

# **The Death of Death in the Death of Christ Why Christ Saves All for Whom He Died**

**John Owen**

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## **Reflections**

AND

## **Quotes from John Owen's book**

**If you are serious about the true gospel of God, get this book that deals with a great distortion of the truth that is nothing but a death sentence.**

## Reflections on the death of Christ for the elect

In this book John Owen rejects the idea people can be saved on the basis of their own ability, or choose to have faith while they are dead in sin, and then able to say a prayer God will bless, or think themselves joined to Christ by becoming a Christian of their own choosing.

Read Owen's book, and in your thinking be mature, this isn't milk. There is much more to be consumed here in a book of 400 pages to feed the heart given to Christ than what can be summarised and reflected upon here. John Owen is one of the most insightful theologians since Paul.

Those who hold to free grace and distort the gospel do this so that they can claim all and sundry are supposed to be saved without approval or endorsement of God. John Owen asks: For whom did Jesus die? Jesus died for His sheep who show evidence of His life, because His work by the powerful action of the Spirit is efficacious and doesn't fail to produce results. The has Father raised the Son and the Son gives heavenly gifts to those who now live for Him. Because Jesus was raised, we are reconciled with God the Father to live as His chosen people, a royal priesthood and a Holy nation.

John Owen argues that the true gospel is to be believed. Jesus got results. The distorted gospel gets distorted results. If there is no evidence of a new creation in the believer, then the distorted Jesus that free grace insists on isn't to be believed, since we are then no better off than natural man. As the scriptures declares, the unregenerate man has a heart of stone and is unable to respond to God in any meaningful way that honours God who is sovereign over the world. Therefore God takes the initiative for those He draws out of the world to be given to Christ.

The work of Christ for His sheep is efficacious. Efficacious is a fifteenth century word John Owen was very familiar with, and he used it to prove what God intended He achieved. Efficacious relates to something being changed that is inanimate like stone, insensitive and showing no sign of

life; it is lifeless, and is now successful in producing a desired or intended result; it is effective in its chosen path. Made alive. And what He achieved was evidenced in the lives of those He had chosen to be the sheep of Christ.

Jesus died for many, so that He would have many brethren. By the Spirit of God His image has become the bench mark for real life. The proof to the world that His sheep are alive with God is that the love of the great shepherd lives through His sheep. His sheep are reconciled by His death which provides satisfaction or reparation for wrong or injury resulting in mercy instead of justice.

Christ's work is effective in transforming hearts of stone into hearts of flesh that are sensitive to the touch of God. Christ's atoning work is successful in producing a desired or intended result; effective. People are made alive from the dead. If there is no sign of His life, death and sin remains to alienate us from God.

Therefore faith, and the conviction of wrong attitude and obedience to the will of God, of repentance, of forgiveness, atonement, and reconciliation with God, are all the work of His grace towards those for whom He died. The ability to believe is the result of Christ's death for His own that He affects, it is not the belief in His death on our own. Because His work is efficacious His controlling love flowing from the innermost being of His sheep is the proof of life the world needs to see concerning the gospel of Christ in God. 2 Cor 5:14

Biblical evidence of spiritual life of Christ is that we have been joined to Christ by the Spirit while serving in His church under His control. No one can have God on their own terms. If Jesus isn't Lord of all, He isn't Lord at all.

People naturally make choices according to the disposition of their heart. The heart of stone is dead to God and unable to please God. For someone to hear and follow Jesus to live for Him, God must change the heart first, and God's work fulfils His will without fail.

Therefore, true faith is given to the elect that we will believe. The pagan believing is believing in his believing, and this affects nothing because

it is believing in personal works for personal benefit and not the gift of faith for the glory of God. All believing us not the same.

The results of Christ's death for His own sheep is revealed in His life made alive in them, and this shows irrefutable evidence of whom He died for. Salvation is solely and completely from God in Christ who gives faith to His chosen people who will be like Him, one glorious day. But always beginning today. If we are in Christ the evidence of the Spirit's work will support our claim to know Him. The death of death in Christ means some are made alive in Him. Those for whom Christ died no longer witness to the world in the way they live, but they witness to Him and for Him who died in on their behalf.

According to the sacred scriptures the elect people of Christ are clearly identifiable.

"According to the diversity of the persons for whom He died, whom they grant to be distinguished and differenced by a foregoing decree; but to what purpose the Lord should send His Son to die for them whom He Himself had determined not to save, but at least to pass by and leave to remediless ruin for their sins, I cannot see." John Owen

Jesus said *"You will know them by their fruit."* They will produce the fruit of the true Vine.

*"A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits. Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"* Matthew 7:18-23

The elect will have the passion of Christ for the reconciliation of His lost sheep, and hunger for the transformation of life to be found into His image, because He now possesses their life by the shedding of His blood so they can live for Him because they live in Him.

*"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. These things I have spoken to you so that My joy may be in you, and that your joy may be made full."*

John 15:5-11

The elect will have the passions of Christ because they have died to self so He can live through them. The elect abiding in Christ means not continuing to live for self-interest.

The elect receive a new heart and a new motivation.

*"Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."*

Ezekiel 36:26-27

The elect of Christ are not all the people in the world. They are *'My sheep hear My voice and come to Me.'* The elect believers are all the Father has given to the Son. The Father draws them to Him. Jesus does not ask for the world but those the Father has given to Him.

The natural man of the world is dead to God, without ears to hear and eyes to see the glory of God in Christ. Unless the Holy Spirit opens the ears and eyes, they will remain lost in sin. The requirements of repentance will be incomprehensible to them.

The chosen elect live by faith and not by sight because the Spirit has opened their eyes to the light of God in Christ Jesus. First by awareness of their sin, and then of their need for Christ that results in receiving the gift of faith and repentance.

Since God is sovereign over all things, every moment of our lives we need to be asking, Lord, what are you teaching me that I need to do to be more like Christ. True Christians have Christ reigning in their hearts and minds.

