto men to dissuade them from begging their bread in desolate places, from laying out their silver for that which is not bread, from leaning upon broken reeds, from expecting rain from clouds without water, from putting their trust in things that cannot help or profit, &c., it
is at no hand to be believed that he will counsel or command any man to buy "gold," or "white raiment" of Jesus Christ, unless he knew that he had both the one and the other for them; to depend upon him for salvation, unless this great and blessed commodity were in his hand ready for them. Yea, it is the manner of God, and so of the Lord Christ also, to take men off, and turn their expectations and dependencies aside even from himself, in respect of a receiving such things from him which he finds them inclined to expect from him, and himself in no posture of mind or will to give them. Upon this account he speaketh unto Jeremiah thus: "Therefore, pray not thou for this people, neither lift up cry or prayer for them, neither make intercession to me: for I will not hear thee," Jer. vii. 16. The emphasis of all this variety of expression, "pray not, lift not up cry nor prayer, make no intercession," &c. standeth, I conceive, in this: viz. to declare that when he is fully purposed and resolved not to do a thing, he would not have any thing at all, little or much, in one kind or other, done by the creature for the obtaining of it at his hand. He expresseth himself once and again to the same prophet in words of like effect and almost of the same tenor, Jer. xi. 14; xiv. 11. So when he perceived that Amaziah and the men of Judah expected and depended upon his presence with those hundred thousand men of valour, which they had hired with a great sum of money out of Israel to assist them against the Edomites, and he was fully purposed not to be present with them or to prosper them in battle, he gave knowledge unto Amaziah and those with him accordingly, and by an express from himself, by the hand of a prophet, advised him to discharge this army, which accordingly he did, and prospered, 2 Chron. xxv. 6, 7. In like manner our Saviour, in the gospel, knowing that the scribe who came unto him with this profession, "Master, I will follow thee whithersoever thou goest," Matt. viii. 19, expected some great accommodations by him in the world, quenched his expectations in this kind with this water cast upon them, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," Matt. viii. 20. That passage also of his to his disciples savours much of the same spirit: "In my Father's house are many mansions; if it were not so, I would have told you," &c., John xiv. 2; clearly implying that his disposition and spirit stood to deal clearly and plainly with them about such things which they might and might not expect from him; and that he would not suffer them to look for more from him than what he was fully able and provided of, and withal ready and willing to confer upon them. And it being, as we all know, the determinate counsel and most fixed will and purpose of God not to give salvation unto final impenitents and unbelievers, he hath openly and aloud proclaimed the thing accordingly in the hearing of all the world, that men might not be deceived, frustrated, or undone, by any their expectations from him in this kind. So that we may, without the least regret of mind or thought, conclude, that God enjoineth no man, requireth no man to believe
on Jesus Christ for salvation, or to expect salvation by him, but only those for whom he hath purchased or provided salvation, and is accordingly ready and willing to give it unto them. Therefore if the doctrine of our adversaries be orthodox, which teacheth that Christ died not for all men, but for the elect only, certain it is that none but the elect are enjoined by God to believe on him for salvation; and consequently no other person who believeth not on him transgresseth any commandment of God in this his non-believing, and so cannot be liable unto any condemnation at all thereby, much less to the condemnation of hell. This for proof of the major proposition in the argument last proposed.

The tenor of the minor was this: But there are many that will be found liable to condemnation, yea, that will be actually condemned, for unbelief. This proposition hath, I conceive, such pregnant affinity with the express and unavoidable letter of the Scripture, that the mention of a place or two, speaking to the point, will be proof in abundance. "He that believeth on him, is not condemned; but he that believeth not," (viz. in case this Son of God hath been declared or preached unto him; for it is a non-believing in this case only of which he here speaketh,) "is condemned already, because he hath not believed in the name of the only-begotten Son of God," John iii. 18. "Is condemned already;" i. e. his sin in not believing is so notorious, and so provoking in the sight of God, that it carries condemnation, as it were, in the very face of it, and renders the person guilty, as good as condemned, before the sentence of condemnation passeth from the mouth of the Judge upon him: according to the ancient saying,

"Illo nocens se damnat, quo peccat, die." i. e.

"The self-same day wherein he sinneth, The person guilty, himself condemneth."

Yea, the Scripture itself, the better to set forth the greatness and great danger of the sin of unbelief, speaketh of it much after the same manner. "It was necessary," say Paul and Barnabas with great boldness unto the Jews, "that the word of God should first have been spoken unto you: but seeing ye put it from you," καὶ ὅποιος κρατήσῃ τὰς αἰωνίους τιμὰς, αὐτὸς ἄνωθεν ζώναι, i. e. and judge, (or, adjudge, decernitatis,) "yourselves unworthy of eternal life," i. e. saith Beza, by this your own fact pass sentence, as it were, and give judgment against yourselves.* "Lo, we turn to the Gentiles," Acts xiii. 46. Their rejecting or non-believing in Christ, revealed by the ministry of the gospel unto them, is interpreted by the Holy Ghost as a sentence of condemnation pronounced against themselves by themselves. So again: "He that believeth not shall be damned," Mark xvi. 16; meaning not only, if so much, for his other sins, as for his non-believing; as is fully evident from other places, where the high-provokingness of the sin of unbelief, in the sight of God, is very plainly and significantly asserted. "For if the

