

AN  
ANTIDOTE  
AGAINST  
ARMINIANISM:  
OR  
A TREATISE

TO ENERVATE AND CONFUTE ALL THE FIVE POINTS  
THEREOF:

VIZ.

PREDESTINATION GROUNDED UPON MAN'S FORESEEN  
WORKS—UNIVERSAL REDEMPTION—SUFFICIENT GRACE  
IN ALL—THE POWER OF MAN'S FREE-WILL IN CON-  
VERSION—AND, THE POSSIBILITY OF TRUE SAINTS  
FALLING AWAY TOTALLY AND FINALLY.

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FOURTH EDITION,

BEING THE THIRD AS REVISED AND CORRECTED, WITH MANY  
ADDITIONS, NOTES, ETC.,

BY J. A. JONES,

*Minister of the Gospel, Mitchell-street, St Luke's.*

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## CHAPTER II.

## OF UNIVERSAL REDEMPTION.

UNIVERSAL Redemption, or, *that Christ died for all men*, cannot be a gospel truth, because of the following arguments and reasons.

1. God the Father's *election*, God the Son's *redemption*, and God the Holy Ghost's *sanctification*, must all be of *equal extent* and latitude; but Universal Redemption, in the *Arminian* sense thereof, makes these *unequal*.

This is *clear*; for as the Father, Word, and Spirit, are *one in essence*; so are they *one in-willing, working, and witnessing* the redemption of sinners. As there are *three* that bear witness on *earth*, the spirit, the water, and the blood; so there are three which bear record in heaven, the Father, the Word, and the Holy Ghost; *and these three agree in one*, 1 John, v. 6—8. Whom the Father *elects*, the Son *redeems*, and the Holy Ghost *sanctifies*. If then there be an universal *redemption*, there must be an universal *election* and an universal *sanctification* also, and so (by consequence) an UNIVERSAL SALVATION. That the Son *redeems* no more than the Father *elects*, is evident from *two* scriptures, the *first* is John, v. 23,

which declares the Son must be honoured as equal with the Father ; but, to say that the Son redeemed *all*, and the Father elected but *few*, is to give greater honour to the *one*, than the *other*, and to make an inequality in their operations. The *second* scripture is John, xvii. 9, 10. *All thine are mine, and all mine are thine, &c.* They were the Father's by *electing love*, and they became the Son's by *gift and redemption*: *thine they were, and thou gavest them me*, ver. 6. Christ redeems only those whom the Father gave unto him. Hence God's book of life, wherein the number of the elect is recorded, is called also, *the Lamb's book of life*; intimating that the number of those elected by the Father, is commensurate with those redeemed by the Son. And that Christ redeems no greater number than the Spirit *sanctifies*, is evident from 1 John, v. 6, 7; there must be water to sanctify, where there is *blood* to redeem: Christ's *oblation* is not of larger extent than the Spirit's *operation*. Thus it is most apparent, that all the three persons in the Trinity, have one *object* and one design of *love*. They are equal in essence, equal in honour, and equal in operation.

2. The benefits of Christ's *death* and *resurrection*, are of *equal* extent in their objects; but the benefit of Christ's resurrection is *not extended to all*.

That the benefit of Christ's resurrection is not extended to all, and every one alike, but is peculiar to believers, is acknowledged *even by the Arminians*. That the death and resurrection of Christ are of equal extent in their objects, is evident from Rom. viii. 34,

(they are both put together,) *who shall lay any thing to the charge of God's elect, for whom Christ died? Who can condemn those for whom Christ was raised? Those whom Christ died and rose again for, cannot be condemned. He died for our sins, and was raised again for our Justification, Rom. iv. 25. Those that have the fruit of Christ's battle, have the fruit of his victory also; but this cannot be said of all men, for on some the wrath of God abideth, John, iii. 36.*

3. The benefit of Christ's *death* and *intercession* are of equal extent in their objects; but Christ intercedeth not for *all*.