## **Death of the death of Christ: Quotes**

### **THE FATHER'S INTENTION**

For the first. Will you know the end wherefore, and the intention wherewith, Christ came into the world? Let us ask Himself and He will tell us that the *'Son of man came to save that which was lost'* (Matt. 18:11) to recover and save poor lost sinners; that was His intent and design, as is again asserted (Luke 19:10). Ask also His apostles, So Paul, *'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners'* (1 Tim. 1:15). Himself tells you (Matt. 20:28), that He came to *"give His life a ransom for many;"* in other places called us, believers, distinguished from the world: for He *'gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father'* (Gal. 1:4).

That was the will and intention of God, that He should give Himself for us, that we might be saved, being separated from the world. They are His church: He loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish' (Eph. 5:25-7), *'He gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works'* (Tit. 2:14). The intention and design of Christ and His Father in this great work,....to deliver us from the evil world, to purge and wash us, to make us holy, zealous, fruitful in good works, to render us acceptable, and to bring us to God; for through Him *'we have access into the grace wherein we stand'* (Rom. 5:2).

### **THE PRODUCT OF CHRIST'S DEATH**

#### **RECONCILIATION**

By removing and slaying the enmity that was between Him and us; for *'when we were enemies we were reconciled to God by the death of His Son'* (Rom. 5:10). *"God was in Him reconciling the world to Himself, not imputing their trespasses to them.'* (2 Cor. 5:19) page 44

*'He abolished in His flesh the enmity, the law of commandments consisting in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both to God in one body by the cross, having slain the enmity thereby'* (Eph. 2:15-16): so that He is our peace' (v.14).

## **JUSTIFICATION**

By taking away the guilt of sins, procuring remission and pardon of them, redeeming us from their power, with the curse and wrath due to us for them; for *'by His own blood He entered into the holy place, having obtained eternal redemption for us'* (Heb. 11:12). He redeemed us from the curse, being made a curse for us' (Gal. 3:13); *"His own self bearing our sins in His own body on the tree'* (1 Pet. 2:24). for *'in Him we have redemption through His blood, even the forgiveness of sins'* (Col. 1:14).

## **SANCTIFICATION**

Sanctification, by renewing in us the image of God, and supplying us with the graces of the Spirit of holiness: for the blood of Christ, who through the eternal Spirit offered Himself to God, purges our consciences from dead works that we may serve the living God' (Heb. 9:14); *He gave Himself for the church to sanctify and cleanse it, that it should be holy and without blemish'* (Eph. 5:25-7). Page 45

## **ADOPTION**

Fourthly, adoption, for *'God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons'* (Gal. 4:4-5).

## **ETERNAL INHERITANCE**

Filthily, neither do the effects of the death of Christ rest here, they leave us not until we are settled in heaven, in glory and immortality for ever. Our inheritance is a 'purchased possession' (Eph. 1:14) He is the

mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance' (Heb. 9:15).

#### **A FUNDAMENTAL PRINCIPLE**

A spreading persuasion there is of a general ransom to be paid by Christ for all; that He died to redeem all and everyone, not only for many, His church, the elect of God, but for every one also of the posterity of Adam.

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We do see that if that be the end of the death of Christ which we have from the Scripture asserted, if those before recounted be the immediate fruits and products thereof, then one of these two things will necessarily follow: that either, first, God and Christ failed of their end proposed, and did not accomplish that which they intended, the death of Christ being not a fitly, proportioned means for the attaining of that end (for any cause of failing cannot be assigned); which to assert seems to us blasphemously injurious to the wisdom, power, and perfection of God, as likewise derogatory to the worth and value of the death of Christ; - or else, that all men, all the posterity of Adam, must be saved, purged, sanctified, and glorified; which surely they will not maintain, at least the Scripture and the woeful experience of millions will not allow.

Wherefore, they must and do deny that God or His Son had any such absolute aim or end in the death or blood-shedding of Jesus Christ, ...but that God intended nothing, neither was anything effected by Christ, that no benefit arises to any immediately by His death but what is common to all and every soul....Now, this seeming to me to enervate the virtue, value, fruits and effects of the satisfaction and death of Christ, serving, besides, for a basis and foundation to a dangerous, uncomfortable, erroneous persuasion, I shall, by the Lord's assistance, declare what the Scripture holds out in both these things, both that assertion which is intended to be proved, and that which is brought for the proof thereof; desiring the Lord by His Spirit to lead us into all truth, to give us understanding in all things, and if anyone be otherwise minded, to reveal that also to Him. Page 47

*"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."*

John 3:16

Some say that God sent Christ to die for all men, but only conditionally, if they did and would believe, as though, if they believed, Christ died for them; if not, He died not; and so make the act the cause of its own object: other some, that He died absolutely for all, to procure all good things for them, which yet they should not enjoy until they fulfil the condition that was to be prescribed to them. Yet all conclude that in His death Christ had no more respect to the elect than others, to sustain their persons, or to be in their room, but that He was a public person in the room of all mankind.

Concerning the close of all this, in respect of the event and immediate product of the death of Christ, divers have diversely expressed themselves; some placing it in the power, some in the will, of God; some in the opening of a door of grace; some in a right purchased to Himself of saving whom He pleased; some that in respect of us He had no end at all, but that all mankind might have perished after He had done all.

Such is the Christ did not die for any upon the condition, if they do believe; but He died for all God's elect, that they should believe, and believing have eternal life. Faith itself is among the principal effects and fruits of the death of Christ;...It is nowhere said in Scripture, nor can it reasonably be affirmed, that if we believe, Christ died for us, as though our believing should make that to be which otherwise was not, the act creates the object; but Christ died for us that we might believe. Salvation, indeed, is bestowed conditionally; but faith, which is the condition, is absolutely procured.