* Hoc vestro facto quasi sententiâ in vos latâ statuitis et decernititis.
word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord?" &c., Heb. ii. 2, 3. When he saith, "If we neglect so great salvation," he expresseth or points at unbelief in the ordinary and most proper cause of it, viz. negligence or contempt of the gospel, and of the grace therein offered by God unto the world; which neglect or contempt are sins highly offensive and displeasing unto him. This appears yet more plainly in the parable of the marriage-feast or great supper, where, upon the report of the servant sent forth to invite the guests, of their slight pretences for their not coming, the master of the feast is said to have been angry, and, in the heat of his anger, to have said, that "none of those men that were bidden should taste of his supper," Luke xiv. 21, 24. Besides, the sin of unbelief is interpreted by the Holy Ghost himself, as a giving of the lie to God, or, which is the same, the making of him a liar: and in this respect it must be a sin highly exasperating and provoking him, and consequently must needs be a sin exposing the sinner unto condemnation. "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son," 1 John v. 10. This proposition, then, being unquestionable, viz. that unbelief, and that by way of demerit, as well (if not rather) as any other sin, and not by the mere pleasure or appointment of God only, rendereth men justly obnoxious unto condemnation, the argument of the last proposal stands impregnable against all assaults; and therefore Christ died for all men without exception, and not for the elect only.

The truth of this conclusion I evince by this demonstration also: "If Christ died not for all men, but for the elect only, then did God put the world, (I mean, the generality of mankind,) into a far better and more desirable state and condition, in the first Adam and under the law of works, than he hath done in the second Adam, or under the law of grace: But this is not so: the world was not at first put by God into a better condition in the first Adam, or under the law of works, than it is in the second Adam, and under the law of grace: Ergo."

In this argument, I do not apprehend what, according to the principles of our adversaries themselves, can reasonably be denied. The consequence in the proposition opposeth none of these principles; for doubtless none of them gainsayeth any of these propositions, either, 1. that it is a better and more desirable condition to be in a capacity or under a possibility of being saved, than to be in an utter incapacity, or under an absolute impossibility of obtaining this blessedness; or, 2. that in the first Adam all men were alike salvable, being all furnished with gracious abilities for the doing of the will of God, and for the observing of that law upon the observation whereof their life and peace depended, even as Adam himself was furnished in this kind, with whom all men stood
in one and the same condition; or, 3, and lastly, that the general-
ity, or far greatest part of mankind are not brought into a capacity
of salvation by the second Adam, no satisfaction or atonement
being made for their sins by him. They who grant these three
conclusions, if they be willing to be led by their own light, cannot
stumble at the consequence in the major proposition.
Nor can I conceive wherein the minor should offend them. For
it is the uncontroverted sense of all divines, as far as yet I under-
stand, that the second Adam is a far greater benefactor to mankind
than the first Adam was, even whilst his innocency remained with
him; and that the condition of men in general is much better under
the second covenant, the covenant of grace, than it was under the
first, the law, or covenant of works. Nor is it at any hand worthy
belief, that God should put the world into a better estate, or pos-
ture of well-being in the first man, who "was from the earth, 
earthy," than in the second man, who "is the Lord from heaven;"
especially considering that it is the constant method of the Almighty
in his works and dispensations to begin with that which is less per-
fect, to proceed unto that which is more, and to conclude with that
which is most perfect of all. "First the blade," saith our Saviour,
"and then the ear, and after that," in the last place, "the full corn
in the ear," Mark iv. 28. And the apostle tells us, in another
case, that "when that which is perfect is come, that which is in
part," or imperfect, "shall be done away," 1 Cor. xiii. 10. So
that, it seems, that which is perfect is still hindmost in the retinue
of God's proceedings, as Rachel and her children were in Jacob's
march when he went to meet his brother Esau, Gen. xxxiii. 2.
Thus "God, who at sundry times, and in divers manners, spake in
time past unto the fathers by the prophets, in these last days hath
spoken unto us by his Son," Heb. i. 1, 2. But the path we now
speak of hath been so much occupied and beaten with the feet of
the providence of the most wise God, that it is visible enough to
all the world. As to the particular in hand, viz. that the grace of
God abounds to the world much more in the latter, the new cove-
nant, which he hath struck with it in Jesus Christ, than it did in
the former covenant made with it in Adam, appears, as in general
by those glorious things that are ever everywhere spoken of the latter
covenant, above any thing so much as intimated concerning the
former, so more particularly from that consideration which the
apostle suggests unto us in this passage: "And not as it was by one
that sinned, so is the gift; for the judgment was by one unto con-
demnation, but the free gift is of many offences unto justification,"
Rom. v. 16. Whereas he saith that "the judgment was by one"
(i.e. by reason of or upon the commission of one sin only, as
appears from the antithesis in the latter clause, "but the free gift
is of many offences,) unto condemnation," he plainly informeth us,
that the first covenant made with the world in the first Adam was
so narrow, peremptory, and strict, that in case any person of man-
kind should at any time, and though but once, have tripped or
stepped aside from any thing commanded therein, he became presently a dead man hereby, wholly bereft of all hope or possibility of being ever recovered or restored to the favour of God by means of this covenant, according to that cited by the same apostle: "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. Whereas the covenant of grace made with the world in Jesus Christ is (as we are taught in the words, "but the free gift is of many offences unto justification") so above measure gracious, that though a man sinneth oft, yea, and this very grievously, yet he is not hereby cut off from a hope of re-enjoying the love of God; nay, by the express tenor of this covenant, he hath assurance from God that, upon his repentance, his sins, how many soever, of what nature soever, shall be forgiven him; yea, and this sealed unto him by baptism, according to that of the evangelists, "John preached the baptism of repentance for the remission of sins," Mark i. 4; Luke iii. 3; i. e. preached this doctrine, that by that "baptism" which he was commanded to administer, God did confirm or seal unto men "the remission of their sins" upon their repentance, in such a sense and manner as Abraham is said to have "received the sign of circumcision, a seal of the righteousness of his faith," &c. Rom. iv. 11, i. e. of that justification, or forgiveness of sins, which God, upon and by means of his believing had conferred upon him. This by the way.

