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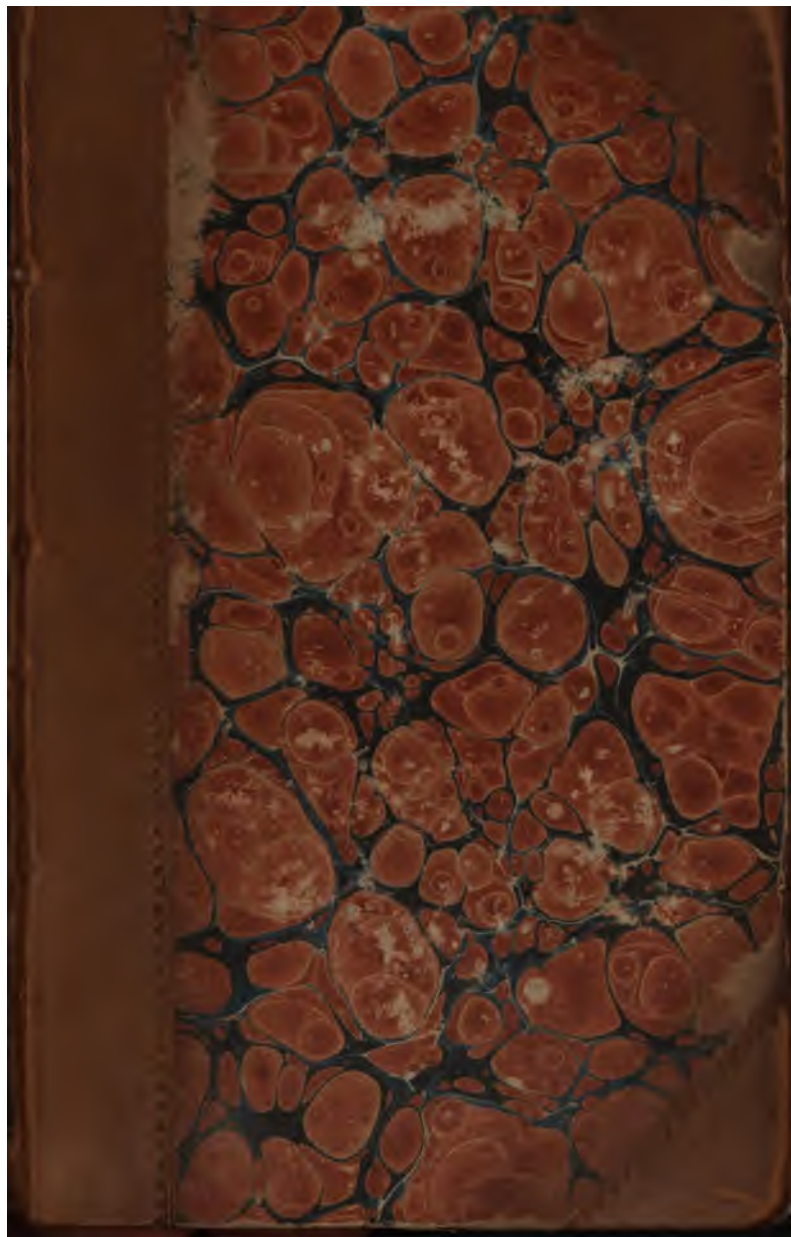
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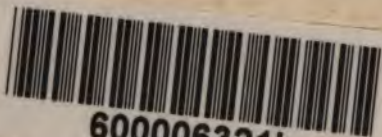
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GENERAL REDEMPTION,

AND
LIMITED SALVATION.



BY
WILLIAM DODSWORTH, M.A.

Minister of Margaret Chapel, St. Mary-le-bone.

TO WHICH IS ADDED,
A REPRINT OF ARCHBISHOP USHER'S TREATISE
ON THE TRUE INTENT AND EXTENT OF
CHRIST'S DEATH AND SATISFACTION ON THE CROSS.

" I learn to believe—

Secondly, In God the Son who hath redeemed me and ALL
MANKIND.

Thirdly, In God the Holy Ghost who sanctifieth me and ALL
THE ELECT PEOPLE OF GOD."

Church Catechism.

LONDON :
JAMES NISBET, BERNERS STREET ;
HATCHARD AND SON, PICCADILLY ; AND SEELEY AND SON,
FLEET STREET ; WAUGH AND INNES, EDINBURGH ;
AND R. M. TIMS, DUBLIN.

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PREFACE.

THE revelation which God has given us of his will, in other words THE TRUTH, is composed of several parts bearing a necessary relation to each other, and mutually dependent upon each other for support. It is in this respect like some great machine of exquisite workmanship, in which there is nothing useless or redundant—the construction of which is so simple, and each part so well adapted to its office, that the whole is put out of order if any one part be injured or omitted.

Thus all the truths of the Bible hang upon each other; and to set any of them aside as unnecessary, or to mutilate any of them by any human addition or alteration, is not to injure that one part alone which is omitted or altered; but is more or less to darken the whole scheme of revelation.

This is especially the case with regard to the doctrine of redemption. Our whole view of divine truth must be very much influenced by the measure of correctness with which we apprehend this leading article of our faith. And yet, it is to be feared, that it is a subject on which very erroneous views are now prevalent in the church.

1. Some are in the habit of stating the doctrine of redemption in

this way. The work and the death of Jesus Christ were for the expiation of sin. He was made the sinner's substitute, and the full penalty of transgression was exacted from him. It must not be admitted that the work of Christ, or any part of it, was done in vain. Whatever was designed to be accomplished by his death, must be actually accomplished. The result shews us that all men are not finally benefited by his death, for all men do not finally attain to eternal life. Hence it is argued, that all men are not interested in the death of Christ; that he died only for a part of mankind; he died for the elect only, and the rest were never contemplated in the gracious purpose of God in the redemption of our

race. Hence it has been even argued, (and indeed consistency seems necessarily to drive to such a conclusion,) that the invitations of the Gospel are not to be addressed to all, but only to a favoured number who give evidence that they are chosen of God. And those expressions in the Scripture, that "God loved the world"—that "Christ died for all men"—that "Christ Jesus came into the world to save sinners," and the like, are to be limited in order to fall in with this system; and we are to understand them to mean no more than this, that God loves an elect world; and, that Christ died for an elect number out of all men; that the benefit of his redeeming work was not confined to Jews

only, but to men out of all countries.

It might be sufficient to say of this system, that it requires for its support a bare gratuitous addition to the word of God. When God tells us, that "he so loved the world as to give his only begotten Son," and "that Christ died for all men;" if we put in the term "elect," or any other term, limiting the expressions to our own views; it is, in truth, neither more or less than pretending to be wiser than God; and doing that which is equivalent to a direct denial of his testimony.

2. Others, admitting the strength of the objections to what is termed "Particular Redemption," have endeavoured to get over the difficulty

in this way. Christ, they say, in one sense died for all the world; that is, his work was sufficient to the redemption of the whole; that besides effecting the redemption of his elect people, his work contained such a superabundance of merit, that it was co-extensive with the wants of the world. On this ground they would address the invitations of the Gospel to all, because it is sufficient for all; and because they do not know who those may be who will embrace the invitation; but that as regards the interest which men have in his work, this, in their opinion, is limited to a certain number who are finally saved. In a word, they hold that the death of Christ was really sufficient for all, but that its benefits are

extended only to a part of mankind.

The objection to this system is that it only shifts the difficulty without getting rid of it. For of what consequence is it for men to know that the redemption of Christ is *sufficient* for all, unless they know also that it is intended for them. If the inhabitants of a city were perishing by famine, what would it avail to be informed that a store of provisions had arrived amply sufficient, and more than sufficient, to satisfy the wants of all, if at the same time they were told, that the provision was actually designed only for a few? Would not the attention of the starving multitude be immediately withdrawn from the amplitude of the supply, to the more

nearly interesting inquiry whether or not they individually were included in the favoured number? It would be no proof to them of attention to their wants that the supply was large, unless they were also assured that the bounty was designed for them. This is no hypothetical case. We constantly find persons, brought up under this system, distressing themselves with questions about their election, which is a secret thing unrevealed; and overlooking the love of God, which is revealed to them in the gift of his only begotten Son. It may be observed of this system also, that it requires an unauthorized addition to the simple testimony of the word of God. What says the Scripture? "He gave himself a ransom," not *sufficient* for all, but "FOR ALL."

3. A third view, in the opposite extreme to these, which has appeared amongst the many strange fruits of the superficial theology of our own day, is stated in this manner. Jesus Christ died for all men. By virtue of this, all mankind "are pardoned already, before they thought of it." The preaching of the Gospel is the making of this known to men, and they are called upon to believe it. It will be admitted, it is said, that faith is in no respect the procuring cause of pardon, and that we cannot be required to believe a fact which has no existence. Hence it is argued, that all men *are actually pardoned*, and only require to be brought to the knowledge and belief that they are so; and that justification before God is

not a blessing including pardon, (which is the doctrine of the church, and of all sound theologians,) but is merely a sense or conviction of pardon already possessed.

This scheme is built upon an oversight of the work of the Holy Ghost, by which the salvation wrought out for us by Jesus Christ is applied. It is true that all men have pardon, as well as every other blessing, IN CHRIST, altogether independent of any act of faith on their part. This is implied when it is said that Christ is the gift of God to the world; but we cannot be said *to be pardoned* until we are united to Jesus Christ by faith, which faith is wrought in our hearts by the Holy Ghost.

The error of the two former schemes is, that they allow a thing

which God has kept secret, namely, who the persons are whom "God has chosen as vessels of mercy," to interfere with a thing which he has revealed and commanded to be proclaimed to all, namely, that Christ "is the Lamb of God that taketh away the sin of the world!" "That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." And the error of the last scheme is, that it confounds a pardon *proclaimed* with a pardon *applied*—the *message* of the gospel with the *salvation* of the gospel: and, if the error be not checked, the fearful result will probably be, the preaching of a *doctrine*, instead of the preaching of CHRIST; the leading men to contemplate the blessing apart from him in whom alone it is contained.

The object of the following Sermons, is to give a brief exposition of what the Author conceives to be the true scriptural doctrine of redemption, which may be thus briefly stated. The redemption of Christ is, in the strictest sense of the term, *general*. All the sons of Adam have actually and absolutely *an interest* in the Saviour, inasmuch as he is the GIFT of God to THE WORLD. The salvation of the gospel is *limited*. It is altogether dependent upon a subsequent act; namely, on the RECEPTION of the gift, which is confined to those whose hearts are influenced to this act by the Holy Ghost.