This is expressly declared in scripture—*I pray not for the world, but for them which thou hast given me, for they are thine. They are not of the world, John, xvii. 9, 16. Christ's intercession is not for the world at large, but only for those whom his Father hath given to him; and reason confirms this, for if Christ interceded for Judas, Pilate, &c. then had he a repulse, and was not always heard of the Father; contrary to John, xi. 42. Again, Christ is a high priest, and the two parts of his priestly office, oblation and presentation, cannot be separated: and they which have a part in the former, have part in the latter also. For presentation doth necessarily imply the oblation; and gives a perpetual force thereto in the sight of God, Heb. ix. 12. Christ must intercede on the behalf of those whom he hath reconciled to God by his death; and his intercession is a personal presenting of himself to his Father, on the behalf of those whom he personated on the cross. We cannot*

say that there be some for whom Christ offered himself upon earth, but doth not intercede for in heaven; this would make Christ but a *half-priest* to some, and therefore not a *faithful* high priest; contrary to sundry scriptures, Isa. liii. 11, 12; 1 John, ii. 1, 2; Heb. ix. 11, 12, and x. 19—21.

4. Those for whom Christ died, have Christ for their surety; but *all* have not Christ for a surety.

All are sinners: and every sinner must die, either in himself, or his surety, for the wages of sin is *death*. And the suretiship of Christ consists in this, that he *died* for us, Rom. x. 8. He was made a curse for us, that is, in our stead, Gal. iii. 13; 2 Cor. v. 21. Judah was surety for Benjamin's safety, Gen. xlv. 32, and Christ is the surety of the new covenant, Heb. vii. 22, he took upon him our sins in his death, Isa. liii. 4—8; 1 Pet. ii. 24. If Christ was a *surety* for all, then he offered up a *satisfaction* for all, in becoming sin, and bearing the curse and wrath of God in their stead. But this is not done for *all*; for Christ knows not workers of iniquity, and *he never knew them*, Matt. vii. 23; yet he knows his sheep, and he laid down his life for them, John, x. 11—15.

5. If the Covenant of Grace be not to all, then Christ died not for all.

Christ's blood is called the blood of *the covenant*, Heb. ix. 20, and the blood of *the new testament*, Matt. xxvi. 28. That the covenant of grace is not extended to *all*, is evident, for it is made with the house of Israel only; *this shall be the covenant that I will make with the house of Israel, saith the Lord,—*

*I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people, Jer. xxxi. 33.* The covenant is with those only in whose *hearts* the conditions are effectually wrought, to wit, putting God's *fear* therein, and writing his law in their *minds* ; which the election only obtains. None dare say, that God entered into a covenant of grace with the seed of the *serpent*, but only with those whose heel the serpent hurteth, Gen. iii. 15.

6. If Christ died for his *sheep*, his *friends*, and his *church* only ; then he died not for all.

This is plain from several scriptures.—*The good Shepherd giveth his life for the sheep. I know my sheep, and am known of mine, and I lay down my life for my sheep, John, x. 11—15. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, John, xv. 13. Feed the church, which he hath purchased with his own blood, Acts, xx. 28. Christ loved the church, and gave himself for it, Eph. v. 25.* Christ died for such as were Paul and Titus, not such as were Pharaoh and Judas, who were *goats* and not *sheep*, Matt. xxv. 33. He died to save *his people* from their sins, and *therefore* his name was called Jesus, Matt. i. 21 ; who are called *the redeemed of the Lord*, Psalm cvii. 2. Now, seeing those for whom Christ died, are such as *hear his voice, and follow him, to whom he gives eternal life, John, x. 27, 28, such as he sanctifies, and cleanses, and presents to himself without spot or wrinkle, Eph. v. 27, such as he hath redeemed from*

*all iniquity, to purify them to himself a peculiar people, Titus, ii. 14, such as are his people, his chosen, his children, and it cannot be intended for all, unless we say that Pharaoh, Judas, &c. were of the sheep, friends, and church of Christ. It is true he died for enemies, Rom. v. 10, but it was to reconcile them to God; such were the believing Romans, who being Gentiles, Christ called "other sheep," not of the Jewish fold.*

7. Those for whom Christ's death was *intended*, to them it must be *applied*; but it is not applied to *all*, therefore it was not intended *for all*.