At what door of evasion an escape can be made from the hand of this argument I cannot readily imagine. If the cause we oppose be any ways defensible against it, it is by some such plea as this: The world, or mankind, may be said to be put into a better condition by Christ, or by the covenant of grace, than it was by Adam, and by the covenant of works, inasmuch as a considerable part hereof is by Christ put into such a capacity of salvation which shall certainly be actuated, and so a great number of men certainly saved; whereas in Adam, though all men were in a capacity, or under a possibility of salvation, yet this capacity was so narrow, weak, or remote, that there was little hope, or probability, that any man would be saved by the means or advantage thereof, which accordingly, as we know, came to pass. Now is it not better for a family, or other community of men, to have good assurance that some of their members shall have great matters of honour and estate bestowed upon them, though all the rest were made incapable of such privileges, than to be at an uncertainty whether any one of them shall be preferred in this kind or no? To this I answer.

1. It is at no hand to be granted, that the whole species, or generality of mankind, were in Adam invested only with a narrow, faint, remote capacity of salvation or of happiness. For, 1. They were created in an actual possession of happiness, and with the light of God's countenance shining brightly upon them. They were all made "upright," or righteous, Eccles. vii. 29, and "in the
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image of God,” Gen. i. 27, and so could not be miserable, and consequently in no danger or likelihood of becoming miserable; for such a condition as this had itself been misery. As for the possibility of becoming miserable with and under which they were created, it imported neither danger nor likelihood of their becoming miserable, being nothing else but an essential distinguishing badge of their creatureship, without which they could no more be made than water without moisture, or the earth without a shadow projectible from it. 2. Concerning the matter of event, nothing can be inferred from hence touching any slipperiness of the place or ground on which they stood in Adam. The greatest unlikelihoods sometimes take place when probabilities vanish, and turn to nothing, as in the fulfilling of that pair of predictions by our Saviour, “Many that are first shall be last, and the last shall be first,” Matt. xix. 30; “The kings of the earth,” saith Jeremy in his Lamentations, “and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem,” Lam. iv. 12; and yet we know they did enter. Who would have said that David, a man attested by God himself for “a man after his own heart,” and “one that would fulfill all his pleasure,” a man “taught by God from his youth,” Psal. lxxvi. 17; to whom the “statutes and judgments” of God “were sweeter than the honey, and the honey-comb,” Psal. xlix. 10; “more to be desired than gold, than much fine gold,” ibid.; a man that had “as great delight in the way of God’s testimonies as in all manner of riches,” Psal. cxix. 14; who was “afflicted and ready to die from his youth up,” Psal. lxxxviii. 15, i.e. sorely, deeply, and constantly exercised with afflictions from first to last; who, I say, would have said that such a man as this would, together with adultery, have committed murder, and this upon the vilest and most execrable terms, that such a sin, I suppose, was ever known to be committed by any man? And yet we know that such a thing was done even by this man. So again, who would have said, but only he, to whom “the darkness and the light are both alike,” Psal. cxviii. 12, that Peter, a disciple so zealously devoted unto his Lord and Master, whose heart a little before was set to stand by him, though “all men” besides “should forsake him,” yea, rather to “die” with him, than “deny” him, Matt. xxvi. 35, should, all this notwithstanding, soon after, not only “deny” him, and that upon no great account of danger, but forswear him also once and again, and this with a “curse”? Matt. xxvi. 70, 72, 74. By these and many like experiments that may be added, it sufficiently, I presume, appears that the miscarrying of all men in Adam is no sufficient argument of any deficiency in the foundation of their standing and remaining happy in him. Yea, 3, and lastly for this, They stood upon as good terms in Adam for the continuance of that happiness, in the fruition whereof they were created, and consequently for escaping death and misery, as men ordinarily wish or desire for the security of their lives, their estates,
and what otherwise is dear unto them. For who desireth any better terms of assurance for his life or estate, than to be able to defend and make good the one and the other against all assailants that can possibly invade or endanger them; and withal to be in a sufficient capacity of knowing or discovering when any attempt or assault shall be made upon them? Such a security as this had all mankind in Adam for the perpetuation of that good and happy condition, which was their portion from the gracious and bountiful hand of their Creator, in the day wherein he created them. They were endued with strength every way sufficient to withstand all tempters, and temptations unto sin, yea, and were in a regular capacity to have discovered the approach of any temptation, and of whatsoever might endanger them; and so to have preserved the unspottedness of their native integrity, and consequently to have maintained themselves in an uninterrupted possession of that rich and happy inheritance, which was vested in them by the law of their creation. Therefore,