This condition of faith is procured for us by the death of Christ, or it is not. If they say it be not, then the chiefest grace, and without which redemption itself is of no value, does not depend on the grace of Christ as the meritorious procuring cause thereof, which, first, is exceedingly injurious to our blessed Saviour, and serves only to diminish the honour and love due to Him; secondly, is contrary to Scripture: *'He became sin*

*for us, that we might be made the righteousness of God in Him.* (Tit. 3:5-6; 2 Cor. 5:21) *It is given to us for Christ's sake, on the behalf of Christ, to believe in Him'* (Phil. 1:29); *"God blessing us with all spiritual blessing in Him'* (Eph. 1:3), whereof surely faith is not the least. If it be a fruit of the death of Christ, why is it not bestowed on all, since He died for all,

What the Scripture affirms .....this is the sum: Jesus Christ, according to the counsel and will of His Father, did offer Himself upon the cross, to the procurement of those things before recounted; and makes continual intercession with this intent and purpose, that all the good things so procured by His death might be actually and infallibly bestowed on and applied to all and every one for whom He died, according to the will and counsel of God. Let us now see what the Scripture says. Page 125

#### **GOD INTENDED TO SAVE SOME**

Matthew 18:11: *The Son of man is come to save that which was lost'* which words He repeats again upon another occasion (Luke 19:10). In the first place, they are in the front of the parable of seeking the lost sheep; in the other, or as the lost sheep which He lays upon His shoulder and brings home; so unless He finds that which He seeks for, unless He recover that which He comes to save, He fails of His purpose.

Matthew 1:21: He was to *'save His people from their sins.* To say that He did but in part or in some regard effect the work of salvation, is of ill report to Christian ears. Page 126

I Timothy 1:15: Paul evidently declaring the end of our Saviour's coming, according to the will and counsel of His Father, namely, to *'save sinners;* not to open a door for them to come in if they will or can; not to make a way passable, that they may be saved; not to purchase reconciliation and pardon of His Father, which perhaps they shall never enjoy; but actually to save them from all the guilt and power of sin, and from the wrath of God for sin: which, if He does not accomplish, He fails of the end of His coming; and if that ought not to be affirmed, surely He came for no more than towards whom that effect is procured.

The compact of His Father with Him, and His promise made to Him, of 'seeing His seed,' and carrying along the pleasure of the Lord prosperously (Isa. 53:10-12), I before declared; from which it is apparent that the decree and purpose of giving actually to Christ a believing generation, *whom He calls The children that God gave Him'* (Heb. 2:13),

Hebrews 2:14-15: He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death' Nothing at all of the purchasing of a possible deliverance for all and every one; nay, all are not those children which God gave Him, all are not delivered from death and him that had the power of it: and therefore it was not all for whom He then took flesh and blood. Page 127

Fifthly, the same purpose and intention we have, 'Christ loved the church, and gave Himself for it; that He might sanctify and clear it with the washing of water by the word, that He might prese it to Himself a glorious church, not having spot, or any such thing; but that it should be holy and without blemish' (Eph. 5:25-27) as also '*He gave Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works.* (Titus 2:14)

What did Christ do, He gave Himself, say both these places alike: '*For His church*, says one; '*For us*, says the other; both words of equal extent and force as all men know. To what end did He this? To sanctify and cleanse it, to present it to Himself a glorious church, not having spot or wrinkle,' I ask now, Are all men of this church? Are all in that rank of men among whom Paul places himself and Titus? Are all purged, purified, sanctified, made glorious, brought nigh to Christ? Or does Christ fail in His aim towards the greatest part of men? I dare not close with any of these.

John 17:19: Sixthly, For their sakes? Whose, I pray? The men whom you have given Me out of the world' (v. 6). Not the whole world, whom He prayed not for (v. 9). 'That they also may be truly sanctified. 'That they,' signifies the intent and purpose of Christ, it designs out the end

He aimed at, that He has, that this His purpose was to fulfil the will of His Father, which He came to do.

Galatians 1:4: our Lord Jesus *'gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father; that we might receive the adoption of sons;'* (ch. 4:4-6) Our adoption to sons, receiving the Spirit, and drawing nigh to God, are all of them in the purpose of the Father giving His only Son for us.

2 Corinthians 5:21: *'He has made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.* The purpose of God in making His Son to be sin is, that those for whom He was made sin might become righteousness; that was the end of God's sending Christ to be so, and Christ's willingness to become so.

That which the Father and the Son intended to accomplish in and towards all those for whom Christ died, by His death most certainly but the Father and His Son intended by the death of Christ to redeem, purge, sanctify, purify, assistance, take up deliver from death, Satan, the curse of the law, to quit of all sin, to make righteousness in Christ, to bring nigh to God, all those for whom He died, as was above proved. Therefore, Christ died for all and only those in and towards whom all these things recounted are effected,

### **CHRIST DIED FOR SPECIFIED PERSONS**

In some places they are called many, (Matt. 26:28), *'The blood of the New Testament is shed for many, for the remission of sins.'* ..*'The Son of man came not to be ministered to, but to minister, and give His life a ransom for many'* (Mark 10:45; Matt. 20:28). *He was to bring many sons to glory; and so was to be the 'captain of their salvation, through sufferings'* (Heb. 2:10). And many is sometimes placed absolutely for all, as (Rom. 5:19), yet these many being described in other places to be such as it is most certain all are not, so it is a full and evident restriction of it: for these many are the *'sheep'* of Christ (John 10:15); the *'children of God that were scattered abroad'* (John 11:52); those whom our Saviour calls *'brethren'* (Heb. 2:11); *'the children that God gave Him, which were 'partakers of flesh and blood; (v. 13-14); and frequently, 'those who were given to Him of his Father' (John 17:2, 6,*