The *end* and design cannot be severed from the *action* to accomplish that end. Christ's aim being to *bestow* what he obtains, he obtains nothing but what he *applies*. He himself speaks of *some* from whom the gospel was *hid*; and of *others* to whom it was *revealed*, or made known. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25.* The sum total of the intercession of Christ, is, that what he has obtained, may be applied, see John, xvii. throughout.

8. If Christ died for all, then must all be *reconciled* to God; but all are *not* reconciled.

Sin hinders reconciliation; and Christ's death is a propitiation for sin, Rom. iii. 25, so that *all for whom Christ died, must be reconciled to God*; the death of Christ is the *cause*, and reconciliation the *effect* following the cause. If all be reconciled, all must be saved; and nothing can be laid to the charge of any. Take away the sin, and you acquit the sinner. But

to grant such an acquittance and reconciliation *to all*, brings in many absurdities: for upon this *hypothesis* it follows—1st, That Cain, Pharaoh, &c. were reconciled to God by Christ's death, when they were (at the time of Christ's dying) in the torments of hell, and never to be delivered therefrom. 2d, That God damns reconciled persons. 3d, That God takes double pay for one fault, in punishing both the surety and the debtor. 4th, That Christ's reconciling of *some* is ineffectual, &c. But these things are *not* so; for to those for whom Christ died, *repentance* is granted, and *remission of sins*, Acts, v. 31; to *them* is given freedom from the slavery of sin, and regeneration to newness of life, Rom. vi. 6; Heb. ii. 14, 15; on *them* is bestowed *purifying grace*, *purifying their hearts by faith*, Acts, xv. 9; *they* have the blood of Christ to purge their conscience from dead works, that they may serve the living God, Heb. ix. 14, and *their's* is life eternal: *I give to them eternal life, and they shall never perish*, John, x. 28. All these fruits are evidences of our reconciliation by Christ's death.

9. That cannot be a truth, which the scripture no where affirms; and it no where asserts that Christ died for all men, much less for every man *individually*; therefore it is not a truth.

It is true, Christ is said to *give his life a ransom for all*; but not for all men, or for every man individually: the scripture is the best expounder of itself, and that ALL is rendered MANY in Matt. xx. 28, and Mark, x. 45. *The Son of man came, to give*

*his life a ransom for MANY.* My blood is shed for **MANY**, for the remission of sins, Matt. xxvi. 28 ; and it is so frequently restrained to his sheep, friends, church, believers, chosen, and such as are *given* to Christ, that it must mean, *some of all sorts* ; which, in *equivalent terms*, is clearly expressed in Rev. v. 9, 10. *Thou hast redeemed us OUT OF every kindred and tongue and people and nation.* Therefore, the word, **ALL**, must be taken for *all* the elect, *all* his church, *all* his children that the Father hath given him, &c. not all men universally, and every man individually.

10. That which opposes the attributes of God, ought not to be received ; and universal redemption doth so.

1st, It opposes his *justice* :—If Christ redeemed Pharaoh and Judas, then *redeemed* souls are unjustly *damned* ; this hypothesis sets the death of Christ in direct opposition to God's justice. And how could Christ die for Judas's sin, *when Christ's death was his very sin.*

2d, It opposes his *wisdom* :—As if God should love and hate the same person at the same time ; Esau must be *loved*, if Christ is given to die for him, yet *hated*, as being ordained to death from all eternity.

3d, It opposes his *power* :—If Christ died intentionally (as to God) for all, then God's *intentions* are frustrated, seeing all are not *saved*. Then is God not *omnipotent*, if crossed in his designs by the work of his own hands. And to say, **THAT FREEDOM**

WAS OBTAINED BY CHRIST'S DEATH, FOR THOSE WHO ARE NOT SET FREE, IS RIDICULOUS, AND MAKING A LAUGHING-STOCK OF RELIGION.