2. The comparison of the family or community specified in the objection is altogether irrelative to the case in hand; and besides, it demands that, as reasonable to be granted, which is nothing less. For it is not better for the generality of a family or greater community of men, that some few of the members, either of the one or the other, should have the greatest assurance that can be given of the greatest things that can be enjoyed, all the rest of their members being left to unavoidable beggary, torment, and misery, than that all particulars of either should be put into such a capacity and way of being all honourable and happy, that by a regular, prudent, and careful behaviour of themselves, and managing the opportunities which are before them, there should none of them miscarry, nor fail of such enjoyments. For thus the comparison ought to be stated, to make it truly representative of the great business whereof we are in travail. Now it is not better for the generality of a state, or great commonwealth, that some two or three, or some small and inconsiderable number of the members or inhabitants thereof, should be great favourites of the prince, or of those in chief places, and have riches, honours, offices, and places of power heaped upon them without end, all the rest being made slaves, and divested of all capacity, so much as of any tolerable subsisting in the state, than it would be, that all and every of the said members, or inhabitants, should be put into a hopeful and ready way, by their regular industry and honest demeanour of themselves, to thrive, and lift up their heads, and live like men; although in the meantime they might, either through voluntary and supine carelessness and sloth, or through some vile practices otherwise, deprive themselves of such happiness. That cannot be better for the generality of any community of men, which induceth an absolute necessity of extreme misery upon the far greater part of them, though attended with all imaginable advantages to some few, than that which is as an effectual door opened unto them all,
unto all happiness, although it be not so opened, but that they may, through a supine negligence, and unfaithfulness to their own interest, shut it against themselves. That which is worse for the greater part, cannot be better for the whole. So then our argument last propounded remains still in full force; Christ certainly died for all men; because otherwise the world or generality of mankind, should have been better and more graciously dealt with, and provided for by God in the first Adam, than in the second.

The same doctrine I confirm yet further by the seal and warrant of this argument: If Christ died not for all men without exception, then no man whatsoever, in his unregenerate estate, stands bound to believe in him, or to depend on him, at least with any certainty of faith or hope for salvation: But there are many men who, in their unregenerate estate, stand bound thus to believe in him and depend upon him; yea, all men without exception, at least all that have not yet sinned the sin unpardonable, stand bound thus to believe and thus to depend: Ergo.

The reason of the sequel in the former proposition, is, because no man stands bound to do that which he hath not a sufficient ground or reason to do; or, to speak somewhat more warily, for the doing of which there is no sufficient ground or reason. Yea, the doing of any thing upon such terms, I mean without a sufficient ground in reason for the doing it, is an act irregular, sinful, and displeasing unto God. "That the soul be without knowledge," saith Solomon, "it is not good: and he that hasteth with his feet, sinneth," Prov. xix. 2. The former clause was rendered somewhat more plainly in our former translation, thus: "Without knowledge the mind is not go;" i. e. though a man in what he doth, means or intends never so well, yet unless he knows or apprehends a sufficient reason or ground for what he doth, his good meaning will not justify him, or make him sinless in his action; according to what followeth in the latter clause, "But he that hasteth with his feet," i. e. that is forwarder in his affections than in his judgment, that falls upon action, before he knows a good cause why and wherefore he so acteth, "sinneth." Upon this account our Saviour reproveth the man that saluted him by that honourable and divine title of, good: " Why callest thou me, good? there is none good but one, which is God," Matt. xix. 17. Doubtless the meaning of the man, in styling him, "good," was good, and proceeded from a reverend opinion of him: yea, in styling him, "good," he spake nothing but truth, and that according to our Saviour's own principles, inasmuch as he was indeed God. Yet because the man had not this knowledge of him, and so no sufficient reason for what he did, or said, in calling him, "good," therefore he reproveth him for so doing or speaking. To this point also lieth that of the apostle, "Whatsoever is not of faith, is sin;" Rom. xiv. 23, i. e. whatsoever a man doth, not having a sufficient ground in reason, one or more, on which to ground a belief or persuasion of the lawfulness of it, is sinful; viz. quoad hominem, in respect of the doer, not always, or necessarily, quoad rem, or in the
nature of the thing itself. Yea, to believe any thing, without a sufficient ground in reason to satisfy or convince a man of the truth of it, the Holy Ghost termeth the belief of the simple or foolish, according to that of Solomon, "The simple believeth every word," Prov. xiv. 15; or, as our former translation read it, "The foolish will believe every thing," i.e. as well that, for which there is good reason why it should be true, as that for which there is none, which is a lash, loose, and unsavoury kind of faith, and such as God relisheth not, regardeth not, no not when the object of it, or the thing believed, is a truth. For "God," as the wise man informent us, "delighteth not in fools," Eccles. v. 4. So that if there be no sufficient ground in reason, why any unregenerate person should believe or depend on Christ for salvation with certainty of faith, most certain it is that he stands not bound in duty hereunto. Now if Christ died only for the elect, and no unregenerate person certainly knoweth, or can know, that he is one of the elect, it is a clear case that he can have no sufficient ground in reason to believe or depend upon him upon such terms. That no unregenerate man certainly knoweth, or can know, that he is one of the elect, hath been proved formerly, and that ex abundanti; viz. where it was fully evinced, that no unregenerate person hath so much as any probable ground whereon to judge that he is elected.

