

*Memoirs of Elder J. N. Hall*

CHAPTER XIII

**Preparation on Hardshellism**  
*In Debate With Lemuel Potter*

PROPOSITIONS

*Proposition 1. The Scriptures teach that Christ died, on the cross for all of Adam's posterity.*

J. N. Hall affirms; Lemuel Potter denies.

*Proposition 2. The eternal salvation of the sinner is secured to him without any conditions whatever on his part.*

Lemuel Potter affirms; J. N. Hall denies.

DEFINITIONS ON FIRST PROPOSITION.

1. The "Scriptures" ♦ the Word of God.
2. "Teach" ♦ reveal, declare, make known.
3. "Christ" ♦ the Savior, the Son of God.
4. "Died on the Cross" ♦ was crucified, sacrificed.
5. "All of Adam's posterity" ♦ All men, everyone, the whole world.

**Argument 1:** My first argument is drawn from the fact that God is the Creator of *all men*, and that he will do all he can for the happiness, the well-being, and the salvation of everyone. limited only by the principles of eternal right and justice.

CREATION. Isaiah 45:12. "I have made the earth and created man upon it: I even my hands have stretched

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out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways, etc.

MALACHI 2:10. "Have we all not one Father? Hath not one God created us?"

ACTS. 17:26. "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if hapily they might feel after Him and find

Him, though He is not far from every one of us: for in Him we live, and move, and have our being; as certain of your own poets have said. For we are also His offspring."

In the creation he did us good ♦ so he will in re-creation.

**Argument 2:** My second argument is based on the fact that God loved all men, and by his love would be prompted to do all he consistently could for man's salvation.

LOVE. John 3:16. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

1 John 4:9. "In this, was manifested the love of God toward us, because he sent his only begotten Son into the world that we might live through Him."

1. God loved the *world*, all the *world*.
2. This love caused Christ to *die for the world*.
3. *Whosoever* believes can live through him.

1. Love always prompts to goodness.
2. God's love will be supreme in this.

**Argument 3:** My third argument is based on the fact that all of Adam's posterity *need salvation*, because not one of them possesses any natural ability to obtain it without divine help.

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ALL ARE LOST. Psalm 53:2-3. "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no not one."

ROMANS 3:9-10. "We have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no not one." ROMANS 3:23 "For all have sinned and come short of the glory of God."

1. *All men* are God's creatures.
2. He loved *all*.
3. *All of them are alike sinners*.
4. He will have his salvation offered to all alike.

**Argument 4:** I base my fourth argument upon the fact that God is *no respecter of persons*, until the character of the persons gives them a special standing in his grace. And, therefore, he will make equal arrangements for the salvation of all men.

NO RESPECTOR OF PERSONS. Acts. 10:34. I perceive, of a truth, that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

2 CHRONICLES 19:7. "There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

ROMANS 2:10. "Glory, honor and peace to every man that worketh good, to the Jew first, and also to the Greek; for there is no respect of persons with God."

EPHESIANS 6:9. "Your Master also is in heaven, neither is their respect of persons with Him."

COLossians 3:25. "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."

If no respect is shown, then Christ will die for all of Adam's posterity.

**Argument 5:** My fifth argument is based on

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the fact that God has not decreed, of his good pleasure, that any of his earthly creation shall suffer eternal death.

HAS NOT DECREED DEATH. EZEKIEL 33:11. "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, O house of Israel."

LAMENTATIONS 3:33. "He doth not afflict willingly, nor grieve the children of men."

2 PETER 3:9. "The Lord is not slack concerning His promises, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

1. He created all.
2. He loved all.
3. All are lost.
4. He respects one no more than another.
5. He is unwilling for any to perish.

*Then Christ died for all.*

**Argument 6:** I base my sixth argument on the fact that the covenants of God concerning Christ give promise of him as a blessing to all of Adam's posterity.

COVENANTS. Genesis 12:3. "And in thee shall all families of the earth be blessed."