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OBJECTIONS AGAINST PARTICULAR REDEMPTION,  
ANSWERED.

Objection 1.—*What every one is bound to believe, must be true ; and it is the duty of all men to believe ; therefore, Christ must have died for all men.*

Answer 1. Suppose we grant this position, would not the doctrine of *discriminating love* be thereby destroyed? Would it not be *poor* comfort for a *distressed* soul, to believe that Christ died for it, no more than for Judas, and all the damned in hell?

2. They to whom the gospel never came, they who have never *heard* of the death of Christ, are not bound to believe that Christ died for *them*. What God *reveals* is true; but God no where reveals, that it is *his* intention that Judas shall believe, or that *all* shall believe.

3. *All* have not the gospel preached to them; and many to whom it is preached, only *hear the sound thereof with the outward ear*; they come and go, in an attendance thereon, as the door upon its hinges, in a way of mere formality. They are not impressed with a sight and sense of their state as sinners. They are not weary and heavy laden, because of sin. The proclamation by the gospel trumpet, of redemption for sin through Christ's blood, is not a joyful sound to them; they know not their *need* thereof. Evan-

gical repentance is the gift of free grace ; faith is the gift of God. What is God's, as a gift to bestow, cannot be man's *duty* to perform, as a *condition* of salvation. Those who are *invited* to look to Christ, to come to him for salvation, are *very minutely described*: they are the weary and heavy laden with sin, the penitent, the hungry and thirsty soul, &c. &c. these are the characters invited to *come* to, and believe in Christ, and *not* all men, Matt. xi. 28 ; Isaiah, lv. 1 ; Mark, ii. 17.

Objection 2.—*The words ALL and EVERY, often used in scripture, must be taken universally.*

Answer 1. ALL and EVERY, must not be taken for an universal affirmative, collectively, and for every man individually, in the common quoted scriptures ; but *distributively*, as in Matt. ix. 35, where we are told that Christ went about healing *every* sickness and *every* disease among the people ; that is, any and *every kind* of disease, for Christ healed not every disease individually. Also in Col. i. 28, where *every*, is taken distributively three times over, and must be restricted to those to whom Paul preached.

2 *All*, in 1 Tim. ii. 4, cannot be taken for every man individually ; since it is not the *will* of God that all men in this *large* sense should be saved: for it is his will, that *some* men should be *damned*, and that very justly, *for their sins and transgressions*. Unto *some* men it will be said, *depart ye cursed into everlasting fire*. If God-willeth all men to be saved, then, *all men WILL be saved*, for HE (God) doth according to his WILL in the army of heaven, and among the

*inhabitants of the earth*, Dan. iv. 35. God faileth not, he cannot be disappointed in his own will; for he worketh all things after the counsel thereof\*. Again, in Heb. ii. 9, Jesus is said to taste death for *every man*; it is in the very next verse restricted to "sons brought to glory," and in verse 11, to "sanctified" ones. 1 Tim. ii. 6 (who gave himself a ransom for *all*) is rendered in the parallel text in

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\* "I rather think that by ALL MEN, in 1 Tim. ii. 4, are meant the GENTILES, who are sometimes called the WORLD, the WHOLE WORLD, and EVERY CREATURE, Rom. xi. 12, 15; 1 John, ii. 2; Mark, xvi. 15; which is the sense, I apprehend, in which it is used in verse 1, where the apostle exhorts, that supplications, prayers, intercessions, and thanks, be made FOR ALL MEN, for KINGS, and for all in authority; which was contrary to a notion that obtained among the Jews (of whom there were many in the primitive churches) that they should not pray for HEATHENS and heathen magistrates. The apostle enforces this exhortation from the advantage which would accrue to themselves, 'that we may lead a quiet and peaceable life in all godliness and honesty;' besides, says he, 'this is good and acceptable in the sight of God our Saviour, who will have all men (GENTILES as well as JEWS) to be saved and to come to the knowledge of the truth; and therefore hath sent his ministers to preach the gospel among them. For there is one God of JEWS and GENTILES; who by his gospel, has taken out of the LATTER a people for his name and glory. Seeing, then, there are some JEWISH notions pointed at, in the context, and the whole is adapted to the state and case of the GENTILES, under the gospel dispensation, there is a good deal of reason to conclude that THEY are designed here: whereby another principle of the JEWS is confuted, which is, that the Gentiles should receive no benefit by the Messiah, when he came; and is the true reason of MOST, if not of ALL, those UNIVERSAL expressions, relating to the death of Christ, we meet with in scripture."—Dr. Gill on 1 Tim. ii. 4, in his "Cause of God and Truth." A great work, rightly entitled; and is surely a death's blow at the root of Arminianism.

