This being the case, it is undeniable, that whatever we lost in the first Adam is restored to us by the second ; and therefore they who believe that the punishment denounced against eating the forbidden fruit was death *corporal, spi­ritual,* and *eternal,* must believe that we are redeemed from all these by Christ ; who having “ appeared once in the end of the world to put away sin by the sacrifice of him­self, died for us, that whether we wake or sleep, we should live together with him,” (Heb. ix. 26. 1 Thess. v. 10). If the image of God in which man was created was lost by the breach of the first covenant, it is more than restored to us \* by the Mediator of a better covenant, which is esta­blished upon better promises if by the sin of Adam we were utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually, we are freed from that dreadful curse by “ our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works,” (Titus ii. 14); and if for our share in the first transgression we be justly liable to all punishments in this world and in that which is to come, the apostle assures us, that “ when we were ene­mies we were reconciled to God by the death of his Son, because that God was in Christ reconciling the world to himself, not imputing their trespasses unto them,” (Rom. v. 10. 2 Cor. v. 19). As Jesus is “the Lamb slain (in the divine decree) from the foundation of the world,” these be­neficial consequences of his death have been extended by a retrospective view to all in every age whose names are written in the book of life, though it be absurd to suppose that he literally took their sins upon him, and impious to imagine that he suffered under the imputation of sin.

Sect. V.—*Of the extent of that benefit which Christ procured for Man.*

It is well known to be one of the fundamental doctrines of the Calvinistic school, that “ none are *redeemed* by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only,” (Confession of Faith of the Church of Scotland, chap. iii. § 6) ; and if the notions of redemption which, in the end of the 17th century, were very generally embraced, be admitted as just, it will not be easy to over­turn the arguments by which that doctrine is supported. Such of them as are connected with the great question of election and reprobation, and enter into the decision of it, we have stated in another place (see Predestination); but it is farther argued, (Gill’s Body of Divinity, vol. ii. book iii. chap. 3), that the doctrine of *universal* redemp­tion reflects on the wisdom, the justice, and the power of God, and robs him of his glory.

The Scriptures assure us that all men shall not be saved ; but how can this be, if Christ died for all, and the scheme of salvation, by his death, was formed by infinite wisdom ? The Arminians indeed say, that those who fail of salvation, fail through their own fault in not performing the conditions required of them ; but God either knew or knew not that such men would not perform those conditions. If he knew it not, his knowledge is limited ; if he did know it, where was his wisdom in providing a scheme of redemption for men to whom he was aware that it would be of no benefit ? “ God,” we are told, “ is righteous in all his ways, and holy in all his works but there is no righteousness in making Christ bear the sins of *all* men, and suffer the punishment due to them, if any one of those men shall be afterwards punished everlastingly. If Christ has already paid the debts of the whole world, it cannot be just to cast a single inhabitant of the whole world into the prison of hell, there to be detained till he shall again have paid the uttermost farthing. “ The Lord’s hand is not shortened that it can­not save ;” for he is and always will be the same Almighty power that he was from eternity ; but if by the divine de­

cree Christ died for all men, and yet all men shall not be saved, it would appear that man is mightier than his Maker. The ultimate end of God in the redemption of man is ad­mitted to have been his own glory ; but if any individual of the human race, who was redeemed by Christ, shall not be saved, God will so far lose his end, and be deprived of his glory. For, if this were the case, where would be the glory of God the Father in forming a scheme which, with respect to multitudes, does not succeed ; and where would be the glory of the Son of God, the Redeemer, in working out the redemption of men who are yet not to be saved by him ? and where would be the glory of the Spirit of God, if redemption were not by him effectually applied to every individual for whom it was wrought ? By such arguments as these do the Calvinists oppose the scheme of universal redemption, and contend that Christ died only for the *elect,* or such as shall be placed on his right hand at the day of judgment. This notion of a limited redemption, as they think it more worthy of the sovereignty of God, they be­lieve to be taught by our Saviour himself, when he saith, (John vi. 37-40), “ All that the Father *giveth* me shall come to me ; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father’s will who hath sent me, that of all which he hath *given* me I should lose nothing, but should raise it up again at the last day.”

The Arminians, on the other hand, contend that it is im­pious to limit the effects of Christ’s death to a chosen few, since it appears from Scripture, that by the decree and in­tention of his Father he tasted death for every man, that all, without exception, might through him obtain remission of their sins. Thus our Lord himself told Nicodemus, (John iii. 14-18), that “ as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ; that *whosoever* believeth in him, should not perish, but have everlasting life. For God so loved the *world,* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the *world* through him might be saved.” In perfect con­formity with the doctrine of his divine Master, St. Paul teaches, (2 Cor. v. 14-20. 1 Tim. it. 4-7. Heb. ii. 9),

that “ Christ died for *all ;* that God was in Christ recon­ciling the *world* to himself, not imputing their trespasses unto them ;” that “ he will have *all* men to be saved, and to come into the knowledge of the truth that “ Christ gave himself a ransom for *all* and that “Jesus was made a little lower than the angels, that by the grace of God he should taste death for *every man.”* The very same thing is taught by St. Peter and St. John, when the former says, (2 Peter iii. 9), that “the Lord is not willing that *any* should perish, but that *all* should come to repentance and the latter, (1 John ii. 2), that “ Jesus Christ the righteous is the propitiation for our sins ; and not for our’s only, but for *the whole world.”*

On these texts, without any commentary, the Arminians are willing to rest their doctrine of universal redemption ; though they think that a very strong additional argument for its truth arises from the numberless absurdities which flow from the contrary opinion. Thus, say they, (Limborch’s Theologia Christiana, Eng. Trans. book iv. chap. iii.) the apostles were commanded by our Saviour (St. Mark xvi. 15, 16), to “ go into *all* the world and preach the gospel to *every creature”* and all who hear it preached are required to believe it: but no man, as the Calvinists themselves con­fess, can believe the gospel as a Christian, without believ­ing that Christ *died for him ;* and, therefore, if it be true that Christ died only for the *elect,* a great part of mankind are required to believe a lie, and a falsity is made the object of divine faith ! Again, if Christ did not die for *all,* then