



W. B. Black

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want a leaf-

Pages 1 & 2

Crosby I. 97-99, treating of the
revelant Authn, mentions this
at p. 99, but only this 2^d edn.

Adm Taylor also ^{or mentions} quotes this
book (of which this copy was used
by him) I. 107-9, 167. 343

He says it is 7th Smith's first
publication that can be traced
but none seem to have the 2^d
of the first edn.

THE WHOLE
F A I T H
O F
M A N

Being the Gospel declared
in plainness, as it is in JESUS,
and the way thereof of old confirm-
ed by divers Signs, Wonders, Miracles,
and Gifts of the holy Ghost.

In thirty six Heads, setting out Mans
way & work, from the day of his Conversion
to the day of his Dissolution, and what therein is both
to be believed and practised.

The Second Edition much Enlarged.

By WILL. JEFFERY, who hath for years been a poor
Labourer in Christs Vineyard.

So likewise ye, when ye shall have done all those things which
are commanded you, say, We are unprofitable servants; we
have done that which was our duty to do, Luke 17. 10.

London, Printed by G. Dawson, for Francis Smith in Flying-
Horse Court in Fleet-street, near Chancery lane end;
and Stephen Dagnal of Alsbury, 1659.



T O
The Christian
READER.

Loving Reader,

THis work presented to thy
view, read I pray with
diligence and care, im-
ploying thy whole under-
standing to observe what
is written herein, whether it be according
to the Scriptures of truth, and finding it
so, lay it up in thy heart, and bring it
forth

THE EPISTLE

forth in Conversation and in Worship;
and that thou mayest so do, mark well
the Scriptures that are brought for the
proof of that which is said; and for the
right understanding of the Scriptures, note
these five things.

First, who it is that speaketh.

Secondly, the ground or cause of the
Word spoken.

Thirdly, what is spoken.

Fourthly, the time when.

Fifthly, to whom it speaketh.

And labour to understand Prophecies,
whether they be fulfilled or no, and mi-
stake not so as to think that Parables, or
Comparisons in Scripture prove nothing,
for they do excellently prove things, if
rightly understood; for the Parable of the
unjust Iudge, and the Widdow, Luk. 18.
v. 1. proveth, that men ought alwayes to
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Rev. 16.
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pray, and not to faint; and that in
 Rev. 16. 15. which saith, that Christ will
 come as a thiefe; proveth, that Christ
 will come suddenly, and that day of the
 Lord shall come upon ungodly men una-
 wares, yea as a snare shall it take them,
 2 Thes. 5. 23. but it doth not prove, that
 Christ will come unrighteously as a thief, for
 that cannot be: So Parables and Compa-
 risons in the Scriptures, prove excellently
 the things for which they are brought, but
 beware of using them beyond their line;
 and also note, that a Commandment or
 Precept, only gives ground to duty, for
 where no Law is, there is no trans-
 gression; mistake not, for the manner of
 the performance of the duty, is not alwayes
 in all things laid down in the Command-
 ment; so the primitive examples of the
 People of God, for the manner of the per-
 formance

THE EPISTLE

formance of duty, is very safe, and where there is no example of the People of God in the Scriptures, for the manner as aforesaid, take heed that the duty be done decently, and in order, 1 Cor. 14. 40. James 5. 14. But stand in awe in the fear of God, and beware that you add not to the Commandment, nor diminish therefrom in the performance of duty, for he that shall presume to speak a word in the name of the Lord, which he hath not commanded him, shall die, Deut. 18. 20. Pro. 30. 6. Revel. 22. 18, 19. Mind also, that according to the Law and the Prophets, and New Testament, are to hear Christ in all things, yea to give more heed to Christ then Israel was to Moses, Heb. 2. 1, 2. Chap. 12. 25. and to labour to understand what the first Testament is, and who were the children

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TO THE READER.

drent hereof; and what is the new Testament, and who are the children thereof; and let no man that believeth and is added to the Church according to the Scripture, content himself in a child like state, but labour with all diligence, to come to mans stature, being strong in Christ, 1 Epistle of John. 2. 13, 14. For in these last dayes, will come in all deceiveableness of unrighteousness, and so many will fall away; the age groweth ripe, many run to and fro, and knowledge is increased; therefore labour to understand the Mysteries of the Scripture, walk up purely in all that thou knowest; for they shall be revealed and fulfilled in these latter dayes; yea whosoever thou art, observe more what is declared, it being truth, then the manner of the declaring it; & be not offended at the plainness or poverty of the man that speak-

THE EPISTLE

eth, he speaking as the Oracles of God; For God hath chosen the foolish things of the world, to confound the wise.