Genesis 18:18. "All the nations of the earth shall be blessed in Him."

ACTS. 3:25. "Ye are the children of the prophets, and of the covenant God made with our fathers, saying unto Abraham, And in thy seed shall all the kingdoms of the earth be blessed."

GALATIANS 3:8. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." GALATIANS 5:16. "Now to Abraham and his seed were the promises

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made. He saith. not, and to seeds, as of many, but as of one, And to thy seed WHICH IS CHRIST.

What was this Abrahamic blessing?

Galatians 3:13: "*Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ.*"

**Argument 7:** In my seventh argument I reason that Christ died for *all of Adam's posterity*, because in nature and providence God has provided for *all Nature and Providence*,

1. The sun shines for all.
2. The stars are for all.
3. The seasons are for all.
4. The winds are for all.
5. The fountains are for all.
6. The rivers flow for all.
7. The showers are upon all.

*So Christ:*

1. He is our Sun with healing.
2. He is the bright and morning star.
3. He giveth grace in his season.
4. The Fountain in David's house.
5. The river of life.
6. Pour floods on the dry ground.

There is no force in these analogies except on the ground that Christ died for all of Adam's posterity.

**Argument 8:** I base my eighth argument on the fact that all of Adam's posterity are under the law, and all condemned by the law, and Jesus died on the cross for all who are under law.

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ALL UNDER LAW. Galatians 4:4. "But when the fullness of time was come, 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."

*All men* are under law.

Christ died for those *under law*. Or:

1. Christ died for the *elect only*.
2. But Christ died for those *under law*.
3. Therefore the *elect only are under law*.

**Argument 9:** I base my ninth argument on the fact that the gospel of salvation through Christ has been commanded to be preached to every creature.

GOSPEL TO ALL. Mark 16:15. "Go ye into all the world, and preach, the gospel to every creature."

Matthew 28:19, "Go ye therefore and disciple all nations."

Luke 24:47, "Repentance and remission of sins should be preached in his name among all nations."

Acts 1:8, Christ said, "Ye shall be witness unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth."

Acts 13:47, "The Lord commanded us, saying, I have set thee to be a light of the gentiles, that thou shouldst be for salvation unto the ends of the earth."

1. To preach the gospel is either to offer salvation to the sinner in sincerity or to mock him.
2. The Lord does not mock the sinner.
3. Therefore, he offers him salvation in fact.
4. But this can only be done through Christ's death.

**Argument 10:** My tenth argument claims that the universal proclamation of the gospel is

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based on the universal provision made in Christ's death, for the salvation of all of Adam's posterity.

PROVISION FOR ALL. 2 Corinthians 5:14: "We thus judge that if one died for all, then were all dead; and THAT HE DIED FOR ALL, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

1. All for whom Christ died were already dead.
2. All of Adam's posterity was dead.
3. Then he died for all of Adam's posterity,

*Or:*

1. All for whom Christ died were already dead.
2. The elect only were dead.
3. Then he died for the elect only.

**Argument 11:** My eleventh argument is based upon the truth that Christ is a propitiation, or satisfaction, for the sins of the whole world.

PROPITIATION. 1 John 2:2, "And if any man sin we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but ALSO FOR THE WHOLE WORLD."

1. Two distinct classes are clearly mentioned. "Our" sins, and "The whole world."
2. The word "propitiation" means satisfaction. God is *satisfied, and offers pardon* to the guilty rebels.
3. But if they refuse Christ, then Christ judges and condemns them.

*Logical Statement.*

1. All for whom Christ died he made propitiation.

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2. He made propitiation for the *whole world*,

*Or:*

1. All for whom Christ died he made propitiation.
2. He made propitiation for the *elect only*.
3. Hence he died for the *elect only*.

This contradicts John.