The Sermons were preached some months ago; and then, at the request of a friend, were promised to be made public. From various causes

the publication was delayed, until the Treatise of Archbishop Usher falling into the Author's hands, he felt anxious to see it reprinted, as a reasonable antidote to the prevailing errors on the subject; and finding a striking coincidence in this Treatise, with the sentiments advanced in the Sermons, he was glad to embrace the opportunity of publishing them with this accompaniment. May Almighty God vouchsafe to the reading of them both his very abundant blessing.

Clarence Terrace,
Jan. 25, 1831.

CHRIST A RANSOM FOR ALL.

1 TIMOTHY II. 6.

“WHO GAVE HIMSELF A RANSOM
FOR ALL—”

HAVING now arrived at the conclusion of that period of the year, which brings before us in succession the main facts in the work of Jesus Christ upon which our salvation is founded, and from a right apprehension of which all sound doctrine flows; it is my intention, my Brethren, if God permit, to bring under your notice some of the elementary truths of the Gospel. I shall en-

deavour to do this simply, plainly, and perspicuously; not hesitating to treat fully those subjects upon which many amongst you are already informed, and shall not be deterred, by any fear of wearying you, from reiterating truths which may be quite familiar to you. I would wish especially to press upon my flock, from time to time, the necessity of mutual forbearance, and mutual love, and consideration for each other's good in this respect. It is one of the sad consequences of our divisions and disunions, and of the neglect of pastoral superintendence, that the oneness of interest which ought to prevail among the members of one church, and especially of one flock, is very much weakened, if not lost sight of. Each man "*looks to his own things,*" his own edification, his own comfort, his own progress, so that a kind of selfishness has sprung up in

our religion itself. The injury which this has done in the church is incalculable. It leads to endless divisions. Each man is tempted to seek a ministry adapted to his own state. If he be only a little way advanced in his perception of divine truth, he will go where he can hear taught the early lessons of the school of Christ. If he be further advanced, he will go where he can hear deeper things; and the temptation arising from this to the ministry is, that it should be ever accommodated to the state of the hearers, thus checking all growth in grace, and destroying all symmetry in the body of Christ. Hence it arises, that we have some congregations, who are only babes in Christ, and content to remain so; and others more exclusively strong men in Christ, who, forgetting their own former weakness, are apt to be filled with self-sufficiency and pride.

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My brethren, we ought to look upon ourselves as members of one family, in which are those of different ages and of different capacities. We, as the ministers of Christ, ought to feel ourselves bound to prepare food for the different capacities and different states of progress amongst our hearers ; giving indeed milk to babes ; but bearing in mind that this cannot be the food which will sustain the strong. And you, our hearers, ought to bear and forbear for each other's sake. Those who are but little advanced, should bear with the teaching of truths which they may not be able fully to enter into and appreciate, for the sake of others, to whose state it may be adapted. Then they will not find it useless. It will remind them of their own backwardness, and it will be an incentive to diligence, and to prayer for the teaching of that Spirit who

guides the church into all truth. On the other hand, those that are strong ought "to bear the infirmities of the weak, and not to please themselves," for their sake bearing, and delighting in the reiteration of truths which they already know. Then will they find those truths not useless to themselves; a recurrence to them will tend to strengthen the foundation on which the whole superstructure of their knowledge rests. Such was the judgment of St. Paul; "To speak the same things to you, to me indeed is not grievous, but for you it is SAFE."

The text brings before us one of these elementary truths of the Gospel—the redemption of the world. "There is one God," says the Apostle in the verse before the text, "and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."

6 CHRIST A RANSOM FOR ALL.

I. I shall endeavour to explain THE MEANING OF THE TERM RANSOM, AS IT IS HERE USED—“ *he gave himself a ransom for all.*”

II. POINT OUT THE EXTENT TO WHICH THIS RANSOM PREVAILS, OR THE PERSONS FOR WHOM IT WAS GIVEN.

III. SOME RESULTS FROM THE DOCTRINE ITSELF.

I. A ransom is a price paid in order to procure the freedom of a captive, and accepted by him who holds possession of the captive. It necessarily implies three parties. One who holds the captives, the captives themselves, and one who interposes between the two. In the case before us, we are left in no doubt as to fixing upon the true application of these terms. God is the detainer

who holds the captives. All mankind are the captives. Christ is the ransomer, or Redeemer; and the price or ransom which he pays is *himself*.

But here it is necessary to examine in what particulars the illustration holds. In what sense is God the detainer or the holder of the captives? We must be careful here not to press an illustration drawn from the practice of men in worldly affairs too far. Some, by confining themselves too exclusively to this idea of ransom or redemption, have represented the blessings of salvation as procured for us by Christ in such a way as to hide, if not altogether to evade the love of God the Father, to which, as the origin and source, the whole work of salvation is to be traced.

When we speak in general of the redemption of captives, we suppose one holding them in

captivity altogether unconnected with the third party who is to redeem them: and we suppose him to enter into the transaction, not from any feelings of kindness to the captives themselves, but from the desire to obtain the price of their redemption. In this respect the illustration will not hold, and infinite mischief has been done in thus pressing it. If we could imagine a sovereign holding in captivity a number of persons towards whom he felt the affection of a father; whom he desired to release, but was prevented from exercising this clemency by a sense of justice to the country over which he reigned, until an equivalent in the way of ransom were provided; and if we were to imagine this sovereign, from his own private resources providing the ransom which was in fact to be repaid into the public coffers over which he alone had the controul; this, as far as it goes, fur-

nishes us with a truer illustration of the aspect under which God is to be viewed in the act of redemption. It is as true that God, who stands in the place of the creditor, gave his Son, as that Christ gave himself to be the ransom of sinners.

It will perhaps be said, then, What need of a ransom at all, since God was at once the payer and the receiver of the price? Does not this deprive the act of its reality, and render it only an apparent ransom? We reply, that this might be so if you only regard redemption in the light of a bargain; if you consider it as the settling of a debtor and creditor account in which God, having received a wrong, must needs be satisfied for that wrong. But not if you consider redemption as a scheme whereby in the salvation of sinful men God displays the glory and perfection of his own attributes, and in

that display communicates of his own perfection to others. Justice requires the condemnation of the guilty. If the guilty, with their guilt upon them, were allowed to go free without paying the penalty, justice must cease to exist. When man, then, by sin had incurred the penalty of death and eternal punishment, justice required its infliction. God voluntarily gave his Son to suffer this penalty, and Christ voluntarily undertook to bear it. In order to accomplish this he made the sin of man his own.* And God

* "He made the sin of man his own." Much injury has resulted to the truth from unscriptural statements on the imputation both of sin and of righteousness. Imputation is the second step in the order of the divine procedure. It does not precede, but follows the reality. "Imputed righteousness," says Bp. Hopkins, "is not God's accounting us righteous when we are not so; for that would be a false judgment, and utterly inconsistent with the truth, wisdom,

consented to account it his, and on him laid the whole weight of his wrath. He became the guilty one and suffered as such. This, then, assuredly was the actual payment of a price; it was a ransom given, it was the laying down of that, in con-

and righteousness of the divine nature; but first, the righteousness of Christ is become ours, by the conveyance which God hath appointed to make it over to us, and then it is imputed or reckoned for our justification." And again: "The righteousness of Jesus Christ is not by God only thought to be ours; but it is ours really and truly in a law sense. To affirm that God imputes that to be ours which indeed is not, would be to make it only a putative righteousness, to invade the divine verity, and to lay the imputation of a false and partial judgment upon him. The righteousness of Christ is not ours, because God accounts to be so; but, on the contrary, therefore God accounts it ours, because it is so. It becomes not ours by God's imputation, for it must be ours before any act of imputation can be true and just." Now what is here said of the imputation of Christ's righteousness to us, must be said of the

sideration of which, God could, in consistency with justice, exercise mercy; in which he could shew the greatness of his love to sinners, and at the same time his infinite abhorrence of sin. In this sense, and in this only, it was a *satisfaction*. As

imputation of our sin to him. They are strictly parallel; "He was made sin for us that we might be made the righteousness of God in him." Imputed sin, is not God's accounting Christ sin when he was not so, for that would be a false judgment, &c. Our sin is not by God only thought to be Christ's, but it is his really and truly, because his love to us has made it so. Thus the same divine says in another place, "If Christ and the believer be one, the righteousness of Christ may well be reckoned the righteousness of the believer. Nay, MUTUAL IMPUTATION FLOWS FROM MYSTICAL UNION: the sins of believers are imputed to Christ, and the righteousness of Christ to them: and both justly, because being united each to other by mutual consent (which consent on our part is faith) God considers them but as one person."—*Bishop Hopkins on the Doctrine of the Two Covenants.*

our church so accurately expresses it; "he made satisfaction for *the sins of the whole world.*" Satisfaction has not reference to the mind and disposition, and intention of God towards the sinner; the sacrifice of Christ, is not, as some have gone far to represent it, an *appeasement* of God, in consideration of which he loves those whom he before hated. But satisfaction has reference to the *acting* of God towards the sinner, rendering him capable, in consistency with himself, of dispensing blessing where the curse was deserved. And the sacrifice of Christ procured for us blessings not unwillingly bestowed, but which it was in God's purpose of love to bestow.

II. We were to consider "THE EXTENT TO WHICH THIS RANSOM PREVAILED, OR THE PERSONS FOR WHOM IT WAS ACTUALLY GIVEN."

In obtaining the freedom of captives there are two acts, between which it is very important to distinguish in order to get a clear idea of this subject. First, There is *the procuring their freedom* which is done when the ransom is paid ; and, Secondly, there is their *actual deliverance* which is when the captive is set free. Strictly speaking, *redemption* is the former of these acts. Redemption is the payment of the ransom by which freedom is procured ; and actual freedom is the crowning issue of redemption. The payment of the ransom is an act towards the deliverance of the captive, but it is not the actual deliverance itself. And it is possible to suppose the one taking place without the other. We will shew how this may be by an illustration.