I have studied brevity for many reasons, therefore heed well what is spoken, and so have thy heart open for truth, but closed up against all error, and try all spirits by the Scriptures of the Old and New Testament, For if they speak not, According to the Law and Testimony, it is because there is no light in them, *Isai. 8. 20.* And so read this Book with a single eye, for it very highly concerns thy eternal life, for, for this end was it written, that men might know the good old way of the Gospel, and walk therein, and so find rest for their souls; and that God might have all the Glory;

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TO THE READER.

Glory; and this is the sincere desire of him, that is ready to serve thee with all his might in the strength of the Lord, in the work of his Generation.

William Jeffery.



A Table





A

TABLE

OF

The principal Matters spoken to or handled in this Book.

1. **T**He Gospel what it is? Page 1
2. That the Gospel is to be preached to all Men. 2
3. That Christ dyed for all Men. 4
4. That God through Christs death in the ministration of the Gospel, sets all men in a way to come to the knowledge of the truth, and be eternally saved. 6
5. How Men in all ages were set in that way. 9
6. What

A TABLE of

6. What Adams sin brought upon all the sons of Men. Page 13
7. How Christ redeemed all Men from the first death, and all the guilt or punishment of Adams sin. 18
8. That all Infants dying in Infancie, shall be saved. 17
9. The great cause of condemnation, and what it is ? 21
10. How Men are given up to blinded eyes, and hardened hearts, and wherefore. 30
11. How Gods Decree takes hold of Men to condemnation. 27
12. Gods Decree concerning Election to salvation. 32
13. Why none but Beleevers are chosen to salvation, and yet foreseen faith not the cause. 33
14. The first Testament, what it is in the strictest sence, and what it is in the largest, and who were the children thereof, and how is it cast out and its children, and the difference between the Law of Faith, and the Law of Works; and a word of the abolishing of the seventh day Sabbath. 35
15. What the second Testament in the strictest sence, and what in the largest; and who are the children thereof, and who the Ministers thereof; and the vast disproportion

tion betw
cond.
16. What R
the nature
17. That
Baptisme
18. That p
on all belie
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19. The Resu
unjust, pro
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20. What the
is.
21. What the
to be receiv
who not; and
that we are
Israel was to
22. That there
zers of Ord
shall be untill
be.
23. The manner
Lords Supper,
it untill Christ
24. What Officer
Christ, and how
where Work is.

The CONTENTS.

tion between the first Testament and the Second. Page 42

16. What Repentance is, and what Faith is, and the nature thereof. 52

17. That Believers onely are the Subjects of Baptisme, not Infants. 54

18. That Prayer and Laying on of Hands upon all Believers after Baptisme, is a Principle of the Doctrine of Christ. 60

19. The Resurrection of the Bodies of just and unjust, proved; and the Christ that died and rose again, and ascended into heaven, shall come again in person. 64

20. What the eternal judgment is, and when it is. 70

21. What the Church of Christ is, and who are to be received into the Church of Christ, and who not; and the bounds of Communion; and that we are to give more heed to Christ then Israel was to Moses. 75

22. That there are Preachers, & Administrators of Ordinances in this our age (and shall be untill Christ comes) and who they be. 86

23. The manner and right receiving of the Lords Supper, & that Saints ought to practice it untill Christ come. 91

24. What Officers belongs to the Church of Christ, and how they are to be chosen, and what there Work is. Page 95

25. The

A TABLE of

25. The Maintenance of the Ministers of the Gospel, what it is; and that it is not by Tythes. Page 99
26. Some things spoken concerning the Washing the Saints feet; also that of Anointing with Oyl in the name of the Lord, and Prayer with Fasting. 102
27. The way to deal with them that sin against God and one another, and to cast them out of the Church. 103
28. That the power lieth in the Church to judge Offenders. 108
29. That Magistrates are to be obeyed in all civil things, and are supream; but they have no more power in the Church then Members. 109
30. That all the way of the Gospel, is a way of love and free grace. 112
31. That men may fall from grace, and that the grace of perseverance is of God; and salvation, eternal life, is the meer gift of God. 113
32. That the whole House of Israel after the flesh, shall be called to believe, and be a glorious people, and the time when. 120
33. What the Whore of Babylon is, and who are her Daughters, and that the Antichrist, or Man of Sin, is not the Whore of Babylon; shewed in seven particulars. 126

34. That

34. That
earth, most
35. That
shall be in a
that ther
word to the
36. Some of

The CONTENTS.