9, 11), who should certainly be preserved; the 'sheep' whereof He was the '*Shepherd, through the blood of the everlasting covenant*' (Heb. 13:20); His '*elect*' (Rom. 8:33); and His '*people*' (Matt. 1:21); His '*visited and redeemed people*' (Luke 1:68); even the people *which He foreknew* (Rom. 11:2); His *people by election* (Acts 18:10); *the people that He suffered for without the gate, that He might sanctify them*' (Heb. 13:12); His '*church, which He redeemed by His own blood*' (Acts 20:28), which '*He loved and* page 134

*gave Himself for* (Eph. 5:25); the '*many*' *whose sins He took away* (Heb. 9:28), *with whom He made a covenant* (Dan. 9:27). Those many being thus described, and set forth with such qualifications as by no means are common to all, but proper only to the elect, And so you see the end of the death of Christ, as it is set out in the Scripture. Page 135

### **CHRIST DIED FOR THE MANY SHEEP**

I say then, first, that the many Christ died for were His sheep. Neither is the place of John 10: at all abused, our Saviour evidently setting forth a difference between them for whom He died and those for whom He would not die, calling the first His 'sheep' (v. 15) those to whom He would give eternal life' (v. 28) those 'given Him by His Father' (John 17:9); evidently distinguishing them from others who were not so. To us for whom He died, He died in the same manner, and for the same end. The primary difference is between elect and not elect, sheep and not sheep; the thing wherein they are thus differenced being the believing of the one, called 'hearing of His voice and knowing Him, and the not believing of the other; page 140

*'You believe not, because you are not of My sheep,' and, "My sheep hear My voice."* First, there is a distinction put, in the act of believing and hearing (that is, therewithal to obey);... the one being not His sheep, the other being so, even them whom He loved and gave His life for.

We deny that Christ died for any but those who shall certainly be brought to Him by the ministration of the gospel. So that there is not a 'Not only those whom He died for, but also those that are brought in to Him;' for He died for His sheep, and His sheep hear His voice. They for

whom He died, and those that come in to Him, may receive different qualifications, but they are not several persons.

For whom He died? Who are expressly said to be His 'sheep;' which all are not... Secondly, His intention is, to declare the giving of His life for a ransom, and that according to the "commandment received of His Father' (v.18). first, The love and faithfulness of Jesus Christ in the ministration of the gospel, that is, His performing the office of the mediator of the new covenant, are seen in nothing more than in giving His life for a ransom (John 15:13). Page 141

If there be a distinction to be allowed, it can be nothing but this, that the 'sheep' who are simply so called are those who are only so to Christ from the donation of His Father; and the 'sheep of His pasture, those who, by the effectual working of the Spirit, are actually brought home to Christ. And then of both sorts we have mention in this chapter (v. 16, 27), both making up the number of those sheep for whom He gave His life, and to whom He gives life.

That bringing in which is here mentioned, to believe and enjoy the benefit of the death of Christ, is a most special fruit and benefit of that death, certainly to be conferred on all them for whom He died, or else most certainly His death will do them no good at all. Page 143

That those words were fitted for the time of Christ and His apostles, having another meaning in them than they seem to import Now, having thus gaily trimmed and set up this man of straw, to whose framing I dare boldly say not one of his adversaries did ever contribute a penful of ink, to show his rare skill, he charges it with I know not how many errors, blasphemies, lies, set on with exclamations and vehement outcries, until it tumble to the ground. Page 144

#### **NOT IF WE BELIEVE BUT THAT WE SHOULD BELIEVE**

Fourthly, it is contrary to Scripture, all things that are absolutely procured and obtained for any do presently become theirs in right for whom they are obtained; but things that are obtained upon condition become not theirs until the condition be fulfilled. Now, Christ has purchased, by his death for all, all good things, not absolutely, but upon

condition; and until that condition come to be fulfilled, unless they perform what is required, they have neither part nor portion, right to nor possession of them.

Now, be it so that Christ purchases all things for us, to be bestowed on this condition, that we do believe it, then I affirm that, - First, certainly this condition ought to be revealed to all for whom this purchase is made, if it be intended for them in good earnest. All for whom He died must have means to know that His death will do them good if they believe; especially it being in His power alone to grant them these means who intends good to them by His death. Secondly, this condition of them to be required is in their power. Page 162

to perform, which is false: if it be not, then the Lord will grant them grace to perform it, or He will not. If He will, why then do not all believe? Why are not all saved? If He will not, then this impetration, or obtaining salvation and redemption for all by the blood of Jesus Christ, comes at length to this: God intends that He shall die for all, to procure for them remission of sins, reconciliation with Him, eternal redemption and glory; but yet so that they shall never have the least good by these glorious things, unless they perform that which He knows they are no way able to do, and which none but Himself can enable them to perform, and which concerning far the greatest part of them He is resolved not to do. Is this to intend that Christ should die for them for their good? Or rather, that He should die for them to expose them to shame and misery?

Thirdly, this condition of faith is procured for us by the death of Christ, or it is not. If they say it be not, then the chiefest grace, and without which redemption itself (express it how you please) is of no value, does not depend on the grace of Christ as the meritorious procuring cause thereof, which, first, is exceedingly injurious to our blessed Saviour, and serves only to diminish the honour and love due to Him; secondly, is contrary to Scripture: 'He became sin for us, that we might be made the righteousness of God in Him?' (Tit. 3:5-6; 2 Cor. 5:21) If it be a fruit of the death of Christ, why is it not bestowed on all, since He died for all, then I ask, if the fruit of the death of Christ shall be applied to all that fulfil this condition of. Page 163

Not refusing or not resisting the means of grace? If not, then why is that produced? If so, then all must be saved that have not, or do not resist, the means of grace; that is, all pagans, infidels, and those infants to whom the gospel was never preached. Fourthly, this whole assertion tends to make Christ but a half mediator, that should procure the end, but not the means conducing thereto.