Suppose a number of captives, condemned to work in the mines under the threat that instant

death should be the penalty of any attempt to escape. Suppose some benevolent individual should ransom them from this slavery by payment of a sum of money : then, when the price is paid down, their freedom is procured, though not yet enjoyed. Suppose, further, that this benevolent individual should send a messenger to inform them that the price of their redemption was paid, and that they might quit their slavish tasks, and return to liberty. It is obvious that this message might be very differently received by the captives. Some would at once believe it, and go forth. Others might hesitate : they would remember the threat that instant death awaited them if they quitted their task ; they might doubt the veracity of this messenger, and think it safer to remain in their slavery until they had better evidence that they were

really redeemed. The messenger, observing their reluctance, might urge them to embrace the opportunity on this ground, namely, that their liberty of egress only extended to a fixed, but unknown period; that, in the act of their being ransomed, it was agreed between the detainer and the ransomer that if any remained in the mines after a certain period they should continue slaves as much as if no price had been paid for them. Some might be induced, perhaps, on these grounds, to avail themselves of freedom; others might still turn a deaf ear to the messenger, and think it safer to remain in their present condition. It is obvious, then, that there might be amongst these persons, some who, although redeemed equally with the others, for whom a ransom had been equally paid with the others, might yet never enjoy the benefit of redemption. The

ransom was paid for all. Some, as soon as they heard, believed and regained their liberty. Others, for a time, disbelieved, and for a time continued at their toilsome work, although they might have enjoyed immediate freedom. Others continued in unbelief until the appointed time had expired, and remained slaves for ever. The application of this is sufficiently obvious. "Christ gave himself A RANSOM FOR ALL;" but that ransom did not procure the actual deliverance of any. This depends upon a subsequent gift of the Father, the gift of faith. Christ giving up himself was that all-sufficient ransom, that consideration of infinite, immeasurable value, which rendered it consistent with the divine attribute of justice that love and mercy should be extended to the whole human race. By it liberty was *procured* for all; but by it liberty was *imparted* to

none. The redemption wrought by Christ is *unto* actual deliverance; it may perhaps be termed an essential ingredient in it, but it is not actual deliverance. The message to all is that the ransom is paid, that redemption is complete. The summons to all is, "Behold the Lamb of God that taketh away the sin of the world." "Believe in the Lord Jesus Christ and thou shalt be saved." You believe this, then you are saved: the bands of your captivity fall off; you are free. You disbelieve this, then you are still in the lost condition of nature: the bands of your captivity are as fast and as weighty as ever, and to you Christ is as though he had never been. Death may come, or the Lord himself may come, or you may sin the sin unto death,* and then the door of grace and

* 1 John v. 16.

mercy is closed ; and although you are now amongst the redeemed, and to you is now addressed the message, " Believe, and be saved : " redemption shall only issue in your more fearful condemnation, and the message of peace shall be to you the savour of death unto death.

In order, then, to have a clear apprehension of the doctrine of general redemption, you must especially bear in mind this distinction between a freedom procured, and an actual deliverance : in fact, the great distinction which holds throughout Scripture, between a blessing *given*, and a blessing *received* ; an atonement or reconciliation which is *made* for the world, and an atonement *received* by the elect ; a ransom given for all, but applied only to some, through faith.* Hence it is said, Rom.

* See Mark xvi. 15, 16. John i. 11 ; iii. 16, 36 ; v. 24. 1 John v. 11, 12, &c. &c.

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iii. 25, "God has set him forth to be a propitiation through faith in his blood;" and again, v. 11, "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." This obvious and scriptural distinction will keep you clear on the one hand from the narrow and exclusive views of those who represent the ransom as given only for a certain number; and from the equally erroneous statements of others who assert that some spiritual benefit is actually enjoyed by all; who represent the work of Christ as not only *obtaining* pardon for all, which it did; but who say, that by it all actually receive pardon, which is to confound between the work of Christ and the work of the Holy Ghost; and who would have us preach to men that they are pardoned, instead of preaching Christ only, in whom there is pardon. . . We

might with equal truth preach to all men that they have received eternal life, since the ransom of Christ procured this for all, as much as it procured pardon for all. It is a most arbitrary, and I will venture to say, unscriptural division of the work of Jesus Christ, to say that he procured pardon for all, but that there are other blessings which he procured only for some. His work is complete and undivided. Whatever it obtained for one, it obtained for all. The application, or actual reception of the blessings which he procured, is a separate and subsequent act: and this act, which is the act of the Holy Ghost, is also complete, so that, where any one *receives* one blessing he receives all. In a word, as I have often stated to you, Christ is the great storehouse and depository of every blessing: when Christ was given to the world, every blessing,

pardon, justification, eternal life, eternal glory, were given IN HIM. Until Christ is received by faith, no blessing is received; pardon is as little received as eternal life. When Christ is received, *all* is received. According as it is written, Rom. viii. 30, "Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things, if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not WITH HIM ALSO FREELY GIVE US ALL THINGS?"

As this fact however, that Christ gave himself a ransom for all in the absolute sense of the terms, has been called in question, and as the subject is now agitating the minds of some in the church, it may be well to enter a little more particularly into this

point. I shall now therefore endeavour to shew that the ransom was for all by briefly stating some reasons drawn from these three sources.

1. *From the commission of Christ to his ministers.*

2. *From the ground of the world's condemnation.*

3. *From the express language of Scripture itself.*

1. *The commission of Christ to his ministers* is to preach the Gospel to every creature. The Gospel is glad tidings; THE GOSPEL OF SALVATION. It will be admitted, that the preaching of this Gospel brings salvation within the reach of every one that hears it; so far at least within his reach that it is his own fault if he is not saved by it. It will be admitted that sin cannot be forgiven without a ransom. "Without shedding of blood there is no remission." Now let us take an

individual case. . . Suppose we go to an ignorant and sinful man, and after speaking to him of the work of Jesus Christ, and expounding to him the great doctrines of our faith, His incarnation, His death, His resurrection; we say to him, This is good news for you. God has said, whosoever believes this shall be saved; if you believe therefore, you shall be saved. Do we not here tell him a fact? and suppose we were able to traverse the world and speak the same thing to every individual, we should to each one speak of a *fact*. In addressing each one we should have asserted a true thing when we said; If you believe you shall be saved, if not you will be condemned for your unbelief. But if there were any for whom Christ did not die— for whom the ransom was not paid, what have we been asserting? We have been telling all that they might

be saved. Shall they then be saved by a ransom, by a redemption price? On the supposition stated, for some there was no price laid down; no redemption was wrought. Might they then be saved without a ransom? That were to make void the whole Gospel. The deniers then of the doctrine of general redemption are driven to this dilemma; they make the preaching of the Gospel to assert that as a fact which is not so, which is to make God a liar; or they make void the Gospel by preaching to sinners the possibility of a salvation without a redemption.

It will not be any reply to this to say, that the redemption of Christ, though not *for* all, is *sufficient* for all, and that therefore we are authorized to preach it to all. This would prove too much—for surely then the Gospel must be preached to the fallen

spirits themselves. Who can doubt the sufficiency of the blood of God? * Who can doubt that there was that satisfaction in the sacrifice of Christ which would have rendered it just in God, had he so pleased it, to extend mercy to every fallen creature? Besides, the intrinsic value of a ransom price is altogether distinct from the end for which that ransom price is given. If there are any for whom Christ was no ransom, then however great the intrinsic value of his death, or however great the intrinsic worth of his merits, to those individuals it is as though it had never been; and if we say that they may be saved, we do in fact say that there is salvation without redemption; and if we say that they may not be saved, we deny the promise of God, WHICH PROMISE MUST BE TRUE ANTECEDENTLY TO THE FAITH OR UNBELIEF OF MEN—

* Acts xx. 28.

true because it is the promise of God, and *antecedently* true because otherwise it could not be the object of faith.

2. But this further appears *from the ground of the world's condemnation*. Under the Christian dispensation what is the ground of condemnation? "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." And again, "The Spirit shall reprove the world of sin, because they believe not in me."—"If ye believe not, ye shall die in your sins." From these and many similar passages we understand that the ground of man's condemnation is that he will not believe in Christ, and that all his future torment in a world of misery will be to be attributed to this. But how can this be if Christ were not a ransom

for all? It is true, as far as this world is concerned, men might still be exhorted to lay hold of Christ, because it is not known but that they may be among the favoured number, and this I know is the argument constantly used. But let us follow one of these lost and reprobate men into another world, and ask how he could then, when his condition is decided, trace up his condemnation to unbelief in Christ? How can he blame himself for rejecting that which was never truly offered to him, or for despising that which was never truly given to him? How should they come to the feast for whom nothing is prepared? How should they eat and drink for whom the paschal lamb is not slain? Salvation was, in the very nature of things, beyond his reach. It is impossible, in the nature of things, that he should be saved; there was no

redemption for him, no ransom. The justice of God raised an eternal barrier against his entrance; escape therefore was physically impracticable. The fault of original sin would indeed remain upon him, but how should he feel himself condemned for *unbelief*? It seems to me impossible to escape from this. The advocate for particular and limited redemption, must admit either that he might have been saved without any redemption, or else that he could impute no blame to himself for not being saved, and therefore that unbelief is not the ground of his condemnation.