Ministers	34.	That Christ shall Raign Personally on the earth, most gloriously.	Page 161
it is not	35.	That untill Christ cometo Raign, the Saints shall be in a troubled, persecuted Estate; and that there shall be warr unto that day; and a word to the Fift Monarchy Men.	164
Page 93	36.	Some of the Signs of Christs coming.	174

t sin again
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trading, and blaspheming, and raising persecution against the Apostles, so that at length, they shook off the dust of their feet against them, *ver. 51.* And you know that Christ saith, *It shall be more tollerable for Sodom and Gomorrah in the day of judgement, then for such a people;* So then the Gospel was preached to them, that never received it, as well as to them that did receive it; therefore unto all.

Again the Parables, and comparisons in the Scriptures, proves that this good Tydings of eternall life, as 'tis in Jesus, is to be preached unto all, as it appeareth, *Mat. 13.* in the parable of the sower; for there you may see it is declared unto all sorts of men, as the seed is sown in all sorts of ground; likewise in *Mat. 22.* the Parable bids all, even them also that would not, nor did not come, the bad as well as the good, for to come to the marriage. Also the comparison of the brazen Serpent neweth, as that was lifted up for all, that all that were stung might look on it, *and live, Num. 21. 8, 9.* So is the Son of man, the Lord Jesus lifted up for all, that *whosoever believeth in him should not perish, but have everlasting life, John 3. 14, 15.*

Again this is the condemnation of the world, namely, the not receiving the light that is in

Jesus, held forth in the Gospel, *John* 12.46. *John* 3.19. And how shall they receive it, so as to beleive it without a preacher? *Rom.* 10.14. Therefore it is to be preached unto all.

Again Christ will judge all men according to the Gospel, *Rom.* 2.16. *Acts* 17.31. and he that heareth, and beleiveth, according to the Gospel, shall be saved, and he that will not believe shall be damned, as *John* witnesseth, that they that refuse to hear the word, so as to receive it, shall be condemned at the last day, by that word which they heard, and rejected, *John* 12.47.48. wherefore Christ judging all men at the last day by the word of the Gospel, and that according to righteousness, it followeth plainly, that the Gospel must be preached unto all men.

Well then, seeing the Gospel is to be preached unto all, or this good tydings of peace, which is (as hath been shewed) that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and offereth everlasting life unto all in and through the death of his Son, it will follow that Christ died for all men, so as to seek to serve all men, *Luke* 19.10. *Mat.* 18.11. yea, to set all men and women in the way so as by his death they might have eternal life. I say, it will follow clearly, that Christ dyed for all men, for
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else the Gospel will be the tender of a lie, which is blasphemy to affirme. It will (I say) be the tender of a lie, because in the Gospel there is offered to all (as hath been shewed) remission of sins, and everlasting life, through a crucified Christ; but if Christ died but for some men, and this glad-tyding of peace in the Gospel be held forth for all men, as it is, then to some of these (all) it will be the tender of a lie; but that cannot be, therefore I conclude that Christ died for all men.

This further will appear, if you observe well, how that all men every where are commanded to repent, and beleive the Gospel, *Mark* 1. 15. *Act* 17. 30, and that is witnessed in the Gospel to all men, both beleivers, and Unbeleivers, that there is eternal life in Christ, and that they who receive it not, make God a liar, *1 Joh* 5. 10, 11, 12.

Again consider, that God doth bid all earnestly, and doth not mock any (untill first they reject him, *Prov* 1. 25, 27.) nor doth he deal as hypocrites, to bid men to his supper, having before decreed in himself, that they shall never taste thereof, but (I say) unfaignedly, and altogether truly doth the Lord bid and invite all persons to come to the marriage supper, and (saith he) for, **All Things are ready**; now if Christ died not for all, how could he invite all,

even them that never came, saying, all things are ready, when as to them that came not, which are the greatest part of men, to them (I say) the **only thing**, was not ready; that is to say, a Christ crucified for their sins; and so whereas Christ saith, that all things are ready; this opinion which I contend against, declares, that there is **nothing** ready, for I am sure that without a crucified Christ there is no salvation for the sons of men; and moreover to conceive that Christ died but for some men, notwithstanding his so often calls, and loving invitations to all men whatsoever, to come unto him that they might be saved, *Job. 1. 7.* whether in the city, or in the lanes, or about the hedges; to conceive this I say, is to liken the Lord Jesus unto the vilest of men, who (as *David* saith, *Psal. 55. 21*) have in their mouths words smoother then butter, but war in the heart, words softer then oyle, yet were as drawn swords.

Moreover the Scriptures holds forth plainly, that unbelief in the son of God is a great sin, yea, the cause of eternal condemnation, *John 3. 18. Job. 8. 24.* Now if the son of God died not for the unbeliever, who is (saith Christ) condemned already; because he believeth not on him, then the unbeliever is condemned for not believing a lie; but this cannot possibly be the judgment of the righteous God, who condemns men
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for not receiving, and beleeving the truth, that they might be saved, 2. *Thes* .2. 10, 11, 12. Therefore again I conclude, that Christ died for all men.