For a close of all; Christ did not die for any upon condition, if they do believe; but He died for all God's elect, that they should believe, and believing have eternal life. Faith itself is among the principal effects and fruits of the death of Christ; as shall be declared. It is nowhere said in Scripture, nor can it reasonably be affirmed, that if we believe, Christ died for us, as though our believing should make that to be which otherwise was not, the act create the object; but Christ died for us that we might believe. Salvation, indeed, is bestowed conditionally; but faith, which is the condition, is absolutely procured. Page 164

#### **IRRESOLVABLE TENSIONS**

If Jesus Christ died for all men, that is, purchased and procured for them, according to the mind and will of God, all those things which we recounted, and the Scripture sets forth, to be the effects and fruits of His death, which may be summed up in this one phrase, 'eternal redemption, then He did this, and that according to the purpose of God, either absolutely or upon some condition by them to be fulfilled.

If absolutely, then ought all and every one, absolutely and infallibly, to be made actual partakers of that eternal redemption so purchased; ... If upon condition, then He did either procure this condition for them, or He did not? If He did procure this condition for them, that is, that it should be bestowed on them and wrought within them, then He did it either absolutely again, or upon a condition. If absolutely, then are we as we were before; for to procure anything for another, to be conferred on him upon absolutely such a condition, and withal to procure that condition to be bestowed on him, is equivalent to the absolute, (Page 175) procuring of the thing itself. For so we affirm, in this very business: Christ procured salvation for us, to be bestowed conditionally,

if we do believe; but faith itself, that He has absolutely procured, without prescribing of any condition.

is not this condition procured by Him on whose performance all the good things purchased by Him are to be actually enjoyed? Secondly, all men are able of themselves to perform this condition, or they are not. If they are, ...all men of themselves, by the power of their own free-will, able to believe; which is contrary to the Scriptures,. If they cannot, but that this faith must be bestowed on them and wrought within them by the free grace of God, then when God gave His Son to die for them, to procure eternal redemption for them all, upon condition that they did believe, He either purposed to work faith in them all by His grace, that they might believe, or He did not? ....Why do not all believe? Why have not all men faith? Or does He fail of His purpose? If He did not purpose to bestow faith on them all, or (which is all one) if He purposed not to bestow faith on all (for the will of God does not consist in a pure negation of anything, what He does not will that it should be, He wills that it should not be), then the sum of it comes to this: That God gave Christ to die for all men, but upon this condition, that they perform that which of themselves without Him they cannot perform, and purposed that, for His part, He would not accomplish it in them. page176

Now, if this be not extreme madness, to assign a will to God of doing that which Himself knows and orders that it shall never be done, of granting a thing upon a condition which without His help cannot be fulfilled, and which help He purposed not to grant, let all judge. Is this anything but to delude poor creatures? Is it possible that any good at all should arise to any by such a purpose as this, such a giving of a Redeemer? Is it agreeable to the goodness of God to intend so great a good as is the redemption purchased by Christ, and to pretend that He would have it profitable for them, when He knows that they can no more fulfil the condition which He requires, that it may be by them enjoyed, than Lazarus could of himself come out of the grave?

Were not this the assigning such a will and purpose as this to Jesus Christ: I will obtain eternal life to be bestowed on men, and become theirs, by the application of the benefits of My death; but upon this condition, that they do believe. But as I will not reveal My mind and

will in this business, nor this condition itself, to innumerable of them, so concerning the rest I know they are no ways able of themselves, no more than Lazarus was to rise, or a blind man is to see, to perform the condition that I do require, and without which none of the good things intended for them can ever become theirs; neither (Page 177) will I procure that condition ever to be fulfilled in them. That is, I do will that that shall be done which I do not never be done, but that it cannot be done, because I will not do that without which it can never be accomplished'? Again; if God through Christ purpose to save all if they do believe, because He died for all, and this faith be not purchased by Christ, nor are men able of themselves to believe, how comes it to pass that any are saved?

'God bestows faith on some, not on others,' I reply, is this distinguishing grace purchased for those some comparatively, in respect of those that are passed by without it? But is it not purchased for them by Christ? For my part, I do conceive that Christ has obtained salvation for men, not upon condition if (Page 178) they would receive it, but so fully and perfectly that certainly they should receive it. He purchased salvation, to be bestowed on them that do believe; but withal faith, that they might believe. Neither can it be objected, that, according to our doctrine, God requires anything of men that they cannot do, yea, faith to believe in Christ: for, First, commands do not signify what is God's intention should be done, but what is our duty to do; which may be made known to us whether we be able to perform it or not: it signifies no intention or purpose of God. Secondly, for the promises which are proposed together with the command to believe: First, they do not hold out the intent and purpose of God, that Christ should die for us if we do believe; which is absurd, that the act should be the constituter of its own object, which must be before it, and is presupposed to be before we are desired to believe it: nor, secondly, the purpose of God that the death of Christ should be profitable to us if we do believe; which we before confuted: but, thirdly, only that faith is the way to salvation which God has appointed; so that all that do believe shall undoubtedly be saved, these two things, faith and salvation, being inseparably linked together, as shall be declared. Page 179

## SCRIPTURE TEACHES CHRIST DIED FOR ONE OF ONLY TWO SORTS

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

First, there is such a discriminating distinguishment among men, by the eternal purpose of God, as those whom He loves' and those whom He 'hates'; whom He knows, and whom He knows not' (Rom. 9:13), 'I know My sheep' (John 10:14), *'The Lord knows them that are His'* (2 Tim. 2:19), 'Whom He did foreknow (Rom. 8:29), His people which He foreknew' (ch. 11:2); 'I know I have chosen' (John 13:18). Those that are appointed to life and you not (Matt. 25:12): so I speak not of you all; I know whom 'elect' and 'reprobate;' those that were 'ordained to eternal life, glory, and those that are appointed to and fitted for destruction and those who 'before were of old ordained to condemnation' (Page 181) as 'He has chosen us in Him' (Eph. 1:4), 'Ordained to eternal life (Acts 13:48), *'Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified'* (Rom. 8:30). So, on the other side, 'God has not appointed us to wrath, but to obtain salvation' (1 Thess. 5:9), *He has mercy on whom He will have mercy, and whom He will he hardens. You will say then to me, why does He yet find fault? For who has resisted His will? Nay but, O man, who are you that replies against God? Shall the thing formed say to Him that formed it, why have You made me thus? Has not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?'* (Rom. 9:18-21), 'Ordained to this condemnation (Jude 4), Made to be taken and destroyed' (2 Pet. 2:12); "Sheep and goats' (Matt. 25:32; John 10). Those on whom He has 'mercy; and those whom He 'hardens' (Rom. 9:18).