If it be objected, Yes, an unregenerate person hath the command of God to believe or depend on Christ for salvation, and this is a sufficient ground in reason for him to do accordingly. To this I answer, by granting the whole argument; but retrench, that if unregenerate persons have the command of God to depend on him for salvation it is upon the ground lately evinced,* above all contradiction, viz., that there is salvation in him for them, and, consequently, purchased by him for them by his death. For he hath salvation for no man upon any other account, John xii. 24. So that this objection rather strengtheneth than weakeneth the doctrine we maintain.

The minor proposition in the argument last advanced by us, which only affirmeth, as to the exigency of our cause, that many unregenerate persons stand bound in duty to believe on Christ for salvation, is too rich in evidence to stand in need of proof. For, 1. The Scripture saith expressly, that "God now commandeth all men every where," and, therefore, unregenerate men as well as others, "to repent," Acts xvii. 30; if to repent, then to believe also; insomuch as there can be no sound repentance, such as God commandeth, without faith. And if so be men yet unregenerate stand not bound in duty or conscience to believe on Christ, then is it no matter of sin in them to make God a liar. "For he that believeth not God maketh him a liar, because he believeth not the record God gave of his Son," 1 John v. 10; meaning, that whosoever justifieth or believeth God in the record he hath given of his Son, must needs believe on him: viz. because the

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tenor of this record is, that "whosoever believeth on him should not perish, but have everlasting life." Now, he that believeth this, can no more refuse or forbear to believe on Christ than he can be content eternally to perish, or refuse everlasting life, as not worthy his believing for the obtaining of it. But, doubtless, it is sinful in any man to make God a liar, (i.e. either to do, or to neglect to do, any act, by the doing or neglect whereof God is any ways represented as untrue of his word, as he is by any man's non-believing on Christ,) and consequently, every man, except the before excepted, stands bound in duty and conscience to believe on Christ. Again, secondly, if no unregenerate men had any band of duty or precept from God lying upon them to believe on Christ, whosoever of this sort of men should at any time believe on him should supererogate, and do more than what he is by God commanded to do; and, consequently, all believers, without exception, should be supererogators in their first act of believing, because, until now they were unregenerate persons. But the proof of this proposition is, I suppose, supererogatory, and more than any darkness or doubtfulness in it, yea, and haply, more than our adversaries themselves require. Therefore, we pass on to another argument.

"If God intended not the death of Christ for all men, and that in order to their salvation, then have not all men a sufficiency of means vouchsafed unto them whereby to be saved. But all men have a sufficiency of means in this kind vouchsafed unto them: Ergo:" The consequence in the former proposition is pregnant without proof. For it is greater than contradiction, that they who have no propitiatory sacrifice offered up for them, nor atonement made for their sins, have no sufficiency of means for salvation. So that if God intended no such oblation, no such atonement for any man or number of men, most certain it is that such men are in no capacity of salvation; and, consequently, can have no sufficiency of means whereby to be saved.

The truth of the minor proposition, which avoucheth a sufficiency of means vouchsafed by God unto all men whereby to be saved, might be evidenced by sundry demonstrations. But because the complete and full demonstration of this proposition is one of the most considerable achievements to be undertaken and managed in the second part of the work in hand, I shall, for the present, only propose some few considerations for the proof of it, respite the thorough arguing of them until that opportunity.

First, then, If all men have not a sufficiency of means vouchsafed unto them whereby to be saved, then God dealeth with men far more distictly, and with greater severity in the new covenant, the covenant of grace, than he did in the first covenant, which was a covenant of works. The reason hereof is, because in, or under the covenant of works, men were invested by God with sufficient means for the performance of that covenant, and so for the obtaining of the great reward promised or covenanted therein, which was no less than eternal life, though possibly, not a life so rich in blessedness
as that covenanted with men in the covenant of grace. That all men, without exception, had a sufficiency of means in Adam to have persisted in innocency, and to perform all the articles and terms required of them in that covenant, which was made with them in him, is the sense of all men learned in the Scriptures, as well modern as ancient, that yet I have heard of; nor will it, I suppose, be denied by our adversaries themselves. If it should, there is proof upon proof at hand to make it good; but what needs a levy of men to gain that by force which is voluntarily offered? Now, then, it being far greater rigour and severity to impose such terms or conditions upon a man, in order to the saving of his life, or for the obtaining of any desirable good, which are of an impossible performance unto him, than to impose only such which he hath competent abilities to perform; evident it is, that God must needs be more rigorous and hard unto men in the covenant of grace, made with them in and by Christ, than he was in the covenant of works made with them in Adam, in case it be supposed that he required impossible conditions of them in the former, and only such which were possible in the latter.