Titus, ii. 14, who gave himself for *us*. Now, *who* are the persons called, *us*, in this text? Are they not *particularized* as, “redeemed from all iniquity, purified and made a peculiar people?” For *all* of this description, Christ gave himself a ransom, and for none else.

The prophet David saith, *All men are liars* : take the word *strictly*, and he must be a liar that said so.

Objection 3.—In John, iii. 16, and 1 John, ii. 2, it is declared that *God gave Christ for the world, and for the sins of the whole world* ; which must be taken literally.

Answer 1. The word “*world*” is of various significations. A decree went out that *all the world* should be taxed, Luke, ii. 1, that is, *the Roman empire*, and such countries in subjection thereto. The faith of the church of Rome, was spoken of throughout *the whole world*, Rom. i. 8, that is, throughout all the *churches*, and among all the *saints* in the world. When the Pharisees said of Christ, “*behold the world is gone after him,*” John, xii. 19, by reference, we find they meant the “*much people*” who went out of Jerusalem to meet Jesus, crying hosannah, verse 12, 13. The Pharisees themselves, who *so* said, *they* were not gone after Christ; therefore, the *whole world* was *not* gone, they themselves not being gone. So John, iii. 16, *God so loved the world*, cannot be understood of the world *containing*, in a strict sense, for so birds, beasts, fishes, and all inanimate things are comprehended, which cannot have everlasting life; nor can it be the world of *men*,

but as God is the preserver of both *man* and *beast*, Psalm. xxxvi. 6. There is God's love to *creatures*, his love to *men*, and his love to *good men*. God's love was the cause of his sending Christ; and the word *whosoever* (in this verse) restrains this love of God to *some*, and not to *others*: It must therefore be properly God's love to *good men*, the third love, not such as he *found* good, but such as he *made* so.

2. There is the world of *believers*, Rev. v. 9; and as *manna* was only for Israel, so Christ, the true manna, the bread from heaven, gives life to the world of believers only, John, vi. 33. Christ was *believed on* in the world of believers only, 1 Tim. iii. 16; the reconciled world, 2 Cor. v. 19; and *all men* have not faith, 2 Thess. iii. 2. There is also the world of *unbelievers*. *All the world wondered after the beast, and worshipped the dragon*, Rev. xiii. 3, 4. *The whole world lieth in wickedness*, 1 John, v. 19. The believing world is a world *in the world* (*these are in the world*, John, xvii. 11), and they are taken and chosen *out of the world*. They are *in the world*, and sojourning among the inhabitants thereof as *strangers* and *pilgrims* only, this not being their *rest*, their *home*; their desires being toward a *better country*, Heb. xi. 13—16. And that they are taken and chosen *out of the world* and given to Christ, is clear from John, xv. 19. *If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you*. Also from John, xvii. 6, 9. *I have manifested thy name unto the men which*

*thou gavest me out of the world. I pray for them, I pray not for the world.*

Zion's a garden wall'd around,  
Chosen, and made peculiar ground;  
A little spot, enclos'd by grace,  
Out of the world's wide wilderness.