Those that are His peculiar people' and 'the children of promise, that are not of the world, His "church;' and those that, in opposition to them, are 'the world, 'not prayed for, *'not His people:'* (as Tit. 2:14; Gal. 4:28;

John 15:19, 17:9; Col. 1:24; John 11:52; Heb. 2:10, 12, 13). Which distinction of men is everywhere ascribed to the purpose, will, and good pleasure of God: "*The Lord has made all things for Himself, even the wicked for the day of evil?*" (Prov. 16:4)

*I thank you, O Father, because you have hid these things from the wise and prudent, and have revealed them to babes. Even so, father; for so it seemed good in Your sight?* (Matt. 11:25-26) *'The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calls; it was said to her, the elder shall serve the younger?'* (Rom. 9:11-12) *So then it is not of him that wills, nor of him that runneth, but of God that shows mercy. For the scripture says to Pharaoh, Even for this same purpose have I raised you up, that I might show My power in you, and that My name might be declared throughout all the earth?* (v. 16-17) *'Who are the called according to His whom He did foreknow, He also did predestinate to be conformed purpose. to the image of His Son, that He might be the first-born among For many brethren. Moreover, whom He did predestinate, them He also (Page 182) called and whom He called, them He also justified: and whom He justified them He also glorified:* (Rom. 8:28-30), So that the first part of the proposition is clear from the Scripture. Now, Christ is said expressly and punctually to die for them on the one side: for His people' (Matt. 1:21); His 'sheep' (John 10:1-14);.. as church' (Acts 20:28; Eph. 3:25), as distinguished from the world (Rom. 3:8-9; John 11:51-52); His 'elect' (Rom. 8:32-34); His children (Heb. 2:12-13) as before more at large. Whence we my surely conclude that Christ died not for all and everyone to wit, not for those He 'never knew, whom He hates, whom He hardens, on whom He will not show mercy, who were before of all ordained to condemnation;" in a word, for a reprobate, for the world, for which He would not pray.

That which some except. that though Christ be said to die for His 'sheep, for His 'elect; His chosen, yet He is not said to die for them only, that term is nowhere expressed, is of no value; for is it not without any forced interpretation, in common sense, and according to the usual course of speaking, to distinguish men into two such opposite

conditions as elect and reprobate, sheep and goats, and then affirm that He died for His elect, equivalent to this, He died for His elect only?

Is not the sense as clearly restrained as if that restrictive term had been added?... as far as I can see, unanswerable; which also might be farther urged by a more large explication of God's purpose of election set apart and appointed for the saving of His elect, and not at all and reprobation, showing how the death of Christ was a means undergone and suffered for those which, in His eternal counsel, He did determine should perish for their sins, and so never be made (Page 183) partakers of the benefits thereof. But of this more must be spoken, if the Lord preserve us, and give assistance for the other part of this controversy, concerning the cause of sending Christ.

#### **SCRIPTURE NEVER SAYS CHRIST DIED FOR ALL MEN**

Scripture nowhere says Christ died for all men, much less for all and every man: therefore, this is not to be asserted. It is true, Christ is said to give His life a ransom for all, but nowhere for all men. And because it is affirmed expressly in other places that He died for many, for His church, for them that believe, for the children that God gave Him, for us, some of all sorts, though not expressly, yet clearly in terms equivalent (Rev. 5:9-10), Page 185

#### **CHRIST DIED IN THE STEAD OF THOSE FOR WHOM HE DIED**

For whom Christ died, He died as a sponsor, in their stead, as is apparent, 'For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commends His love toward us, in that, while we were yet sinners, Christ died for us? (Rom. 5:6-8) He was made a curse for us? (Gal. 3:13) He has made Him to be sin for us. (2 Cor. 5:21) All which places do plainly signify and hold out a change or commutation of persons, one being accepted in the room of the other. Now, if He died as the sponsor or surety of them for whom He died, in their stead, then these two things at least will follow: First, that He freed them from that anger, and wrath, and guilt of death, which He underwent for them, that they should in and for Him be all reconciled, and be freed from the bondage wherein

they are by reason of death; for no other reason in the world can be assigned why Christ should undergo anything in another's stead, but that that other might be freed from undergoing that which (Page 187) He underwent for him. . . . But Christ has not satisfied the justice of God for all the sins of all and every man: which may be made evident by divers reasons;

#### **GOD'S JUSTICE IS NOT SATISFIED FOR ALL**

First, for whose sins He made satisfaction to the justice of God, for their sins justice is satisfied, or else His satisfaction was rejected insufficient, for no other reason can be assigned of such a fruitless (Page 188) attempt; which to aver is blasphemy in the highest degree. But now the justice of God is not satisfied for all the sins of all and every man; which also is no less apparent than the former: for they that must undergo eternal punishment themselves for their sins, that the justice of God may be satisfied for their sins, the justice of God was not satisfied without their own punishment, by the punishment of Christ; for they are not healed by His stripes. But that innumerable souls shall to eternity undergo the punishment due to their own sins, I hope needs, with Christians, no proving. . . . To be satisfied, and to require satisfaction that it may be satisfied, are contradictory, and cannot be affirmed of the same in respect of the same; but that the Lord will require of some 'the uttermost farthing' is most clear (Matt. 5:26).