3. Finally, *the language of Scripture furnishes direct testimony to the same truth.* Take the text with its context as one decisive instance. It precludes the possibility of any limited sense being attached to the word "all;" Ver. 1, "I exhort, therefore, that first of all, supplica-

tions, prayers, intercessions, and giving of thanks be made FOR ALL MEN, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth ;” so far all must surely admit that the word is to be taken in its absolute sense: All men are to be prayed for, not elect men only. *All* kings, not elect kings only,—the Apostle seems to refer to the heathen magistrates over the empire of Rome, of whom Nero was at this time the head—“that we may lead a quiet and peaceable life.” Observe, he assigns the reason why prayer should be offered for all, that God wills salvation of all, that is, is willing that all should be saved: and the next verses are

also introduced as a reason. "FOR there is one God and one Mediator between God and men—the man Christ Jesus, who gave himself a ransom *for all*, to be testified in due time." I know not what language could point out more emphatically the universality of redemption. It is in vain to reason with men wedded to a system; but to any fair and candid reader of Scripture, I would put the question whether the Apostle does not obviously mean in the first verse that we should pray for *all men*, in the absolute sense; and whether in a connected passage like this it is not to do the greatest violence to Scripture to understand the "*all men*" in the sixth verse, in another and altogether different sense? I need scarcely refer to other Scriptures which are familiar to you all. In 2 Cor. v. 15, we read, that "*Christ died for all*," making the

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blessing co-extensive with the infliction of death in Adam, "if one died *for all* then were *all* dead." Heb. ii. 9; "He was made a little while lower than the angels that he might taste death for *every man*." John iv. 42. He is acknowledged the Saviour of the world. Again, 1 John v. 14, "We have seen, and do testify, that the Father sent his Son to be the Saviour of the world." 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." I am well aware, that these and similar passages have been interpreted to mean some of all sorts—not the Jews only, but all out of all nations who are predestinated to eternal life. But not to insist on the obvious way in which this might have been expressed had it been intended; namely, by saying *all out of the world*, instead of *all the world*; it may be asked, Why is it not

said in Scripture that God *elects* all, and every man, and the whole world? If nothing more were meant by these general expressions, than that Christ redeemed some out of all the world, without distinction of Jew or Gentile; it would be equally true, in this sense, that God elected all the world, and ordained all the world to eternal life. Why then does the Holy Ghost never use these general expressions in reference to election? If the deniers of general redemption affirm that none are redeemed except the elect, why is not the same language adopted to predicate both redemption and election? Does not this remarkable difference of expression obviously import that redemption has a wider sphere than election? Hence the Scriptures *uniformly* employ language denoting speciality in reference to the latter,

while they lay open redemption to all by the use of the widest and most general terms.

Here it may be said, To what purpose then was a redemption wrought for all, which was never designed to be applied to all? Does not this seem to be a waste of redeeming grace, and make it appear that in some measure Christ's work has been done in vain? To this question we shall furnish a reply when we come to consider,

III. THE RESULTS OF THIS DOCTRINE.

But this I must reserve for another opportunity. I shall then endeavour to shew that the true Scripture doctrine of election is not only perfectly consistent with that of general redemption; but that it is more strikingly illustrated and displayed by it.

be saved. Shall they then be saved by a ransom, by a redemption price? On the supposition stated, for some there was no price laid down; no redemption was wrought. Might they then be saved without a ransom? That were to make void the whole Gospel. The deniers then of the doctrine of general redemption are driven to this dilemma; they make the preaching of the Gospel to assert that as a fact which is not so, which is to make God a liar; or they make void the Gospel by preaching to sinners the possibility of a salvation without a redemption.

It will not be any reply to this to say, that the redemption of Christ, though not *for* all, is *sufficient* for all, and that therefore we are authorized to preach it to all. This would prove too much—for surely then the Gospel must be preached to the fallen

of separate spirits. HE GAVE HIMSELF. Such is the price at which you, O ye people, have been valued. Bear this in mind. Treasure it in your memory. Teach it your children. Write it on the tablet of your hearts, "that ye were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." And what shall I say more? "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." And let the love of Christ constrain you; "because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again!"

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of receiving spirit. He gave him-
self as the price at which you
are to be redeemed from all un-
righteousness, to purify to your-
selves a peculiar people, zealous of
good works. Teach it your children,
and when they appear before the
Father, they may bring forth much
fruit to the glory of the Father. This
is the love that has been perfected
in us, that we may have confidence
in the day of judgment. He who
does not love has not seen God,
neither has he known Him, who
has not received His teaching.

SALVATION THROUGH THE MANIFESTATION OF GOD.

1 JOHN iv. 9.

“IN THIS WAS MANIFESTED THE
LOVE OF GOD TOWARDS US, BE-
CAUSE THAT GOD SENT HIS ONLY
BEGOTTEN SON INTO THE WORLD,
THAT WE MIGHT LIVE THROUGH
HIM.”

It will be obvious to all reflecting men that the simple act of the salvation of a people is not the ultimate end to be accomplished by the wonderful scheme opened to us in the revelation of the gospel. If this were so, the question would immediately suggest itself, Why all this complicated machinery?

Why these many progressive steps? It cannot be doubted that an omnipotent God could, by a much shorter and less involved process, have accomplished that object. It is true that such inquiries might be met in the tone of authority. The way which God has chosen must be best. But it is no less true, that if the scheme of the gospel seems to prompt to such inquiries, it is our bounden duty to examine, with humility and diligence, the revelation of God to discover whether it furnishes any satisfactory reply. If we do this in the present case, we shall not be disappointed. We learn that the scheme of the gospel is not for the salvation of sinners without reference to the mode in which that salvation is accomplished; but that it is for THE MANIFESTATION OF THE TRUTH; we learn that God saves

men by the revelation of himself in Christ;* and that, for aught we know, this world may be only a platform on which God is exhibiting his own character, and displaying his glory, and, in this way, communicating of his good to all intelligent creatures in the whole created universe. Nay, is not such a result more than equivocally intimated by the Apostle Paul, Eph. iii. 8. "To me," says he, "who am less than the least of all saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. *To the intent*, that now unto the principalities and powers in heavenly places, MIGHT BE KNOWN

* John xvii. 3.

BY [by means of] THE CHURCH, the manifold wisdom of God; according to the eternal purpose which he purposed in Christ Jesus our Lord."

If this be considered, it will at once furnish a conclusive reply to the main objection which has been brought against the doctrine of general redemption. It is said, "If Christ redeemed all, why then are not all saved? Why, if the ransom price were laid down for all, are not all actually delivered?" To this we at once reply by asking another question. What, if some great end beside and beyond the salvation of the church were designed by a redemption extending to all, and made efficacious only to some? What, if the attributes of God are hereby more strikingly displayed, the sinfulness of man more strongly evinced, and the power and sove-

reignty of divine grace made more apparent. Shall we then say that this is a useless expenditure of the ransom price? Is not the manifestation of God's name an end worthy of the means? It was the end of the Saviour's work. "I have manifested thy name unto the men which thou gavest me out of the world," and "in this was manifested the love of God toward us, that God sent his only begotten Son into the world that we might live through him."

We see here the highest display of the divine glory. And this will afford a true answer to a common argument of the infidel. His difficulty in the doctrine of redemption is this, he cannot admit that so paltry an object as the salvation of man is worthy of such an effort of divine condescension and power. In reply, we observe, that it is the very

worthlessness of the object which enhances the glory of the act. What other created intelligences inhabit the regions of infinite space, we know not. We are informed only of one other species, the angelic creation. Whether the innumerable worlds around us are inhabited by intelligent beings, or whether they remain yet to be so, we cannot clearly gather from the records of inspiration. In this respect, therefore, we cannot form an estimate of the relative importance of man in the creation of God. But, giving the infidel all the advantage he would wish on this point, and admitting that the whole race of Adam, in respect of the creation of God, may be lighter than dust on the balance, we may still shew the entirely futility of his objection. For what, if all other created intelligences are sus-

tained by the manifestation of God? And why should I mention this as if it were doubtful? Are we not told that, to know God is life eternal? Are we not told, that to see him as he is, is to be like him? And can we hesitate to admit that every restored and unfallen being is holden up by the constant contemplation of God. To them he is all in all; they walk in his light; they rejoice in his presence; there is no veil before their eyes, but they see the character and attributes of a presiding Deity in all the created works around them. Now what if this world be the theatre upon which that character and those attributes are most gloriously displayed. And what if this very characteristic of the Gospel, the meeting of these extremes, the descent of the Son of God from the zenith of his glory, down to the very

depth of humiliation, has given occasion for the most glorious display of the divine attributes. What if the plan of redemption be an evolution of the character of God, to which the contemplation of a sustained universe is directed, and by which it is upheld. And surely if any glory accrue to God for overcoming, without injury to his attributes, the barrier which our guilt and transgression raised against our return to him, that glory is increased just in proportion to the vastness of the barrier which has been overcome;—just in proportion to the difficulty of throwing open a way by which we sinful and polluted wanderers might—with the whole lustre of the divine character, not only untarnished, but made more bright and glorious—be brought back again into his acceptance and presence. The redemption of a sinful

world, beyond the end immediately attained in the blessedness of those finally saved, has a still more important and glorious end in the display which it gives of the mind and purposes of God: and the nothingness and unworthiness of man, so far from being an objection, only magnifies the loving-kindness of God, who, rather than lose our worthless race from his kingdom of true worshippers, would lavish all the riches of his grace and wisdom on our recovery.

I endeavoured this morning to prove to you, that in the strict literal sense of the terms, CHRIST GAVE HIMSELF A RANSOM FOR ALL. I explained to you in what sense we are to understand this, namely, as a redemption *absolutely procured*, but a redemption *not actually enjoyed*. And I then shewed some proofs of

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its generality which may be deduced,

1. From the commission of Christ to his ministers.

2. From the ground of the world's condemnation, which is unbelief.

3. From the express language of Scripture, where general terms are used in predicating redemption, which terms we never find applied to election. This is not otherwise to be accounted for, than on the assumption of the fact that the one has a wider sphere than the other. We now purpose to point out some results of this doctrine! In attempting which, I shall shew that the doctrine of general redemption is necessary,

I. FOR THE EXHIBITION OF THE TRUE ASPECT WHICH GOD BEARS TO THE WORLD.

II. FOR THE FULL DISPLAY OF THE SINFULNESS OF MAN.

III. FOR THE TRUE REPRESENTATION OF THE LOVE OF GOD TO THE CHURCH.

IV. FOR THE RIGHT APPREHENSION OF THE SOVEREIGNTY OF GOD IN ELECTION.

I. This doctrine is necessary FOR THE EXHIBITION OF THE TRUE ASPECT WHICH GOD BEARS TO THE WORLD.

It will be admitted that the aspect under which God has revealed himself is the aspect of love. It will also be admitted that love is the source and fountain from which redemption and all its blessings flow. The only question on which there can be any difference of opi-

nion is as to the persons to whom he is revealed under this aspect. Is it to the whole world, or only to certain persons selected out of the world? Let us for a moment, suppose the latter. Then what would be the truth presented to our minds? It would be that God has so loved a certain number of persons that he has given his Son for them. This certain number must of course have something to distinguish them from others, something either in themselves or in the mind of God: there must be something to form the line of demarcation. This line, it will be said, is God's election. Hence, then, it would not be strictly true to say that God loved sinners, but that he loved a certain class of sinners who have this to distinguish them that they are *elect*. Now who does not perceive that this is to

turn away the eye of man from the grand leading fact of the gospel, "That God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" "that Christ Jesus came into the world to save *sinner*s;" that "he died the just for the *unjust*, that he might bring us to God;" that "God commendeth his love towards us, in that while we were yet *sinner*s, Christ died for us" — I say, who does not perceive that this great leading theme of the gospel is altogether changed by inserting this limit or qualification? If the proposition be not that Christ came into the world to save sinners as such; but that he came to save only a certain class of sinners, then the mind of a man must necessarily be turned away from the fact that God has

manifested his love to sinners, to the inquiry, whether he is one of those towards whom that love is shewn. If a ransom be given only for a part of mankind, and none can be saved without a ransom, it is in vain to tell any one, anxious for his soul's safety, that he is to embrace God's invitations without inquiring into the subject of his own election. The invitation itself cannot be true unless God loves him; and of this fact he cannot be assured until he knows whether he is one of the election; and this he can never ascertain for it is not revealed. So that you necessarily cast him on the wide sea of doubt and uncertainty, without a chart, and without a compass, and without a pilot to guide him.