Moreover we find *Paul* (that eminent light of the world) in great heaviness, and continual sorrow of heart, yea and wishing himself accursed from Christ for his brethren the Jewes, that were shut up in unbelief, *Rom*. 9. 2. 3. 32. 33. *Rom*. 11. 7, 8, 9, 10. To whom also he acknowledged did belong the adoption, and the glory, and the Covenants, and the giving of the law, and the service of God, and the promises; now 'tis most plain that the Apostle doth (by acknowledging these so many, and excellent priviledges pertaining to the Jewes) declare, and clearly preach up, that there was a time when they might have been happy, had they (with others) sought after the righteousness of God by faith; but alas, alas, they obtained it not, wherefore? (because Christ died not for them, saith many) but saith the holy Apostle, *because they sought it not by faith, but as it were by the works of the law*, ver. 31. 32. And this is charged upon them as their great folly, which indeed had been none at all, had they not (as well as others) been put into a capacity through the grace of a crucified Christ to have beleeved,

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and so eternally saved, which thing most assuredly *Paul* understood touching them, and therefore he abode in great heaviness for them, yea, and wished himself accursed from Christ for them, knowing and beleeving, that God had sent his son Jesus to bless them, yea so far (mark I pray) as to turn every one of them from their iniquities, *Act. 3. 26.* and indeed to conceive the Apostle to be of a contrary belief, that is to say, that Christ died not for his Brethren, that were shut up in unbelief; (such a conception (I say) doth render the wise, and eminent Apostle *Paul* to be simple, and foolish, both by his great heaviness and continual sorrow of heart; for that which could not possibly be obtained, to wit, the salvation of his Brethren the Jewes; and also by his wishing himself accursed from Christ for them that could not possibly ever be blest; but God forbid that any sober minded man should hold any opinion that should thus render the wisdom of the wise of no effect; but however if men will thus foolishly presume, wisdom is justified of her children, who clearly understands that Christ died for all men; whereupon when they come to understand that men will not come unto him that hath died for them; that they might have life, *Joh. 5. 40.* they understandingly (with holy *Paul*) grieve, and are of a mournful heart for them, like the Lord himself; *Luke 19. 41, 42.*

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Moreover Peter the Apostle of the Lord, full of the Spirit declareth, That the Lord bought such as bring in damnable Heresies, and so bring upon themselves swift destruction, even damnation that slumbereth not, 2, Pet. 2. 1, 2, 3. So then by this also it clearly appears, that Christ died for, or bought all men, since no man questions his dying for such as shall be saved.

Furthermore, there is before you a cloud of witnesses eminently advancing the truth of this Particular, speaking after this manner; Oh Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which were sent unto thee! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, and ye would not? Mat. 23. 37. And when he beheld their City, so great was his love towards them, that he wept over it; Saying, if thou hadst known, even thou at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes: Luke 19. 41, 42. Oh that my people had hearkned unto me, and Israel had walked in my wayes, so should their time have endured for ever! Psal. 81. 13. 15. Oh that their were such an heart in them, that they would fear me, and keep all my Commandements alwayes, that it might be well with them, and their Children for ever? Deut. 5. 29. Oh Jerusalem, wilt thou not be made clean, when shall it

it once be ? *Jeremy. 13. 27.* How shall I give thee up, Ephraim ? How shall I deliver thee, Israel ? As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live ; turn ye, turn ye, for why will ye die, oh House of Israel ? *Ezek. 33. 11.* And now O inhabitants of Jerusalem, and men of Judah, Judge I pray you betwixt me, and my Vinyard, what could have been done more, to my Vinyard, that I have not done in it ? *Isa. 5. 3. 4.* But when he looked that it should bring forth Grapes, it brought forth wild Grapes ; As also Israel in the wilderness, Wherefore he was greived with that generation, and at length, swore in his wrath that they should not enter into his rest, because of Unbelief, *Heb. 3. 10, 11, 19.* Now that the Father, the Son, and the holy Spirit in the Prophets, should utter such deep desires, and large professions for the welfare of a People, with weeping, and great lamentations upon their neglect of that which should have been for their welfare, (*Psal. 69. 22.*) Also confirming his desires by the immutable Oath of himself, and yet notwithstanding know them (even from the first) altogether incapable of happiness and well-being, and that for want of that grace which himself is the only giver of ; That God (I say) whose Attributes of love, and mercy are met together

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together with truth, and righteousness, and kisseth each other, *Psal. 85. 10.* Should thus declare himself, is altogether incredible; for if he sent not his Son to die for them, there is no other Name given under heaven, whereby they might be saved, *Act. 4. 11, 12.*