#### **CHRIST DID NOT INTEND TO SATISFY FOR THE SINS OF ALL MEN**

Secondly, Christ by undergoing death for us, as our surety, satisfied for no more than He intended so to do. So great a thing as satisfaction for the sins of men could not accidentally happen besides His intention, will, and purpose; especially considering that His intention and goodwill, sanctifying Himself to be an oblation, was of absolute necessity to make His death an acceptable offering. But now Christ did not intend to satisfy for the sins of all and every man for innumerable souls were in hell, under the punishment and weight of their own sins; from whence there is Himself an oblation for sin. . . . Shall we think that the blood of the covenant was cast away upon them for whom our Saviour intended no good at all? To intend good to them He could and therein of His own eternal Deity. Did God send His Son, did not, without a direct

opposition Christ come to the eternal decree of His Father, to die, for Cain and Pharaoh, damned so many ages (Page 189) before his suffering? ..Secondly, Christ at His death knew full well that they had not fulfilled the condition, and were actually cut off from any possibility ever so to do, so that any intention to do them good by His death must needs be vain and frustrate, which must not be assigned to the Son of God.

For-first, those that were saved were saved upon this ground. that Christ should certainly suffer for them in due time; which suffering of His was as effectual in the purpose and promise as in the execution and accomplishment. It was in the mind of God accounted for them as accomplished, the compact and covenant with Christ about it being surely ratified upon mutual, unchangeable promises (according to our conception); and so our Saviour was to perform it, and so it was needful for them that were actually saved: but for those that were actually damned, there was no such inducement to it, or ground for it, or issue to be expected out of it.

Thirdly, if Christ died in the stead of all men, and made satisfaction for their sins, then He did it for all their sins, or only for some of their sins. If for some only, who then can be saved? If for all, why then are all not saved? ...Is there any new shift to be invented for this? Or must we be contented with the old, namely, because they do not believe? That is, Christ did not die for their unbelief, or rather, did not by His death remove their unbelief, because they would not believe, or because they would not themselves remove their unbelief; or He died for their unbelief conditionally, that they were not unbelievers. These do not seem to me to be sober assertions.

#### **CHRIST IS A PRIEST FOR THOSE FOR WHOM HE IS A MEDIATOR**

For whom Christ died, for them He is a mediator: He is not a mediator for all and everyone, which also is no less evident, because as mediator He is the priest for them for whom He is a mediator. ...Yea, that Christ is not a mediator for everyone needs no proof. Experience sufficiently evinces it, besides innumerable places of Scripture. It is, I confess, replied by some, that Christ is a mediator for some in respect some acts, and not in respect of others; but truly, this, if I am of able to judge, is a

dishonest subterfuge, that has no ground in Scripture, and would make our Saviour a half mediator in respect of some, which is an unsavoury expression. But this argument was indicated before. Page 193

### **CHRIST'S DEATH PURGES AND SANCTIFIES; NOT ALL ARE PURGED AND SANCTIFIED**

Another argument may be taken from the effect and fruit of the death of Christ to sanctification, which we thus propose: If the blood of Jesus Christ does wash, purge, cleanse, and sanctify them for whom it was shed, or for whom he was a sacrifice, then certainly He died, shed His blood, or was a sacrifice, only for them that in the event are washed, purged, cleansed, and sanctified, which that all or everyone is not is most apparent, faith being the first principle of the heart's purification (Acts 15:9), and all men have not faith' (2 Thess. 3:2); it is 'of the elect of God' (Tit. 1:1). Page 195

'For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve (Page 196) (Rom 6:3-6). The words of the latter verse yield a reason of the former assertion in (v. 3)-namely, that a participation in the death of Christ shall certainly be accompanied with conformity to Him in His resurrection; that is, both to life spiritual, as also to eternal: 'Because our old man is crucified with him, that the body of sin might be destroyed.' That is, our sinful corruption and depravation of nature are, by His death and crucifying, effectually and meritoriously slain, and disabled from such a rule and dominion or us as that we should be servants any longer to them; which is apparently the sense of the place, seeing it is laid as a foundation to press forward to all decrees of sanctification and freedom from the power of sin.

The same e apostle also tells us that all the promises of God are in Him yea, and in Him Amen, to the glory of God by us. (2 Cor. 1:20) Yea, and 'Amen' confirmed, ratified, unchangeably established, and irrevocably made over to us. Now, this was done in Him, that is, in His death and blood-shedding, for the confirmation of the testament, whereof these promises are the conveyance of the legacies to us,

confirmed by the death of Him, the testator' (Heb. 9:16), ....So that our whole sanctification, holiness, with justification and reconciliation to God, is procured by, and established to us with, unchangeable promises in the death and blood-shedding of Christ, 'the heavenly or spiritual things' being purified with that sacrifice of his (Heb. 9:23); For we have redemption through His blood, even the forgiveness of (Page 197) sins (Col. 1:14); "By death He destroyed him that had the power of death, that is, the devil, that He might 'deliver them who through fear of death, were all their lifetime subject to bondage (Heb. 2:14-13). Do but take notice of those two most clear places (Tit 2:14: Eph. 25-26): in both which our cleansing and sanctification assigned to be the end and intendment of Christ the worker, and therefore the certain effect of His death and oblation, which was the work, as was before proved. And I shall add but one place more to prove that which I am sorry that I need produce any one to do-to wit, that the blood of Christ purges us from all our sin and it is Who of God is made to us wisdom, and righteousness and sanctification, and redemption. (1 Cor. 1:30) Of which, because it is clear enough, I need not spend time to prove that He was thus made to us of God, inasmuch as He set Him forth to be a propitiation through faith in his blood' (as Rom. 3:25). So that our sanctification, with all other effects of free grace, are the immediate procurement of the death of Christ. And of the things that have been spoken this is the sum: Sanctification and holiness is the certain fruit and effect of the death of Christ in all them for whom He died; but all and every one are not partakers of this sanctification, this purging, cleansing, and working of holiness: therefore, Christ died not for all and every one,