A limited redemption, then, does not furnish us with such an aspect of the Almighty as can alone,

through grace, be made efficacious to the restoration of sinners to peace with God. It was sin which first brought in a sense of wrath. A sense of sin drove Adam from the presence of God. Sin brought that sense of shame that when he heard the voice of God walking in the midst of the garden he fled from his presence, and hid himself amongst the trees of the garden. It drove him from communion with God as a God of holy love, which alone is the blessedness and holiness of every creature. And nothing but the entire demolition of this wall of partition, nothing but such an aspect of love towards sinners, as will do away this sense of wrath, will ever lead a fallen child of Adam back again into the presence of God. Whilst conscience views God as a God of anger it bars the door of

return as effectually as if access were altogether forbidden; nay, every *doubt* acts as a hindrance, and, as far as it prevails, poisons the only remedy for our fallen nature. Hence it is the very essence of God's truth, the foundation, the ground-work of the gospel, that a redemption is provided for sinners, a ransom is paid for sinners without qualification or limit. The announcement from heaven is, "On earth peace, good will towards men." No obstacle whatever on the part of God remains between God and man: the only obstacle is to be found in the natural aversion of man's heart to receive that which God has given. The blood of the everlasting covenant, that blood which cleanseth from all sin, has been shed. That ransom of infinite worth has been actually paid. That bar which

secured the door against the access of the guilty to the favourable presence of God has been shivered by the stroke of omnipotence. The gates have been thrown wide, displaying to the whole length and breadth of a guilty world God seated on a throne of mercy; God exhibiting his power and justice in the greatness of his love; God, whose wrath is already spent on the sin which he hates, now waiting to be gracious to the sinners whom he loves; inviting us to enter in and live; proclaiming, "as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live;"—"I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

II. But further; another result of

the doctrine of general redemption is that IT ALONE FULLY DISPLAYS THE DEPTH OF THE SINFULNESS OF MEN. It manifests the exceeding sinfulness of the creature in its state of alienation from God. It shews the exceeding depth of the fall. It shews that man, by departing from God, has come into such a condition of recklessness and wretchedness, that no motives, however powerful, will avail to raise him up. It will be admitted that no manifestation of divine love could go beyond the gift of Christ to die for the sins of the world. This seems to be implied in the words of our Lord, where he says, "God so loved the world that he gave his only begotten Son." If any motive could prevail, it might be derived from this source, that the very God whom man had offended, and against

whom he had rebelled, spared not his own Son, but gave him up for us all. And how then can the baseness, the ingratitude, the depravity of the human heart be more strikingly evinced than by this, that God's immeasurable love should meet with such a return! Moralists have descanted at large on the baseness of ingratitude; they have justly decked it out in a garb of the blackest colour; they have justly ranked it amongst the darkest and most hateful features which characterize the worst of men. I say *justly*, for what can be more opposite to whatever is noble, and generous, and honourable, than to repay the love, and kindness, and bounty of another, with dark suspicion, and cold neglect, or secret hatred. And if ingratitude be the worst and most hateful of sins, what ingratitude can

equal that of a redeemed sinner in rebellion against God—that of a world redeemed, and yet a world in arms against God? Here has been a gift, a free gift—not merely an offer, but an absolute, spontaneous, unconditional gift—awaiting the world's acceptance these eighteen centuries, and yet who hath believed the report? Only those who, influenced by God's sovereign grace, admit that they would not have chosen God if God had not chosen them, and the rest pertinaciously rejecting it; some hating the light in which they might have walked, others crucifying the Son of God afresh by their sins, and trampling him under foot, and counting the blood of the covenant wherewith they were sanctified an unholy thing. But this boon they could not despise, unless it were given. They could

not trample upon the Son of God, unless he had died for them.

It was not then a vain thing, it was not an act without a purpose, that "Christ tasted death for *every man.*" The act of redeeming a world by the gift of his Son would have been the same manifestation of the love of God, even if that redemption had not been actually efficacious to the salvation of a single individual. It would have been no derogation from his love if the gift to all had been rejected by all. Still in the absolute gift, the truth would have been evinced that God willed not the death of a sinner; that the sinner's eternal condemnation was not to be attributed to the impossibility of pardon, but to his own indisposition to seek it; not to any lack of means employed to open a way, but because he would not walk in it.

when it was opened. And this actually would have been the case, had nothing more been done for fallen man than a Saviour given. We have scriptural authority for asserting that the blood of Christ shed for the world would not have actually procured the salvation of one sinner, had it been left to men to reject or accept that gift according to their own uninfluenced will, for "no man can come to Christ except the Father draw him." But in that case the stupendous work on the cross would have still availed to shew the exceeding riches of God's love to our sinful race, and the exceeding depth of human depravity and ingratitude. It would still have shewn most strikingly the weakness and nothingness of the creature when left to itself, in all possible advantages in which it could be placed. When

created good, it could not remain so without his upholding power ; and when it fell, it could not receive a redemption in all respects perfect and complete without the interposition of his hand. Proof upon proof of the difference between creature and Creator. It came out of nothing, and therefore in itself proved itself nothing. It falls into a state worse than nothing ; and can take no step towards its own recovery.

I would here have you especially notice the distinction between natural and moral inability, which clearly reconciles human responsibility with divine sovereignty. There are some who, feeling a difficulty here, bring this objection ; It is, say they, in fact the same whether you make the limit in redemption or election, since, after all, it is only the elect that can be saved. We reply, It

is not the same. There is all the difference between a natural and a moral inability ; and moral inability is sin. If there were any for whom Christ did not die, it could not be imputed to them as personally blameworthy that they are not saved ; for the hindrance would not be in themselves alone, but in God. The justice of God would form an impassable barrier to their entrance into life. On the other hand, granting that redemption is general, the work of Christ threw down that barrier, and now the only hindrance is in themselves. It is in their dislike to enter. It is true that this dislike can only be overcome by divine grace ; but that does not render it less their own fault that they retain it. We will make this more plain by an illustration.

Suppose a man chained to the

walls of a dungeon; you throw open the prison doors, and without removing his fetters, you tell him he is at liberty! Alas! you do but mock him; he may see the light, and long for liberty, but his fetters still bind him to his prison; and if the poor man die a captive, it does not prove his unwillingness to be free. But suppose you not only throw open the prison-doors, but also break his fetters, and tell him he is free; but the man still loiters amongst his prison companions, and takes such delight in their company and their avocations as to disregard the blessings of light and liberty; then it will be admitted it is his own fault that he does not enjoy liberty, and he could not more shew himself unworthy of the privileges of a free man. Now this is what Christ has done for the world.

He has not only thrown open the doors of invitation, but he has broken the fetters; that is, he has removed every external hindrance; and the only impediment in the sinner's way to liberty, is his love of spiritual slavery. It is true this love of slavery can only be overcome by divine power, and this is the work of the Holy Ghost in the elect; but this does not make it less blameworthy in the sinner to retain it. This brings us to our third point.

III. That the doctrine of general redemption is necessary FOR THE TRUE REPRESENTATION OF GOD'S LOVE TO THE CHURCH, by which I mean the election, the body of Christ. For to what is it to be attributed that some do believe, and receive Christ, while others reject him? It can only be attributed to

a further acting of God's love, his special love to the people whom he has chosen. If all had been left to themselves, all would have rejected Christ. On the score of merit, then, or rather demerit, all are on an equality. But God chose of his own grace to select a portion out of the fallen mass, all equally fallen, and to bring that portion by Christ to eternal glory.* And this is God's love to the church.

Now if it should be said that this love would have been equally great, if redemption had had no

* "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he has chosen in Christ out of mankind; and to bring them by Christ to everlasting salvation as vessels made to honour."—*Art. XVII. of the Church of England.*

wider sphere than election ; I would reply, Granting that it might have been so, it could not have been manifested to be so ; and be it remembered, that manifestation is one great end of the scheme of salvation. God might in three words have told us that his love is infinite, and we should have been bound to believe it ; but one end of the gospel scheme is to give an exhibition of this love to mankind. This love is best seen in contrast with the creature's sin. And assuredly, my brethren, it is a glorious display of that love to the church, that while a redeemed world lying in the wicked one is left to shew what all creature is in itself, God should still, by another movement of love, send forth his spirit by whose invincible power the stubborn heart of man is broken, and brought to the obedience of the

faith. When all rejected one effort—
 (to speak after the manner of men,)
 —one effort of his love to rescue all
 from deserved condemnation, it is
 assuredly a true exhibition of his love
 to those whom he has chosen, to put
 forth another effort—an invincible
 one—whereby some should be effec-
 tually drawn to lay hold of eternal
 life.