The sence of these things being much upon my heart, leads me forth yet further to question with you, viz. How the wise God, the Father, could grieve forty years long for a Peoples unbelief, if there was no Salvation for them to believe in? And how Christ the Son of God could marvel at the Peoples Unbelief, if he tasted not death for them, whereby they might believe, *Mar. 6. 6.*

And how the holy Spirit, the gift of God, could strive with men for their good, if Christ, in whom is all good, was not intended for them? The Father, the Son, and the Spirit (according to the Scriptures of truth) in all ages plainly declareth, *That he would have all men to be saved, and come to the knowledge of the truth.* *1 Tim. 2. 4.* in order to which he exercised much long-patience, sending his servants, calling upon them, and beseeching them to be reconciled unto himself, *2 Cor. 5. 20.* And so God preparing all things ready for them, and using a sufficiency of means, whereby they might come and receive it (according to the Parable) that is to say, might believe, and eternally be saved, *Joh.*

1. 7. *Joh.* 3. 17. 2 *Thes.* 2. 10. they not coming, they not beleeving, the God of love in wisdom greiveth for them, and upon good grounds sweareth in wrath, they shall not enter into his rest. Mark well; A mans not doing impossibilities, or not beleeving on that which is not, is no sober mans wonder, cause of grief, or ground of wrath; Wherefore all these things being considered, together with the many more Scriptures that speak to this purpose, as also many Scriptures bearing plain Testimony, that Christ died for all, 1 *Tim.* 2. 6. *Heb.* 2. 9. 2. *Cor.* 5. 15. 1. *Joh.* 2. 2. *Rom.* 3. 22. And not so much as **one** Scripture that saith, he died **but** for some, therefore with wise and holy *Peter*, I conclude, that the Lord God is not willing that (**any**) should perish, but that all should come to repentance, 2 *Pet.* 3. 9. and be saved through Christ the Saviour, who gave himself a ransom for all, to be testified in due time; Therefore let all men fear how they testifie against it.

Object. If Christ died for all, how is it then that all are not saved?

Ans. Bear with me I pray you, if I speak somewhat large to this Question, for I know that there is something in the understanding of those that ask this question, as the ground thereof, which is a great hindrance to the understanding of this glorious truth of Gods love un-

to all men; namely, that *Adams* sin brought him, and all his posterity into a state of eternal condemnation in Hell: which whosoever believeth, cannot easily understand how Christ should die for all men, (say they) if he died for all, to free them from eternal punishment in hell, and Christ dye not in vain, then (say they) How can it be but that all must be saved?

First consider your mistake touching *Adams* sin; for 'tis plain, that his sin brought but the first death and the companions thereof, as fear, shame, sickness, eating bread in the sweat of the face, &c. together with the ground cursed for his sake, and not eternal torments in Hell, which saith the Scripture, is the second death, *Rev.* 20. 14. First because the second death, or eternal torment in Hell was neither threatned to come upon him before his fall, *Gen.* 2. 17. neither is it in the least signified in the sentence against him after his fall, *Gen.* 3. 17. 18. 19. but rather this, *Dust thou art, and unto dust shalt thou return*: this death therefore being only spoken of, which is the first death, let no man presume above what is written.

Secondly, observe the sence of the Apostle *Paul*, touching this Particular, who saith, *That by one man (to wit Adam) sin entred in-*

to the world, and death by sin; and so death passed upon all men, for that all have sinned, Rom. 5. 12. Now in that he saith, that the death which came by *Adam* passed upon all, it followes with much plainness, that he understood it to be only the first death that entred into the world by *Adams* sin, because the second death, or eternal torment in Hell, had not passed upon all, and so he could not mean the second death; for he right well knew, yea and all men do know, it had not passed upon *Abraham*, *Isaac*, and *Jacob*, with many others that might be mentioned; no nor never shall. In vain will it be for any to go about to evade the force of this text, by conceiving that it is the desert of eternal death which passed upon all, forasmuch as the Apostle in much plainness saith, *That death passed upon all men*, not only deserved death, but death it self passed also upon them; as their desert.

Thirdly, remember, and well consider that it is granted on all hands, that *Adams* sin from the beginning, did and now doth bring men down to the dust, or first death; and also well consider, that it is as generally beleived, that the second death, or Hell torments, is an eternal sence of misery both upon the soul, and body; or an eternal, horrible, dying, and never being dead: both which being considered,

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dered, you may easily see, that if God did intend Hell torment to be the portion of *Adams* sin, either you must imagine, that God did purpose, and decree, and so accordingly declare to *Adam*, that if he sinned he should for a time return to the dust, and afterwards be raised up again from the dust, and so cast into Hell torments, which is the second death; which imagination is very strange; and besides it presupposeth a Resurrection without Christ; or else you must imagine, that God intended in his saying to *Adam*, — *Thou shalt die*: that his soul should go into hell torment, the second death; and his body to the dust, the first death: which *Dagon*-like Image shamefully falls before the Ark of truth.