But that God dealeth more graciously and bountifully with men in the second covenant, made with them in Christ, than he did in the first, which was made with them in Adam, is the pregnant result of all things (in a manner) that God hath spoken unto the world by his Son in the gospel. Nor can our adversaries themselves deny it without the loud reclamation of evidence and truth. To pretend that God dealeth more graciously and bountifully with his elect in the covenant of grace, than he did in the covenant of works, but not with the generality of men, is but a slim evasion, and supposeth, either that the covenant of grace is not made with the generality of men, (which is a notorious untruth, and hath been detected accordingly once and again already) or that this covenant is not made upon the same terms and conditions, with all those interested or included in it; which is a conceit of no whit better an accord, either with reason or truth.

Secondly, If all men have not a sufficiency of means granted unto them by God, then God dealeth with the generality, or far greatest part of men, more rigorously and with less mercy, and this under the covenant of grace, than he doth with the devils themselves. The reason is plain; because, in case men have not a sufficiency of means whereby to be saved, they have only means given them whereby to increase their condemnation; yea, such means, and so and upon such terms given them, that they cannot but use them to their greater and more heavy condemnation, than that whereunto they should or could have been liable, had no such covenant of grace been made with them or tendered unto them. For if they be not enabled by God to repent and to believe the gospel, they must needs be subjected to an absolute necessity of despising or neglecting it; there being no medium between accepting the great salvation brought unto them therein, which is done by faith, and the neglecting of it,
which is always accompanied with unbelief. Now a neglect of the
gospel, and of the great salvation tendered therein by God unto
men, is the first-born of provocations in the sight of God, and
maketh men seven-fold more the children of wrath and of death,
than otherwise they would have been. "How shall we escape," saith the apostle, "if we neglect so great salvation?" &c. Heb. ii. 3;
implying that this sin is unquestionably more exasperating, incensing, enraged the Almighty against his creature man, than any other
sin or sins whatsoever. Yea, if a man by means of the gospel and
the grace offered unto him therein be not brought to repentance,
and to a forsaking of ways and practices of sin, the sins themselves,
which he shall commit under the gospel, will turn to a far deeper
and more dreadful account in condemnation unto him, than the like
sins without the gospel would have done. So that it is clear on
every side, that in case men be not enabled by God to repent and
believe the gospel, the exhibition and tender of the gospel unto
them must needs be a heaping of coals of fire upon their heads by
God, a project and design to render them two-fold or rather a hun-
dred-fold more the children of hell, misery, and torment, than
otherwise they had been. Whereas most certain it is, that God
hath designed nothing, acted nothing, in one kind or other to in-
crease the punishment or condemnation of the devils, especially in
any way of an unavoidable necessity, above the demerit of their
first sin.

Thirdly, If God doth not vouchsafe sufficient means unto all
men, whereby to repent, believe, and so to be saved, then will he
condemn and destroy (or at least increase the condemnation and
destruction of) far the greatest part of men, for that which is no
sin, (I mean impenitency and unbelief.) For, 1. I suppose that it
is no sin at all in the creature, not to perform or do any such act,
which is proper only for God himself to do, or which requires the
lighting down of his omnipotent arm to effect it. 2. I suppose
(that which hath been both lately and formerly proved) that God
doeth and will condemn and destroy men for impenitency and unbe-
lief. So then if to repent and to believe, be such acts or works in
the soul which cannot be produced, raised or performed by men by
means of that strength, or those abilities which are vouchsafed unto
them, but absolutely require the omnipotent power of God to effect
them, it is no ways more sinful in the creature not to exert or per-
form them, than it is not to be God; and consequently if God
should punish men for the non-performance of them, he should
punish them for that which in such a case, and upon such a sup-
position would be no sin. Yea, if God should punish men for not
endeavouring or not doing that which is in their power to do, in
order to repenting and believing, he should punish them for not
attempting to make themselves equal in power unto God.