And do you say, But why not all?
 Why are some to be left to them-
 selves, and the work of Christ be-
 come to them only the ground of an
 aggravated condemnation? We re-
 ply, Has not God a right to do what
 he will with his own? Is thine eye
 evil because he is good? If he choose
 to confer invincible* grace on some,

* I think the term *irresistible* grace which
 some have used, is objectionable. God's grace
 —even the highest manifestation of it—is
resisted by every baptized person who does not

must he therefore confer it on all? And can any of those passed by complain? They follow their *own will*—there is no constraint upon them. Christ was given to them as *freely*, and as *sincerely*, as he was given to the elect, and there is no other impediment to their reception of him than that they are unwilling to receive him; and if they voluntarily refuse to be saved by Christ, can they complain that they are not saved?—And, if you still ask, But

live up to his baptismal privileges; that is, by every baptized person who does not, by faith, realize his union to a risen Saviour, and believe himself to be a temple of the Holy Ghost, and present his body a living sacrifice to God. Rom. vi. 3—10; 1 Cor. vi. 19; Rom. xii. 1. But wherever God confers his special grace, it is *in-vincible*; that is, it effectually constrains the man, on whom it is conferred, to live to God; but it does this, not by compelling him to a course of action which is against his will; but by influencing the *will itself* to choose that course.

why not all? We further reply, The eternal manifestation of the attributes of God, on which hangs the blessedness of every creature, is hereby accomplished. By this eternal distinction, he eternally exhibits to all worlds his justice, his power, his love, his grace, his own alone immutability.”—“What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory, on the vessels of mercy, which he hath afore prepared to glory.” And if any ask, what is the *rule* of God’s election, why does he select this and the other person for the objects of his love, out of all equally sinful—all equally far from him? We reply, This is the secret thing which God

keeps in the recesses of his own bosom. And are you dissatisfied with this? Can you not trust Him? Can you not, after all the display he has given of wisdom and love, trust Him, that he has a reason—a good one, a wise one, though beyond our reach! O, ungrateful children! after so many acts in which you can discern nothing but infinite love, the most consummate wisdom, immeasurable goodness—here is one difficulty, the solution of which God has not thought proper to reveal—perhaps as a trial of the love and confidence which you place in him—and do you murmur and repine? O rather unite in that language of profound adoration, adopted by one, who, while he highly honoured the reason of man, as the handmaid of faith, well knew her proper limits. “O the depth of the riches

both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed again? For of him, and through him, and to him are all things to whom be glory for ever. Amen."

IV. Finally, I observe the doctrine of general redemption is necessary IN ORDER TO THE RIGHT APPREHENSION OF THE SOVEREIGNTY OF GOD IN ELECTION. It may be admitted that the erroneous doctrine of particular redemption exhibits a sovereignty in God. If Christ died only for a part of the human race, this might be said to be by the sovereign appointment of God:

But the very same truth is in the same measure exhibited in creation and in providence. Why is one man formed with a finer intellect, or a sounder judgment, or a larger understanding than another? Is it not by sovereign appointment? Why again, is one man born to larger possessions, or a wider sphere of action, or a more prominent station than another? Is it not by sovereign appointment? So likewise, if one man were born to be the subject of redemption, and another not so, it would be just the same mode of manifesting the sovereignty of God. But by a redemption extended to all, with an application limited to a part, this is far more gloriously and strikingly set forth. For observe: just in proportion as you multiply advantages equally distributed to all, in that proportion

you magnify the grace which, amongst those possessing these common advantages, makes a distinction. Thus God's sovereignty in the scheme of salvation is shewn in this, that when equal advantages were alike conferred on all; when a redemption common to all was wrought out for all; when all were put on an equal footing with regard to the ground of acceptance, and alike truly and sincerely invited; God, of his own will, selects some whom he makes willing in the day of his power; while the others, left to themselves, go blindly forward to self-destruction, showing what would have been the portion of all, if all had been left to themselves. But, if Christ died for the elect alone, all were not under equal advantages; and there is room left for attributing the difference to something else

than to the sovereign choice of God. Then at least it would not have been apparent, that if a sacrifice had been provided for all, all might not have been saved. The affirmation can only be effectually shewn by contrast with the negation. And as those who are lost could never have rejected Christ, if Christ had not died for them, so could it not otherwise have been made apparent, that the saved accepted Christ only, because they were moved to it by the Father. The great manifestation of God's sovereignty is this, that in the midst of the weakness, and sinfulness, and nothingness of man, there is that in the Creator which rises above all man's base propensities, and surmounts all difficulties, shewn to be inseparable, except to himself. This is the demonstration of God's sovereign power,

that out of the whole race of man, part of whom being left to themselves, shew what all would be; God selects the vessels of mercy, causing holiness to come out of the most fearful wickedness, love out of inveterate enmity, and infallible strength out of weakness, frailty, and nothingness. But if you deny that the world is interested in the work of Christ, if you deny that he died for all; you take away so much from the world's wickedness, and just so much from the demonstration of God's sovereign power.

Thus then, beloved brethren, I trust we have shewn the harmony of the doctrines of our common faith, and it is not the least of their value that they furnish us with a true and sufficient answer to every anxious inquirer, who would know whether the door of mercy and

salvation is open to him. We reiterate the blessed truth, "Christ gave himself a ransom for all." This opens the door to all. Christ exhibits to all God as a God of love. Do you ask whether those blessings which we have been speaking of, as specially conferred upon God's chosen people, are designed for you; we reply by pointing to the Son of God delivered up and crucified for sinners. This gift you cannot doubt being for *you*, for it is for *all*. And how then can you doubt God's willingness to give more? If God has given his Son, what else will he, what else *can he* withhold? It is true, that the gift of Christ does not bring you absolutely into the enjoyment of God's favour; but it brings you to the very door—Christ opens to you the whole treasure-house of grace; it invites you to

enter, it leaves you no room for doubt; it brings you to the very edge of an eternity of blessedness, and invites you to pass on into its absolute enjoyment. O, where then is the anxious inquirer, the trembling suitor at the gate of mercy? Hesitate no longer. Doubt not the love of God. Why should you indulge unworthy suspicions? Why should you give way to fears unworthy of the love of your heavenly Father? Enter into a Father's house, and if that trembling confession must be made, let it be poured forth into a Father's ear. And if those tears of weak and timid faith must fall, let them fall in a Father's presence. And if the heart must still palpitate with doubts, and fears, and alarms, and terrors of conscience, let it find repose on a Father's bosom. And know assuredly,

that God is more willing to receive you, than you can be to go to him, and will more richly bless than you can desire to be blessed.

THE JUDGMENT

OF THE LATE

**ARCHBISHOP OF ARMAGH, AND
PRIMATE OF IRELAND,**

OF THE

**TRUE INTENT AND EXTENT OF CHRIST'S DEATH
AND SATISFACTION UPON THE CROSS.**

Written in Answer to the Request of a Friend,

March 3, 1617.

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THE
TRUE INTENT AND EXTENT
OF
CHRIST'S DEATH AND SATISFACTION
UPON THE CROSS.

THE all-sufficient *satisfaction* of Christ, made for the sins of the *whole* world: the true intent and extent, is *lubricus locus* to be handled, and hath, and doth now much trouble the church: this question hath been moved *sub iisdem terminis quibus nunc*, and hath received contrary resolutions; the reason is, that in the two extremities of opinions held in this matter, there is somewhat true, and somewhat false; the one extremity extends the benefit of Christ's satisfaction too far, as if

hereby God, for his part were *actually* reconciled to all mankind, and did *really* discharge every man from all his sins, and that the reason why all men do not reap the fruit of this benefit, is the want of that faith whereby they ought to have believed that God in this sort did love them : whence it would follow, that God should forgive a man his sins, and justify him before he believed ; whereas the elect themselves, before their effectual vocation, are said to be *without Christ and without hope, and to be utter strangers from the covenants of promise*, Eph. ii. 2.

2. *The other* extremity contracts the riches of Christ's satisfaction into too narrow a room ; as if none had any kind of interest therein, but such as were elected before the foundation of the world, howsoever by the Gospel, every one be charged to

receive the same : whereby it would follow, that a man should be *bound* in conscience to *believe* that which is *untrue*, and charged to take that wherewith he hath nothing to do.

Both extremities then drawing with them unavoidable absurdities : The Word of God (*by hearing whereof faith is begotten*, Eph. i. 13.) must be sought unto by a *middle* course, to avoid these extremities.

For finding out this *middle course* we must, in the matter of our *redemption*, carefully put a distinction betwixt the *satisfaction* of Christ *absolutely* considered, and the *application* thereof to every one in particular : The *former* was *once* done for all, the *other* is *still* in doing ; the *former* brings with it *sufficiency**

* It might seem from this passage, that the Archbishop intended only to assert the *sufficiency* of Christ's satisfaction for the sins of the

abundant, to discharge the whole debt; the other adds to it *efficacy*. The *satisfaction* of Christ, only makes the sins of mankind *fit for pardon*, which without it, could not well be; the injury done to God's majesty being so great, that it could not stand with his honour to put it up without amends made. The particular *application* makes the sins of those to whom that mercy is vouchsafed to be *actually pardoned*: for, as all sins are mortal in regard of the stipend due thereunto by the law, but all do not *actually bring forth death*, because the gracious promises of the Gospel stayeth the

whole world, and not that the whole world is interested in his work. We find him afterwards, however, (p. 109,) more correctly contending that the preaching of a bare sufficiency is not enough, without giving a further way to it.—*Editor.*

execution; even so all the sins of mankind are become venial in respect of the price paid by Christ to his Father, (so far, that in shewing mercy upon all, if so it were his pleasure, his justice should be no loser,) but all do not obtain actual remission, because most offenders do not take out, nor plead their pardon as they ought to do. If Christ had not assumed our nature, and therein made satisfaction for the injury offered to the divine Majesty, God would not have come unto a treaty of peace with us, more than with the fallen angels, whose nature the Son did not assume: but this way being made, God holds out unto us the golden sceptre of his word, and thereby, not only signifies his pleasure of admitting us unto his presence, and accepting of our submission, which is a wonderful grace,

but also sends an embassy unto us, and *entreats us that we would be reconciled unto him*, 2 Cor. v. 20.

Hence we infer against the first extremity, that by the virtue of this blessed oblation, God is made placable unto our nature, (which he never will be unto the angelical nature offending,) but not actually appeased with any, until he hath received his son, and *put on the Lord Jesus*. As also against the latter extremity, that all men may be truly said to have interest in the merits of Christ, as in a common, though all do not enjoy the benefit thereof; because they have no will to take it.

The well-spring of life is set open unto all, (Apoc. xxii. 17.) *Whosoever will, let him take of the water of life freely*, but many have nothing to draw with, and the well is deep; faith is the vessel whereby we draw

all virtue from Christ, and the apostle tells us, that *faith is not of all*, (2 Thess. iii. 2.) Now the means of getting this faith is the *hearing of the word of truth, the Gospel of our salvation*, (Ephes. i. 13.) which ministereth this general ground for every one to build his faith upon.

Syllogism. What Christ hath prepared for thee, and the Gospel offereth unto thee, that oughtest thou with all thankfulness to accept, and apply to the comfort of thy own soul.