First, because it renders the coming of Christ, the greatest of Gods gifts to man-kind, who come *not* to condemn the world, but that the world through him might be saved, *John* 3. 17. I say, it renders the coming of Christ to be the only cause of a horrible Judgement, without the least mixture of mercy, upon the bodies of those men, whose souls were cast into hell for *Adams* sin; that is to say, Christ by his coming raises their bodies from the grave, where they were without the sence of any misery, and casts them (without any cause) into everlasting torments.

Secondly,

Secondly, the imagination falls upon the account of *Pauls* words, *Rom. 5.12.* shewing that that death which came by that one man, *Adams* sin, **passed upon all**; wherefore it cannot be meant an eternal death upon the souls of men, for that passed not upon the souls of the holy Fathers, as aforesaid.

And thus you may see, that neither of these imaginations can stand either according to Scripture, or Reason; and therefore the truth only remains before you, as clearly proved by these considerations, namely, That *Adams* sin brought but the first death, as hath been shewed, and that mens loving darkness rather than the light, is the cause of a second death; and this may not be rejected, because Christ himself saith, **This is the condemnation**, *John 3. 19.*

Fourthly, that *Adams* sin brought but the first death as aforesaid, also appeareth from the Apostles words, *1 Cor. 15. 21, 22.* wherein is plainly held forth, that Christ will bring **all** men to a resurrection from that death which comes upon **all** men by the first *Adams* sin; wherefore it cannot possibly be the second death which he speaks of as brought by *Adam*: for then it supposes **all** men brought to a resurrection from the second death, or Hell torment, and so preaches general salvation, which

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which is folly to conceive: so then, (with the Prophet) I conclude, that the Son shall not die eternally for the iniquity of the Father, *But the righteousness of the righteous shall be upon him;* (that is to say, upon him alone, and not his child, so as to bring it to eternal life) *And the wickedness of the wicked shall be upon him;* (that is upon him alone, and not his child, so as to bring it to eternall death, Ezek. 18. 20.

Well then, by this time 'tis necessary to mind again our Question; namely, *That if Christ died for all men, How is it that all are not saved?*

First, by what hath been said, you may see in what state man was in by his first Transgression, even out of Gods favour, and in a state of misery condemned to the first death; *But God so loved the world, that he gave his only begotten Son to taste death for every man, Heb. 2. 9. Rom. 5. 18.* and so destroyes him that hath the power of death, (that is the devil;) And thus there is purchased (by Christ) a resurrection for all men from the first death, with the gift of God, which is eternal life: (and hence it is, that children dying in Infancy, cannot be condemned at the last day, for of such is the kingdome of God, Mat. 19. 14.) But now men (having a being here through Christ) come to rebell against God, and going out of
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the way, so as there is *none righteous, no not one*, *Rom. 3. 12.* they become the children of wrath; but such is the love of God, that he followes the creature with mercy, commanding the Gospel to be preached to every creature, which Gospel men not believing, the *wrath of God abideth on them*, *John 3. 36.* the light of eternal life, and remission of sins in Jesus is held forth; *but men loves darkness rather then light*; the prize of glory is put into their hands, but they (like fooles) have no heart to it; and so, whereas the Objector asketh, how it is that all are not saved, if Christ dyed for all; the answer is in Christs words, **This is the condemnation**, *John 3. 19.* *that light is come into the world, and men love darkness rather then light, because their deeds are evil.*

Thus I judge that the seeming show of the objection vanisheth, and that the truth remaineth in its power, and plainness, namely; That Christ died for all men; and so setteth all men in a way in which they may come to the knowledge of the truth, and be saved; The truth of which will appear, if you shall take a view of the Scriptures, speaking of the Generations from the beginning; as first, in the very day that *Adam fell*, Christ was promised by God, saying, *The seed of the woman shall break the Serpents head*: and it is said of *Abell*, *That*

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by faith he offered a more excellent sacrifice, then Cain, Heb. 11. 4. Shewing plainly, that *Abell* was enlightened touching the promised seed, to wit, Christ the true Sacrifice, in whom he believing, his sacrifice became more acceptable then that of *Cain*: also it is said of *Enoch*, that by faith he was translated, that he should not see death; and before his translation he had this testimony, that he pleased God; and not only so, but himself being enlightened touching Christ, we find that he Prophesied also of the coming of Christ, with his saints to Judgement, Jude 14.