3. It is granted, that God hath a respect for all mankind; we trust (saith Paul) in the living God, who is the Saviour, *i. e.* the *preserver*, of all men, *especially of those that believe*, 1 Tim. iv. 10. The Lord is good to all, and his tender mercies are over all his works, Psalm, cxlv. 9; he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust, Matt. v. 45. All this implies not *eternal* preservation, but only temporal providence and *reservation*; for the wages of sin would have been paid at the *birth* thereof: and the world (through confusion by sin) would have fallen about Adam's ears, had not Christ been the glorious undertaker.

All that *are* redeemed, are redeemed *by* Christ; but the elect only are given *to* him, they alone have an interest *in* him, are redeemed *by* him, and they shall be glorified *with* him.

4. The word, *world*, is sometimes in scripture put for *Gentiles* in opposition to *Jews*, and so it is in 1 John, i. 2. John wrote to the *Jews*, and ministered unto the *circumcision*, see Gal. ii. 9, and he says unto *them*, Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; that is, *not for us Jews only, but for the*

*Gentiles also.* The Jewish nation considered themselves as the peculiar people of God; and so they were, for, *to them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.* And Christ was a Jew, *Of whom as concerning the flesh Christ came,* Rom. ix. 4, 5. The Jews were always taught to appropriate the Messiah *exclusively to themselves,* to the utter rejection of the *Gentiles,* who were called strangers, uncircumcised, common, unclean, dogs, &c. And it was unlawful for a Jew to keep company or have any dealings with a Gentile, see Matt. x. 5; Mark, vii. 17; Acts, x. 28, and xi. 3. The salvation of the Gentiles is in various parts of scripture called, *a mystery, a hidden mystery;* the mystery of Christ, which in other ages was not made known to the sons of men, that the *Gentiles* should be fellow-heirs, Eph. iii. 4—6; Col. i. 27. But when this mystery was revealed and made fully known by the divine mission to Paul, who was by Christ sent to preach to the Gentiles, Acts, xxvi. 17, 18, when it was declared by the vision of the unclean beasts and the Lord's consequent commission to Peter, Acts, x. 9—15, 20, then the contentions of the *circumcision* ceased, Acts, xi. 2, 3; they found the middle wall of *partition* between JEW and GENTILE was broken down; the *latter,* who before were *aliens* from the commonwealth of Israel, and strangers to the covenants of promise, being *now* brought nigh by the blood of Christ: They glorified God, saying, *Then hath God also to the GENTILES granted repentance*

*unto life.* Jesus Christ is not only the propitiation for the sins of *us* JEWS, but for the GENTILES also, Eph. ii. 11—18.

5. The foregoing is proved from Rom. xi. 21, where the two words, *World* and *Gentiles*, are both used, as signifying one and the same thing. *If the fall of the Jews be the riches of the WORLD, and the diminishing of them the riches of the GENTILES; how much more their fulness?*

“It was a controversy agitated among the Jewish doctors, whether, when the Messiah came, the *Gentiles*, the *WORLD*, should have any *benefit* by him; the majority was exceeding large on the *negative* of the question; only some few, as old *Simeon* and others, knew that he should be *a light to lighten the Gentiles*, as well as *the glory of the people of Israel*. The *rest* concluded, that the most severe judgments and dreadful calamities would befall the *Gentiles*; yea, that they should be cast into hell, in the room of the *Israelites*.”—DR. GILL.

Objection 4.—*Surely Christ hath as much efficacy to save, as Adam to damn, see Rom. v. 18.*

Answer 1. There is a difference between a *necessary* extension, and a *voluntary* one: Adam's sin was extensive *necessarily*, but salvation by Christ is of *free grace*, wholly of God's pleasure, and is therefore called *the free gift*, Rom. v. 15.

2. Christ is no where compared to Adam in the extent of his object, but only in the efficacy of his obedience. All, and every one, are not in Christ radically, as they were in Adam; all are not given to

Christ; but, *as many* (saith Christ) *as thou hast given me*. As all the offspring of Adam fell by his sin, so all that are *Christ's* are saved by his death;—as all that are in Adam *die*, so all that are in Christ are *made alive*, 1 Cor. xv. 22.