But Christ by his death and obedience hath provided a sufficient remedy for the taking away of all thy sins, and the Gospel offereth the same unto thee. Therefore thou oughtest to accept, and apply the same to the comfort of thine own soul.

Now this Gospel of salvation

many do not hear at all, being destitute of the ministry of the word; and many hearing do not believe, or lightly regard it; and many that do believe the truth thereof, are so wedded to their sins, that they have no desire to be divorced from them, and therefore they refuse to accept the gracious offer that is made unto them. And yet notwithstanding the refusal on their part, we may truly say, that good things were provided for them on Christ's part, and a rich *price was put into the hands of a fool, howsoever he had no heart to use it,* (Prov. xvii. 16.)

Our blessed Saviour, by that which he hath performed on his part, hath procured a jubilee for the sons of Adam; and his Gospel is his trumpet, whereby he doth proclaim *liberty to the captives, and preacheth the acceptable year of the Lord,* (Luke

iv. 18, 19.) If for all this some are so well pleased with their captivity that they desire no deliverance, that derogates nothing from the generality of the freedom annexed to that year. If one say to sin, his old master, (Levit. xxv. 24; Exod. xxi. 5; Deut. xv. 26.) *I love thee, and will not go out free, he shall be bored for a slave, and serve for ever.* But that slavish disposition of his, maketh the extent of the privilege of that year not a whit the straiter, because he was included within the general grant as well as others; howsoever, he was not disposed to take the benefit of it: *The kingdom of heaven is like to a certain King that made a marriage for his Son, and sent his servants to those that were bidden to the wedding, with this message; Behold, I have prepared my dinner; my oxen, and my fatlings are killed,*

and all things are ready, Come to the marriage, (verse 4.) If we look to the event. They that were bidden made light of their entertainment, and went their ways; one to his farm, and another to his merchandize, (ver. 5.) but that neglect of theirs doth not falsify the word of the King, (ver. 4.) viz. : that the dinner was prepared, and these unworthy guests were invited thereunto; for what, if some did not believe, shall their unbelief disannul the faith and truth of God, (Rom. iii. 3, 4.) God forbid; yea, let God be true, and every man a liar, as it is written, that thou mayest be justified in thy sayings and overcome when thou judgest. Let not the house of Israel say, the way of the Lord is unequal. For when he cometh to judge them, the inequality will be found on their side, and not on his. O house of Israel, are not

my ways equal, and your ways unequal, saith the Lord, (Ezek. xviii. 29, 30.)

The Lord is right in all his ways, and holy in all his works. All the ways of our God are mercy and truth; when we were in our sins it was of infinite mercy that any way or remedy should be prepared for our recovery. And when the remedy is prepared, we are never the nearer, except he be pleased of his free mercy to apply the same to us, that so the whole praise of our redemption, from the beginning to the end thereof, may entirely be attributed to the riches of his grace, and nothing left to sinful flesh wherein it may rejoice.

The freeing of the Jews from the captivity of Babylon, was a type of that great deliverance, which the Son of God hath wrought for us. Cyrus, King of Persia, who was

Christus Domini (and herein but a shadow of *Christus Dominus*,) the author of our redemption, published his proclamation in this manner; *Who is amongst you of all his people, the Lord his God be with him, and let him go up,* (2 Chron. xxxvi. 23., and 1 Ezra ii.) Now it is true, they alone did follow this willing whose spirit God had raised to go up, (Ezra i. 5.) But could they that remained still in Babylon, justly plead, that the king's grant was not large enough, or that they were excluded from going up by any clause contained therein? The matter of our redemption purchased by our Saviour Christ lieth open to all, all are invited to it, none that hath a mind to accept of it, is excluded from it. *The beautiful feet of those that preach the Gospel of peace, to bring glad tidings of good things to every*

house where they tread. The first part of their message being this peace to this house, (Rom. x. 15; Luke x. 5; Luke xvii.) But, unless God be pleased out of his abundant mercy *to guide our feet into the way of peace*, the rebellion of our nature is such, that we run headlong to the *ways of destruction and misery*, (Rom. iii. 16.) *and the ways of peace do we not know*. They have not all obeyed the Gospel, Rom. x. 16, all are not apt to entertain this message of peace, and therefore, though God's ambassadors make a true tender of it to all unto whom they are sent, yet *their peace only resteth on the sons of peace*, but if it meet with such as will not listen to the motion of it, *their peace doth again return unto themselves*, (Luke x. 6.) The proclamation of the Gospel runneth thus: Apoc. xxii. 17. *Let him that*

is athirst come, for him this grace is specially provided, because none but he will take the pains to come ; but least we should think this should abridge the largeness of the offer, a *quicumque vult*, is immediately added, and *whosoever will, let him take of the water of life freely* : yet withal, this must be yielded for a certain truth, that it is God who must work in us *to will and to do of his good pleasure* ; and though the call be never so loud and large, yet none can *come except the Father draw him*, (John vi. 46.) For the *universality* of the satisfaction derogates nothing from the *necessity* of the *special* grace in the application : neither doth the *specialty* of the one any ways abridge the *generality* of the other. Indeed Christ our Saviour saith, (John xvii. 6.) *I pray not for the world, but for them that thou hast given me* :

but the consequence hereby referred, may well be excepted against, *viz.* he prayed not for the world; therefore he *paid* not for the world; because the latter is an act of his *satisfaction*, the former of his *intercession*: which being divers parts of his priesthood are distinguishable one from another by sundry differences. This his satisfaction doth properly give contentment to God's justice, in such sort as formerly hath been declared: his intercession doth solicit God's mercy. The first contains the preparation of the remedy necessary for man's salvation; the second brings with it an application of the same. And consequently the one may well appertain to the common nature, which the son assumed; when the other is a special privilege vouchsafed to such particular persons only, as *the Father hath given*

him. And therefore we may safely conclude out of all these premises, that *the Lamb of God offering himself a sacrifice for the sins of the whole world*, intended by giving sufficient satisfaction to God's justice to make the nature of man, which he assumed, a fit subject for mercy, and to prepare a medicine for the sins of the whole world; which should be denied to none that intended to take the benefit of it: howsoever he intended not by applying this all-sufficient remedy unto every person in particular to make it effectual unto the salvation of all, or to procure thereby actual pardon for the sins of the whole world. So, in one respect, he may be said to have died for all, and in another respect not to have died for all; yet so as in respect of his mercy he may be counted a kind of universal cause of

the restoring of our nature, as Adam was of the depraving of it ; for as far as I can discern, he rightly hits the nail on the head that determineth the point in this manner ;

Thom. Contra Gentiles,
lib. 4^o 55.

*Mors Christi est quasi quædam universalis causa salutis ; sicut peccatum primi hominis fuit quasi universalis causa damnationis. Oportet autem universalem causam applicari ad unumquodque specialiter, ut effectum universalis causæ participet. Effectus igitur peccati primi parentis pervenit ad unumquemque per carnis originem ; effectus autem mortis Christi pertingit ad unumquemque per spiritualem regenerationem per quam Christo homo quodammodo conjungitur et incorporatur.**

* The death of Christ is a kind of universal cause of salvation ; even as the sin of the first

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man was a kind of universal cause of condemnation. But it is necessary that the universal cause should be applied to each one specially, before he can be a partaker of the effect of the universal cause. The effect then of the sin of our first parents attaches to each one by fleshly generation; but the effect of the death of Christ pertains to each one by means of spiritual regeneration, by which the individual in a peculiar manner is united and incorporated with Christ.

AN ANSWER

OF THE SAID

ARCHBISHOP OF ARMAGH,

TO

SOME EXCEPTIONS TAKEN AGAINST HIS AFORESAID

LETTER, AS FOLLOWETH.

I CANNOT sufficiently wonder, why such exceptions should be taken against a *letter of mine*, which, without my privity, came to so many men's hands, as if thereby I had confirmed *Papism*, *Arminianism*, and I know not what error of Mr. Culverwell's, which, (as you write) is, and hath been, opposed by many;

an effectual calling, in all by spiritual regeneration, which is the new birth, without which, no man can see the kingdom of God.

That impetration, whereof the Arminians speak, I hold to be a fruit, not of his satisfaction, but intercession: and seeing I have learned from Christ's own mouth, John xvii. 9, I pray not for the reprobate world: I must needs esteem it a great folly to imagine that he hath impetrated reconciliation and remission of sins for that world. I agree, therefore, thus far with Mr. Aimes in his dispute against Grevinchovius, that application and impetration, in this latter we have in hand, are of equal extent; and, that forgiveness of sins is not by our Saviour impetrated for any unto whom the merit of his death is not applied in particular. If in seeking to make straight that

which was crooked in the Arminian opinion, he hath bended it too far the contrary way, and inclined too much unto the other extremity, it is a thing, which, in the heat of disputation, hath befallen many worthy men before him; and, if I be not deceived, gave the first occasion to this present controversy. But I see no reason why I should be tied to follow him in every step wherein he treadeth: and so much for Mr. Aimes.

The main error of the Arminians (vide Corvin. in Defen, Armini. cap. 11.) and of the patrons of universal grace is this, that God offereth unto every man those means that are necessary unto salvation, both sufficiently and effectually; and that it resteth in the free will of every one to receive, or reject the same; for the proof thereof they allege, as

their predecessors the Semipelagians did before them, that received axiom of Christ's dying for all men, which being rightly understood, makes nothing for their purpose. Some of their opposites (subject to oversights as well as others) more forward herein than circumspect, have answered this objection, not by expounding, (as was fit) but by flat denying that famous axiom: affirming peremptorily, that Christ died only for the elect, and for others *nullo modo*: whereby they gave the adverse party advantage to drive them unto this extreme absurdity, viz. that seeing Christ in no wise died for any, but for the elect, and all men were bound to believe that Christ died for themselves, and that upon pain of damnation for the contrary infidelity; therefore all men were bound to believe that they

themselves were elected, although in truth the matter were nothing :

Non tali auxilio, nec defensoribus istis
Tempus eget.

Neither is their hope that the Arminians will be drawn to acknowledge the error of their position, as long as they are persuaded the contrary opinion cannot be maintained without admitting that an untruth must be believed, even by the commandment of him that is God of truth, and by the direction of that word, which is the word of truth.