It is altogether in vain to except, as some do, that the death of Christ is not the sole cause of these things, for they are not actually wrought in any without the intervention of the Spirit's working in them, and faith apprehending the death of Christ: The Spirit of God is the cause of sanctification and holiness; (Page 198) both natural and real, hinder that the blood of Christ may not only concur, but also be the sole cause, moral and meritorious, of these things? Doubtless, they do not. Nay, they do suppose it so to be, or else they would in this work be neither instruments nor efficient, that being the sole foundation of the Spirit's operation and efficiency, and the sole cause, moral and meritorious, of

these things? Doubtless, they do not. Nay, they do suppose it so to be, or else they would in this work be neither instruments nor efficient, that being the sole foundation of the Spirit's operation and efficiency, and the sole cause of faith's being and existence. Page 199

**CHRIST'S DEATH PROCURED FAITH FOR US; NOT ALL MEN HAVE FAITH.**

Whatever is freely bestowed upon us, in and through Christ, that is all wholly the procurement and merit of the death of Christ. Nothing is bestowed through Him on those that are His which He has not purchased; the price whereby He made His purchase being His own blood (1 Pet. 1:18-19);..., "That He should make His soul an offering for sin' (Isa. 53:10).

That confessedly, on all sides, faith is, in men of understanding, of such absolute indispensable necessity to salvation, there being no sacrifice to be admitted for the want of it under the new covenant that, whatever God has done in His love, sending his Son, and whatever Christ has done or does, in His oblation and intercession for all or some, without this in us, is, in regard of the event, of no value, worth, or profit to us, but serves only aggravate condemnation; for, whatsoever is accomplished besides, that is most certainly true, 'He that believes not shall be damned (Mark 16:16). (So that if there is in ourselves a power of believing and the act of it do proceed from that power, and is our own a then certainly and undeniably it is in our power to make the love of God and death of Christ effectual towards us or not, and that by believing we actually do the one by an act of our own; which is so evident that the most ingenious and perspicacious of our adversaries have in terms confessed it, as I have declared elsewhere). Such being, then, the absolute necessity of faith, it seems to me that the cause of that must needs be the prime and principal cause of salvation, as being the cause of that without which the whole cause would not be, and by which the whole is, and is effectual. (Page 202) for 'all men have not faith:' and this we may do by these following reasons:

but faith, as it is a grace. of the Spirit inherent in us, is formally a part of our sanctification and holiness: therefore He procured faith for us. „All the fruits of election are purchased for us by Jesus Christ; for 'we

are chosen in Him' (Eph. 1:4), ..'We are chosen in Him' before the foundation of the world, that we should be holy' (Eph. 1:4) of which holiness, faith, purifying the heart, is a principal share. Moreover, whom He did predestinate, them He also called' (Rom. 8:30); that is, with that calling which is according to His purpose, effectually working faith in them by the mighty operation of His Spirit, 'according to the exceeding greatness of His power' (Eph. 1:19). And so they believe' (God making them differ from others (1 Cor. 4:7), in the enjoyment of the means) 'who are ordained to eternal life' (Acts 13:48). Their being ordained to eternal life was the fountain from whence their (page 205) faith did flow; and so 'the election has obtained, and the rest were blinded' (Rom. 11:27)

All the blessings of the new covenant are procured and purchased by Him in whom the promises thereof are ratified, and to whom they are made for all the good things thereof are contained in and exhibited by those promises, through the working of the Spirit of God..... Therefore, all the good things of the covenant are the effects, fruits, and purchase of the death of Christ, He and all things for Him being the substance and whole of it. That without which it is utterly impossible that we should be saved must of necessity be procured by Him by whom we are fully and effectually saved. ...Jesus Christ, according to His name, does perfectly save us (Matt. 1:21), procuring for us 'eternal redemption' (Heb. 9:12), being, "able to save to the uttermost them that come to God by Him? (Heb 7:25); and therefore must faith also be within the compass of those things that are procured by Him.

The Scripture is clear, in express terms, and such as are so equivalent that they are not liable to any evasion 'It is given to us on the behalf of Christ, for Christ's sake, to believe on Him? (Phil. 1:29) Faith, or belief, is the gift, and Christ the procurer of it: 'God has blessed us with all spiritual blessings in Him in heavenly places' (Eph. 1:3). If faith be a spiritual blessing in it is bestowed on us 'in Him; (Page 206) The sum of the whole reason may be reduced to this head, namely, if the fruit and effect procured and wrought by the death of Christ absolutely, not depending on any condition in man to be fulfilled, be not common to all, then did not Christ die for all; but the supposal is true, as is evident

in the grace of faith, which being procured by the death of Christ, to be absolutely bestowed on them for whom He died, is not common to all: therefore, our Saviour did not die for all. Page 207

### **UNIVERSAL REDEMPTION MUST MEAN ALL ARE SAVED**

That doctrine which will not by any means suit with nor be made conformable to the thing signified by it, and the expression, literal and deductive, whereby in Scripture it is held out to us, but implies evident contradictions to them, cannot possibly be sound and sincere, as is the milk of the word. But now such is this persuasion of universal redemption; it can never be suited nor fitted to the thing itself, or redemption, nor to those expressions whereby in the Scripture it is held out to us. Universal redemption, and yet many to die in captivity, is a contradiction irreconcilable in itself. Page 212

Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? that a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoner enthralled! Doubtless, 'universal' and 'redemption,' where the greatest part of men perish, are as irreconcilable as 'Roman' and 'Catholic: If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereto they were enthralled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, wherein they were enwrapped, by the price of His blood, it cannot possibly be conceived to be universal unless all be saved: so that the opinion of the Universalists is unsuitable to redemption. Page 214