And so he was a preacher of the Gospel to others, in his, and following Generations. In like manner we find *Noah* declared to be a preacher of Righteousness, and by Faith prepared an Ark, whereby he **Condemned** the World, and became heir of the righteousness which is by faith, 1 Pet. 3. 18, 19, 20. 2 Pet. 2. 5. Heb. 11. 7. All which shewes, that *Noah* was such an eminent light in his Generation, that the whole world (then in being) was so taught, and instructed by him, (he being a Preacher of Righteousness) as that (they being disobedient thereunto) are said thereby to be condemned. Also we find very clearly, that the Gospel was Preached to *Abraham*, saying, *In thee shall all Nations be blessed*, Gal. 3. 8. And afterwards

unto his seed, (the children of Israel) in the wilderness, as appeareth, *Heb. 4. 2.* Among which people God shewed such mighty, and wonderful power in saving, and delivering them, and destroying their enemies, as that thereby he declared to all the World, that he was Israels God, and approved of their Faith, and Worship; as to instance some of many, *The Angel smote of the Campe of the Assyrians, an hundred fourscore and five thousand, 2 King. 19. 35.* Also God delivering *Shadrach, Meshach, and Abednigo* from the fiery Furnace; as also *Daniel* being delivered from the Lions den; decrees were made, that Every People, Nation, and language, should tremble and fear before their God, and that his Kingdome shall never have an end, *Dan. 3. 29. 6. 26.* Moreover the Lord bringing his people out of the captivity of *Babylon*, stirred up the spirit of *Cyrus* King of *Persia*, to make Proclamation in all the Kingdomes of the earth, that he was to build him (the only true God) a house at Jerusalem, *Ezek. 1. 1, 2.* Besides all such kinds of preaching, there was among them a continual Ministry of the holy Prophets, whose words, (saith *Paul*) went unto the ends of the world, *Rom. 10. 18.* by which means some of every Nation under heaven were profelyted, devoutly worshiping the true God, *Acts 2. 5. 9, 10,*

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11. And as God was present with the house of Israel in power and might as aforesaid ; so also in giving great and wonderful wisdom, so that the *Queen of the South*, came from the uttermost parts of the earth, to hear the wisdom of Solomon, *Mat. 12. 42.* yea, and all the Kings of the earth sought his presence, to hear the wisdom that God had put in his heart, *2 Chro. 9. 23.* By this cloud of witnesses, 'tis manifest, that the Gospel was made known to all people in all Generations down to the Apostles, in whose Generation, Christ commanded the Gospel to be preached to every creature, and saith the Apostle, it was preached to every creature under Heaven, *Col. 1. 23.* And so it is evident, that God set all men, at all times, in a way by the Gospel, that they might come to the knowledge of the truth, and be saved.

Object. Though it be true, that the Gospel was preached among the Nations, yet we cannot judge that they all had, or that all people now have a sufficiency of means, whereby to believe.

Answer. That all men had, and have a sufficiency of means so as to believe, and be saved, is evident, and to you will appear if you keep well in your minds the agreement of Gods Attributes, so as that they may sweetly meet, and kiss each other in all that you believe ; for you know the Scriptures holds forth, That God is not willing
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th.^t any should perish, but that all should come to Repentance; yea, and sweareth by himself, that he desires not the death of the wicked, but rather that he turn, &c. 2 Pet. 3. 19. Ezek. 33. 11. Now all the means of Repentance, and Faith, and the grace to keep men from perishing, is from God, as you also confess; for him therefore to with-hold the means of Salvation from the poor creatures, whereby 'tis altogether impossible for them ever to miss eternally perishing; yet nevertheless to say, that he is long-suffering, and not willing that *Any* should perish, yea, and to swear that he desires not the death of the wicked; affectionately saying to them, *Turn yee, turn yee; for why will yee aye?* Whenas himself with-holds the means, without which they cannot return, and live; I say, for God thus to say, and swear, is altogether incredible; being that which calls in question the Attributes of the Almighty; and indeed is proper *only* to an unjust, deceitful man, and not to God: so then 'tis plain, that as God desireth the Salvation of men, (and sweareth that he wills not their condemnation) so he affordeth a sufficiency of means in order thereunto.