Fourthly, If God, hath not vouchsafed a sufficiency of power to
believe unto those, who notwithstanding do not believe, then did
our Saviour without any ground or cause in the least, wonder at
the unbelief of many in the gospel: yea, and at the faith of others "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief," Mark vi. 6. On the other hand, "when Jesus heard it," i. e. the answer of the centurion, "he marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel," Matt. viii. 10. First, there is not the least cause or occasion why any man should marvel that creatures or second causes should not act above their sphere, yea, though there be the greatest conjunction of such means which are proper and helpful unto them in order to such actings which lie within their sphere. As for example: though the year be never so seasonable and fruitful, yet there is not the least occasion to marvel or think it strange that the thorn should not bring forth grapes, or the thistle figs. So in case there be twenty great lights shining in a room, it is no matter of wonder at all that a blind man seeth nothing at all that is before him. In like manner, in case it be supposed that men are utterly destitute of a power of believing, there is not the least air or colour of an occasion why any man should think it strange that they should not believe, what helps or advantages soever for or towards believing they have otherwise. So again, when causes or means which are known to act necessarily, uniformly, and constantly in their way, do move and act accordingly, there is not the least occasion given why any man should marvel or wonder at it. When the sun shineth or fire burneth, when birds fly, or fishes swim, no man is tempted or provoked to the least degree of admiration. Nor is there any whit more reason or cause of marvel that any person at any time should believe, though under the greatest disadvantages for believing, in case it be supposed and known that that cause which worketh or produceth faith in men, as viz. the power of God, by which faith is always produced in men, when they do believe, should always work or act necessitatingly or irresistibly in the production of it. Possibly the grace of God, by which men under signal disadvantages are, according to our adversaries' principles, necessitated to believe, may be just matter of admiration unto men; but the vouchsafement of such grace supposed, the act of believing in men is no ground of admiration at all; no more than it was under the law to see a man making haste to his city of refuge, being hotly and closely pursued by the avenger of blood; or than now it would be to see a young infant a mile from home being carried along in the parent's arms. However, to add this by the way, I incline to think that the reason of our Saviour's marvelling upon the centurion's answer was not simply and absolutely the excellency or greatness of his faith discovering itself thereby, but in part, the strangeness of the stupidity and unmanlikeness of spirit in those of Israel, which he was occasioned to remind and consider, by the notableness of that faith, which shined in a man who was, and had
been, in all likelihood, a pagan, and a soldier, and an officer of rank among soldiers,—all which, in their respective natures, and according to common experience, which still follows the natures of things and discovers them, are disadvantages to believing. The words mentioned have a breathing of such an import: "When Jesus heard it, he marvelled, and said, I have not found so great faith, no, not in Israel." If believing depends upon the omnipotent exertions of God, after any such manner, as our adversaries imagine, our Saviour could have no competent reason to marvel, either that it should be found where it was, or not found where it was not; unless this should be a ground of marvelling unto him, that God by his omnipotency, should be able to work faith in whom he pleaseth; or that man should not act and do more than he hath power to do, yea, or than all the creatures in heaven or in earth can enable him to do, I mean, believe.

Fifthly, If they who believe not have no sufficiency of power vouchsafed by God to believe, then is the faith of those who do believe no reasonable or just matter of reproof or shame unto those who believe not: But the Scripture often puts those who believe not to rebuke and shame, by mentioning unto them the examples of those who do believe: Ergo. This latter proposition needs no other proof but only the sight and consideration of these and such like passages. "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him. And ye, when ye had seen it, repented not afterwards, that ye might believe him," Matt. xxi. 32. "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas: and, behold, a greater than Jonas is here," Matt. xii. 41. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world," &c. Heb. xi. 7. From such places as these, it is evident that the faith, repentance, and obedience of the saints, or of such persons who do believe, repent, and obey, are just matter of condemnation unto those who believe not, repent not, obey not, and represent them as inexcusable. But now, to make good the sequel in the major proposition, these worthy actings and deportments of those in whom they are found would be no ways considerable for any such end or purpose as the shaming or condemning of unbelieving, impenitent, and disobedient persons, unless it be supposed that these have, or had, or at least might have had, and this upon the same terms with those other, the like power and abilities whereby to believe, repent, and obey, as they did or do. The casting great matters into the treasury by rich men was no disparagement or matter of shame to the poor widow that cast in two mites only, because these two mites were her whole substance; she was not able to cast in more; in which respect our Saviour himself gives her this testimony, that "she had cast in more than they all." Their casting in great matters would have been matter of just disparagement unto
her in case she had been as wealthy as they, and should have cast in her two mites only. Nor is the flying of a fowl in the air any disparagement to a man in that he doth not the like: nor is the speaking of Greek and Hebrew by him who hath been seven years at school to learn these tongues, and hath had the help of men expert and skilful in them to direct him, any matter of disparagement to an infant of days who is not as yet capable of such education, though he speaketh them not. And generally where there is not an equality of strength, means, and abilities for the performance of an action that is commendable, the performance of it by him or them who have the advantage of strength and means in this kind doth no ways reflect disparagement upon the others, though they perform it not. If those who do believe have the omnipotency of Heaven to assist them in believing, nay, to necessitate them to believe, certainly their believing is no matter of disrepute or disgrace unto those who believe not, especially if it be supposed that they have no power at all to believe.