Endeavouring, therefore, to make one truth stand by another, and to ward off th^e blow given by the Arminians in such sort that it should neither bring hurt to the truth, nor give advantage to error, admit I failed of mine intent, I ought to be accounted rather an oppugner than

anywise an abettor of their fancies. That for the Arminians. Now for Mr. Culverwell, That which I have heard him charged withal, is the former extremity, which in my letter I did condemn, viz. that Christ in such sort did die for all men, that by his death he made an actual reconciliation between God and man, and, that the special reason why all men reap not the fruit of this reconciliation is, the want of that faith whereby they ought to have believed that God in this sort did love them. How justly he hath been charged with this error, himself can best tell. But if ever he held it, I do not doubt, but he was driven thereunto by the absurdities, which he discerned in the other extremity; for what would not a man fly unto rather than yield that Christ in no manner of ways died for any repro-

bate, and none but the elect had any kind of title to him, and yet so many thousand reprobates should be bound in conscience to believe that he died for them, and tied to accept him for their Redeemer and Saviour; yea, and should be condemned to everlasting torments for want of such a faith, (if we may call that faith, which is not grounded upon the word of truth) whereby they should have believed that which in itself was most untrue, and laid hold of that in which they had no kind of interest; if they who dealt with Mr. Culverwell laboured to drive out one absurdity by bringing in another, or went about to stop one hole by making two, I should the less wonder at that you write, that though he hath been dealt withal by many brethren, and for many years, yet he could not be drawn from his

error. But those stumbling blocks being removed, and the plain word of truth laid open, by which faith is to be begotten, I dare boldly say he doth not hold that extremity wherewith he is charged, but followeth that safe, and middle course, which I laid down; for after he had well weighed what I had written, he heartily thanked the Lord and me for so good a resolution of this question, which for his part he wholly approved, not seeing how it could be gainsayed. And so much likewise for Mr. Culverwell.

Now for Mr. Stock's public opposition in the pulpit, I can hardly be induced to believe that he aimed at me therein; if he did, I must needs say he was deceived, when he reckoned me amongst those good men, who make the universality of all the elect, and all men to be one; indeed

I wrote but even now, that God did execute his decree of election in all by spiritual generation; but if any shall say, that by all thereby I should understand the universality of all and every one in the world, and not the universality of all the elect alone, he should greatly wrong my meaning; for I am of no other mind than Prosper was, lib. 1. De vocat Gent. *Habet populus Dei plenitudinem suam, et quamvis magna pars hominum salvantis Gratiam aut repellat aut negligat, in electis tamen et præscitis atque ab omni generalitate discretis, specialis quædam censetur universitas, ut de toto mundo, totus mundus liberatus, et de omnibus hominibus, omnes homines videantur assumpti.* That Christ died for his apostles, (Luke xxii. 19.) for his sheep, (John x. 15.) for his friends, (John xv. 13.)

for his church, (Ephes. v. 25.) may make peradventure against those, who make all men to have a share alike in the death of our Saviour: but I profess myself to hold fully with him, who said, *Etsi Christus pro omnibus mortuus est, tamen specialiter pro nobis passus est, quia pro Ecclesia passus est.* Yea, and in my former writing I did directly conclude; that as in one respect Christ might have been said to die for all, so in another respect truly said not to have died for all; and my belief is, that the principal end of the Lord's death, was, *that he might gather together in one the children of God scattered abroad,* (John xi. 52.) and that for their sakes he did specially sanctify himself, that they *also might be sanctified through the truth,* (John xvii. 19.) and therefore

it may be well concluded, that Christ, in a special manner, died for these; but to infer from hence, that in no manner of respect he died for any others, is but a very weak collection; specially the respect by me expressed being so reasonable, that no sober mind advisedly considering thereof can justly make question of it, viz. that the Lamb of God offering himself a sacrifice for the sins of the world, intended by giving satisfaction to God's justice to make the nature of man which he assumed, a fit subject for mercy, and to prepare a sovereign medicine that should not only be a sufficient cure for the sins of the whole world, but also should be laid open to all, and denied to none, that indeed do take the benefit thereof: for he is much deceived that thinks a preach-

ing of a bare sufficiency is able to yield sufficient ground of comfort to a distressed soul, without giving a further way to it, and opening a further passage.

To bring news to a bankrupt that the King of Spain hath treasure enough to pay a thousand times more than he owes, may be true, but yields but cold comfort to him the miserable debtor: sufficiency, indeed is requisite, but it is the word of promise that gives comfort.

If here exception be taken, that I make the whole nature of man fit for mercy, when it is as unfit a subject for grace as may be.

I answer, That here two impediments do occur, which give a stop unto the peace, which is to be made betwixt God and man. The one respects God, the party offended, whose

justice hath been in such sort violated by his base vassals, that it were unfit for his glorious majesty to put up such an injury without good satisfaction.* The other respects man the party offending, whose blindness, stupidity, and hardness of heart is such, that he is neither sensible of his own wretchedness, nor God's goodness, that when God offers to be reconciled unto him,

* Perhaps it would be more correct to say, that the impediment on the part of God is his holiness. To speak of his justice exclusively, seems rather to represent God as standing on his *right* to punish sinners. This, I think, is not the light in which the Gospel represents him, but rather in the more amiable character of desiring to deliver sinners from the punishment which they have incurred, but his HOLINESS stands as an impassable barrier to their entrance into his presence. This can only be obtained by our being made righteous in another. "Jesus Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30.—*Editor.*

there must be much intreaty to persuade him to be reconciled to God, (2 Cor. v. 20.) In regard of the latter, I acknowledge with the apostle, *that the natural man receives not the things of the Spirit, for they are foolishness to him; neither can he, because spiritually discerned,* (1 Cor. ii. 14.) And this impediment is not taken away by Christ's satisfaction, (which is a work of his priestly function) but by the enlightening of the mind, and softening the heart of the sinner, which are effects issuing from the execution of the prophetic and kingly office of our Redeemer. When, therefore, I say, that by Christ's satisfaction to his Father, he made the nature of man a fit subject for mercy, I mean thereby, that the former impediment arising on God's part is taken away, and if it were not for the other (for the having whereof we

can blame none but ourselves, and in the not removing, whereof we cannot say God hath done us any wrong) there were no let, but all men might be saved : and if it pleased God to extend his mercy unto all, as he keeps his freedom therein, in having compassion on whom he will have mercy, and leaving others in blindness, natural hardness of their own heart, yet the worth of Christ's satisfaction is so great, that his justice herein should be no loser.

But if this justice (you will say) be satisfied, how comes it to pass, that God exacts payment again from any? I answer, We must take heed we stretch not our similitudes beyond their just extent, lest at last we drive the matter too far, and be forced to say, (as some have done) that we cannot see how satisfaction and forgiveness can stand together, and

so by denying Christ's satisfaction be injurious to God's justice, or by denying remission of sins become injurious to God's mercy. We are therefore to understand, that the end of the satisfaction of God's justice is to make way for God's free liberty in shewing mercy, that so mercy and justice meeting, and embracing one another, God may be just, and *the justifier of him that believes in Jesus.* (Rom. iii. 26.) Now the general satisfaction of Christ, which was the first act of his priestly office, prepares the way for God's mercy, by making the sins of all mankind pardonable, the interposition of any bar from God's justice, notwithstanding, and so puts the sons of men only in a possibility of being justified, a thing denied to the nature of fallen angels, which the Son was not pleased to assume; but the

special application of this satisfaction vouchsafed by Christ unto those persons only whom his Father hath given him out of the world, which is an appendant, or appertaineth to the second act of his priesthood, viz. his intercession, produceth this *potentia in actum*, i. e. procureth an actual discharge from God's anger, and maketh justification, which before was a part of our possibility, to be part of our present possession.

If it be said, it is a great derogation to the dignity of Christ's death to make the sins of mankind only pardonable, and bring in a bare possibility of justification ;

I answer, It is a most unchristian imagination to suppose the merit of Christ's death, being particularly applied to the soul of a sinner, produceth no further effect than this. St. Paul teacheth us that we be not only

justifiable, but *justified by his blood*,* (Rom. v. 9.) yet not simply as offered on the cross, but *through faith in his blood*, (Rom. iii. 25.) that is, through his blood applied by faith. *The blood of Jesus Christ his Son*, (saith St. John, 1 John i. 17.) *cleanseth us from all sins*, yet cleanse it doth not by being prepared, but by being applied, prepared it was when he poured it out once upon the cross, applied it is when he washeth us

* It is most important to observe the distinction here made. There are many writers who refer the passages which speak of the benefits we derive from the blood of Christ too exclusively to the cross. This has led many into the error of making justification a past benefit, whereas it is always in Scripture represented as a *present* and *continuous* one. Justification by his blood, is not by blood *shed* only, but by blood *sprinkled*; not as it flowed from the Saviour in humiliation; but as it is applied by the Holy Ghost from the risen and glorified Christ.

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from our sins therein, (Rev. i. 5.) It is one thing therefore to speak of Christ's sanctification, in the general absolutely considered; and another thing, as it is applied to every one in particular. The consideration of things as they are in their causes, is one thing; and as they have an actual existence, is another thing. Things as they are in their causes are no otherwise considerable, but as they have a possibility to be. The application of the agent to the patient, with all circumstances necessarily required, is it that gives to the thing an actual being. That disease is curable for which a sovereign medicine may be found, but cured it is not until the medicine be applied to the patient; and if it so fall out, that the medicine being not applied, the party miscarries, we say, he was lost, not because his sickness was

incurable, but because there wanted a cure to apply that to him that might have helped him.

All Adam's sons have taken a mortal sickness from their father, which, if it be not remedied, will, without fail, bring them to the second death: no medicine under heaven can heal this disease, but only a potion confected of the blood of the Lamb of God, who came to take away the sins of the world; which, as Prosper truly notes, *habet quidem in se ut omnibus prosit, sed si non bibitur non medetur*. The virtue thereof is such, that if all did take it, all without doubt should be recovered, but without taking it there is no recovery; in the former respect it may be truly said, that no man's state is so desperate, but by this means it is recoverable, (and this is the first comfortable news that the Gospel

brings to the distressed soul,) but here it resteth not, nor feedeth a man with such a possibility, that he should say in his heart, who shall ascend into heaven to bring Christ from above? but it brings the word of comfort nigh unto him, even to his mouth and heart, and presents him with the medicine at hand, and desireth him to take it; which being done accordingly the cure is actually performed.

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