Secondly, That there is a sufficiency of means for all, appears, because Christ charges persons not coming to him, so as to beleeve in him, upon the obstinacy of *their wills*, and not upon the want

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*Joh. 5. 40. Ye will not come unto me that ye
 might have life, Mat. 23. 37. Oh Jerusalem,
 How oft would I have gathered thy Children,
 but ye would not, Joh. 4. 48. Except ye see
 signs, and wonders, ye will not beleieve.*

Thirdly, It appears also to be so, because those
 who are said to perish, shall be left without ex-
 cuse, or cloak for their sin, *Rom. 1. 20. Joh. 15.
 22.* Which cannot be, in case they alwayes
 wanted means, or ability to beleieve, for of all
 cloaks, or excuses that possibly can be, what is a
 greater, or safer excuse, then an impossibility to
 do the thing required? Yea surely, it will be a
 fair plea, before the Just, and Righteous God;
 but God will judge all men according to their
 works; therefore no such excuse or plea.

Fourthly, The Scriptures saith, that Christ mar-
 velled at the unbelief of some, (as hath been shew-
 ed) and also pronounceth condemnation to the
 unbeleever, because he beleeveth not, &c. Which
 may clearly prove to them, that honour God in
 all his Attributes, that he allows a sufficiency of
 means to every man, to do the thing which he re-
 quireth: unless it may be safe to conceive, that
 Christ (the wisdom of God) did marvel at
 known impossibilites, and also that he will plunge
 men into hell for ever, for not doing that, which
 himself only worketh in the creature, (as you con-
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ceive) but God forbid such horrible blindness.

Fifthly, Christ commands men to *beleeve in the Light*, while they have the Light, that they may be the children of Light, Joh. 12. 36. Now for a man to be exhorted to beleeve in the Light, that he may be a child of the Light; and he in such darkness as was the *Egyptians*, and as unable to help himself out of it as they were; would be a most unwise, vain, and deceitful Exhortation; unwise, and vain, it being known he could never beleeve; deceitful, in pretending that he might be the Child of Light, it being altogether impossible: wherefore still I conclude, that Christs words are pure, and unfained, and so men every way made able through grace to beleeve, and do the things which they are exhorted unto: Christ the Lord (whom we serve) being no hard Master.

Sixtly, while men are treating about what means God doth allow in order to the doing his will; himself comes in, and pleads, *What could I have done more, that I have not done?* And yet will any man dare to say, that he had done *Nothing* in order to their Salvation? as he had not if he never made them able to beleeve: Oh do not say so, for in so doing, you will grievously sin against God; who allowed such a sufficiency of means, as that (in his wisdom) he looked for that to be done which he commanded;

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ed; What did he look for that which could not be? and also enter into judgment with them, laying them wast, and giving them up to blinded eyes, and hardned hearts, *Isa. 5. 4, 6, 7. Isa. 6. 10.* as a recompence unto them, *Rom. 1. 1. 9.* From all which I conclude, that Jesus Christ tasted death for every man, and that **All men Every where** may repent, as they are commanded by him who is no hard Master; and that **All men might beleeve**; as in plain words is written, *Joh. 1. 7.*

Moreover, as 'tis conceived, that the one part of mankind have not a sufficiency of means to beleeve, and so perish: so also the other part of mankind have an irresistible means making them to beleeve, and so they are saved. The latter of which is as inconsistent to truth, as the former, as lively appeareth from Christs words, *Mat. 19. 23, 24.* saying, That it is easier for a Camel to go through the eye of an Needle, then for a rich man to enter into the kingdome of Heaven. For all cannot but know, that if God be the alone Agent in, and about mans conversion, and his ordinary way be to work irresistibly therein; all (I say) cannot but know that it is **Alike** easie for him to convert a rich man as a poor man. And besides, if Gods ordinary way to convert men be to work irresistibly, how he could appeal to *Israel* (who accord-

cording to your sence, knew that this was his way) saying; *what could I have done More, which I have not done?* Whenas he had not wrought so much as in his ordinary way upon them; I judge no man can give a reasonable account to this. Therefore in brief I conclude, (in opposition to all those that imagine Gods ordinary way to convert men is irresistible) with Stephen, saying, *Ye do alwayes resist the holy Spirit, as your fathers did, so do ye, Act. 7. 51.* and with the words of the Lord, *I drew them with the cords of a man, with bonds of love, yet they refused to return, Hosea. 11. 4, 5.*

Object. *But this which you have said, seems to cross the way of Gods Election, and reprobation, from the beginning; whose way is to hate some men before they have done either good, or evil; as is plainly held forth in that of Esau; and so impossible for them ever to believe, and be saved; For he hath mercy on whom he will, and whom he will he hardeneth.*

Ans. For the better understanding of this Point, well consider the principal thing, which Paul treats of in that Chapter, *Rom. 9.* which is, that the fleshly seed of Abraham, are not the children of promise, or the Elect of God, *ver. 7, 8.* wherefore (saith the Apostle) though Esau was the child of Abraham according to the flesh, and that upon Isaacs side too, yet God hated

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