Sixthly, If God's purpose and intent be to stop the mouths of all such persons, and to leave them without excuse who shall prove wicked, ungodly, unbelieving, &c., then doth he vouchsafe sufficiency of power and of means to repent and believe, and so to be saved. But the consequent is true and most unquestionably evident from the Scriptures: therefore the antecedent is true also, viz. that God doth vouchsafe a sufficiency of power or means unto all men whereby to believe, &c. That God's purpose is, and that he maketh provision accordingly, to stop the mouths of all wicked and ungodly men, so that they shall have nothing with any colour of reason or equity to plead for themselves why the sentence of eternal death should not pass upon them when they come to appear before his tribunal, is, for truth, as clear as the light at noon-day from these and such like places: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, νῦν τὸ οὖν αἰτων ἄναπτολογήτους, i. e. to the intent they should be without excuse," Rom. i. 20, as our former translators rendered, meaning, in case they should neglect the "glorifying of God" by depending upon him, serving, and obeying him. Our last translation maketh no difference as to our purpose, rendering the words thus: "so that they are without excuse:" for if they, the heathen, be "without excuse," by the means vouchsafed unto them by God, whereby to glorify him, certainly it was his intent to render or make them so by the said means. So again: "Now we know that whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world," viz. of ungodly persons, "may become guilty before God," Rom. iii. 19; or subject to the judgment of God, as our former translation rendered the original ἵπτοκος, i. e.
found guilty upon such terms that the judgment of God in their condemnation may appear every ways equitable and justifiable. I omit other places. Light enough shineth from these cited to discover this for a certain truth, that God intends the inexcusableness of all impenitent and unbelieving persons.

Upon this foundation of truth I build this inference, in the major proposition, that therefore it must needs be that he vouchsafeth a sufficiency of power or means unto all men to repent and believe. The reason of this consequence is plain, viz. because the plea of insufficiency or want of strength for the doing of what is commanded, is the first-born of apologies or excuses in the case of non-performance; yea, it is an excuse passable not only with all ingenuous and well-composed men, but even with those that are of rough, stern, and severe principles, if they be not absolutely bewitched or besotted with the senselessness of express tyranny. The person whom the king found amongst his guests without a wedding garment, being demanded by him how he came in thither not having this garment, "was," saith the parable, "speechless," Matt. xxii. 12. Doubtless, if he could with truth, or with the consent of his conscience, have made such an answer as this, that he had not wherewithal, or that he wanted means, to procure a wedding garment, he would have pleaded it, yea, would have been excused by the king upon such a plea: whereas now he must be "bound hand and foot, and cast into outer darkness." So in the parable of the talents, if the "unprofitable servant" could have given this account unto his master with truth or with the verdict of his own conscience, that he had not a sufficiency of power granted unto him to improve his talent, as the rest of his fellow-servants had, or, that it was not possible for him to have given his master content in the improvement of it, or the like, it had been another manner of excuse or plea than that which he insisted upon, to his further entanglement, as the purport of the parable in that behalf declareth. Matt. xxv. 24—27.

To pretend that men are sufficiently inexcusable before God for neglecting or not doing many other things which they have power to do, though it be not supposed that they have sufficient power to believe, is to serve the glory of God with an inexcusableness of their own devising, and which falls short many degrees in reaching the counsel and purpose of God for the advancement of his glory in that behalf. For his purpose is not to bring an inexcusableness upon the heads of wicked and impenitent men only in respect of some lesser or lighter, whether omissions or commissions, but in respect of that great and capital sin also, unbelief, yea, mainly and chiefly in respect of this. Now, men cannot appear before God inexcusable upon the account of their infidelity or unbelief, unless it be supposed that they had been sufficiently furnished by him with means, abilities, and opportunities for believing.
At this turn our adversaries are wont to take sanctuary under Adam's wing; but this is too narrow to cover them. All men, they say, received sufficient power in Adam to believe, and upon this account God may justly hold them inexcusable if they do not believe. This plea is like a commodity fetched from a far country, which turns to no account when it is brought home. For,

1. There hath nothing yet been brought upon any stage, where I have been spectator, that acted the part of a rational or probable proof that all men were in Adam invested with a power of believing. There is this reason pregnant and strong against it. If Adam, yet innocent, (for in this consideration only we now speak of him,) had a power of believing, then might he actually have believed, if he had pleased: but it was not possible that Adam, during his innocency, should actually believe; because all this while there was no word of revelation from God concerning Jesus Christ, without which there is no possibility of actual believing. To pretend that Adam, and so all men in Adam, had a power or principle vested in him whereby he was able to believe whatsoever God should at any time reveal unto him, and consequently to believe the gospel, in case it had been discovered unto him, as now it is unto men, is to speak with no good accord to their own principles, and with less accommodation to their cause. For,

1. If there was a sufficiency of power given unto Adam whereby to believe, then it is a plain case that believing requires not the interposal of the omnipotence of God in any extraordinary way to procure, raise, or effect it: for, doubtless, this omnipotence was not given unto Adam; and that which in one case or at one time cannot be effected without a concurrence of omnipotence, neither can it be effected without the same at another.

2. Neither is a power to believe whatsoever God shall reveal, a power of believing savingly or to justification, according to the principles of our adversaries, who generally term such a believing (I mean, a believing of what God hath revealed in the gospel) an historical faith, and make it specifically distinct from that faith which justifieth, defining this to be a recumbency, resting, or relying upon Christ for justification. Therefore, however, men did not receive any power in Adam to believe upon such terms or with such a kind of faith which now God requireth of them to their justification. And to say or prove that Adam, or all men in Adam, received power to believe with any other kind of faith than that which now, in the lapsed state of man, justifieth, is but to say or prove ἀπροσδιάγνωστον, that which is broadly eccentrical and irreleative to the business in hand.

3. Suppose that to believe the gospel were justifying faith, which my faith believeth it to be, and that Adam had power to have believed it, and so all men in him, in case it had been