3. That the apostle might not be misunderstood, and the word, ALL, in Rom. v. 18, taken *universally*, the term of comprehension is *varied* in the following verse, and ALL is rendered MANY. *By the obedience of one, shall many be made righteous.*

Objection 5. In Rom. xiv. 15, it is said, *destroy not him for whom Christ died*. And in 2 Peter, ii. 1, persons are described as *denying the Lord that bought them*.

Answer 1. Everlasting destruction cannot be intended by the word, *destroy*, in Rom. xiv. 15, and the *context* shews this; for the apostle, throughout the chapter, is exhorting the believing Romans not to contemn or condemn one another on account of things indifferent; neither to *destroy the weak believer's peace of mind*, by doing any thing (which although it be indifferent, and not evil in itself) may yet prove a stumbling-block to him. "I am persuaded (says Paul) that there is nothing unclean of itself; but to him that *esteemeth* any thing unclean, to HIM it is unclean. If thy brother be grieved with thy *meat*, now walkest thou not charitably. Destroy not, by thy conduct (in eating meat esteemed by thy brother unclean) the *peace of mind* of one of the *weaklings* of that flock for whom Christ died. Put not a stumbling-block, or an occasion of falling or offence, in thy weak brother's way," Rom. xiv. 13.

*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* GIVE NONE OFFENCE, 1 Cor. x. 31, 32. To the same purport is 1 Cor. viii. throughout.

- 2. The persons spoken of in 2 Peter, ii. 1, as *denying the Lord that bought them*, are described by the apostle thus, “**FALSE TEACHERS**,” hypocritical professors, tares among the wheat, Matt. xiii. 25, 38, in whom was never *the root of the matter*: not bought and redeemed by Christ from eternal death, but, had merely escaped, or *abstained*, from the pollutions of the world, through a *theoretical* knowledge of the Lord and Saviour Jesus Christ, verse 20. To answer certain purposes, they made an *outward* profession of the gospel, which obliged them for a space to be *outwardly moral*; associated with the people of God, insinuated themselves into churches\* privily introduced therein *damnable heresies*; many followed their pernicious ways, by reason of whom, the way of truth was evil spoken of, and they made merchandize of true believers; they continued thus for a while, and then, either their *sheep's clothing* (Matt. vii. 15) was *stripped off* them, or they *threw it off* themselves, and returned back again into the world. They were all this while, *goats*, not *sheep*; *ravening wolves*, not gentle *lambs*: And Peter closes the chapter concerning them by saying, *It is happened unto them*

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\* “There are many IN the church, who notwithstanding are not OF the church, and therefore at length shall be cast out: But the full and perfect cleansing of them is deferred to the last day.”

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according to the true proverb. *The DOG is turned to its own vomit again; and the sow, that was washed, to her wallowing in the mire*, 2 Peter, ii. 1—3, and 17—22.

3. The apostle (in 2 Peter, ii. 1), does not appear to be there speaking concerning the purchase of the Redeemer's blood—the name or title, Lord (Gr. *Despotes*) is no where else applied to Christ in the New Testament, but to the Father, as in Luke, ii. 29; Acts, iv. 24; 2 Tim. ii. 22; and especially in Jude, verse 4, where, *the only Lord God* is distinguished from, *our Lord Jesus Christ*. And even though it could be proved to apply to Christ in the above text, it may be explained upon the principle, that it is no unusual thing with the inspired writers, to speak of things, not as they actually *are*, but according to the *profession* of the party. Thus for instance, Matt. xiii. 12. "*Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath*"—that is, "*which he seemed to have,*" as explained in Luke, viii. 18. Thus *apostates* are said to be "*twice dead,*" which would seem to import that they *had been* spiritually alive, though in fact that was never the case, but *merely* what they *professed* to be.

4. So that if we even *grant the premises*, it only follows, that such as *think* themselves redeemed, or are thought so by *others*, may blaspheme and *perish*; yet this makes not all the *world* redeemed: this can by no means establish the doctrine of UNIVERSAL REDEMPTION.