**Argument 12:** I base my twelfth argument on the fact that Christ tasted death for every man.

TASTED DEATH. Hebrews 2:9, "We see Jesus who was made a little lower than angels by the suffering of death, crowned with glory and honor, that he by the grace of God should TASTE DEATH FOR EVERY MAN. For it became him for whom are all things, in bringing MANY SONS unto glory to make the Captain of their salvation perfect through sufferings."

1. The expression "every man" means Ad♦am's entire posterity.
2. The expression "many sons" may be lim♦ited to the elect.
3. It means, therefore, that Christ died for *all*, and *many* will by his death be glorified. "He is the Savior of all men, specially of them that believe." 1 Timothy 4:10.

**Argument 13:** My thirteenth argument is based upon the fact that Christ is the ransom for all.

RANSOM. 1 Timothy 2:3, "I exhort that prayer be made for all men, for this is good and acceptable in the sight of God our Savior; who will have ALL MEN TO BE SAVED, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ran♦som FOR ALL to be testified in due time."

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1. God wants prayer made for *all*.
2. He wills that, *all men* be saved.
3. Christ is a ransom for *all*.

*Logical:*

1. Christ died as a ransom for *some* of Ad♦am's posterity.
2. Christ gave himself as a ransom *for all*.
3. Therefore he is a ransom for *all* of Adam's posterity.

*Or:*

1. Christ died for a *part* of Adam's pos♦terity.
2. He gave himself a ransom for *all*.
3. Hence he is a ransom for the *elect only*.  
Absurd and contradictory.

**Argument 14.** My fourteenth argument is based on the fact that Christ compares the break♦ing of his flesh to the giving of "bread" for the life of the world.

BREAD. John 6:51, "I am the living bread which came down from heaven; If ANY MAN eat of this bread he shall live forever; and the bread I give is my flesh, which I will give for the LIFE OF THE WORLD."

1. Natural bread is given to all of Adam's posterity.
2. Jesus compares himself as a life-giving bread.
3. Therefore he is for the life of Adam's posterity.

*Or:*

1. No man can obtain the natural bread without using the means necessary thereto.
2. Neither can any obtain the spiritual bread without using the necessary means thereto.

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3. Yet in both places the bread is God's gift.

*Logical:*

1. To give his flesh was to die for some part of the world.
2. He gave his flesh *for the world* ❖ un❖ limited.
3. Hence he gave his life for *all the posterity* ❖ of Adam.

*Or, substitute,*

4. He died for the elect part of the world!  
Absurd, contradictory.

**Argument 15.** In my fifteenth argument I claim that Christ died to save the world.

DIED TO SAVE THE WORLD. John 3:17, "God sent not his Son into the world to condemn the world, but that the WORLD through him might be saved."

1. The death of Christ was as extensive as his mission.
2. His mission was to *save the world*.
3. Therefore he died *for the world*.

*Or:*

1. If the "world" means mankind generally, then mankind generally *might be saved* ❖ *not shall be*.
2. If the word means the elect world, then the elect world MIGHT be saved ❖ *not shall be*.
3. That is equivalent to saying some of the elect *may be lost*!

The expression *might be saved*, indicates a possibility, not a certainty.

*Logical:*

1. The word "world" must here mean man  $\diamond$  kind *in general*  $\diamond$  all of Adam's posterity.
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2. Therefore he died for all of Adam's pos  $\diamond$  terity.

**Argument 16:** My sixteenth argument is based on the fact that Christ came not to judge the world but to save it.

NOT A JUDGE BUT A SAVIOR. John 12:47, 48, "If ANY MAN hear not my words, and believe not, I judge him not; for I came not to judge the world, but TO SAVE THE WORLD. He that rejecteth me, and receiveth not my words hath one that judgeth him."

1. The word "world" must either mean the "elect world" or the world in general.
2. That it does not mean the "elect world" is seen in the fact that some reject Christ.
3. Hence he came to save the world in general.
4. If any man is not saved, it will be be  $\diamond$  cause he will not have life  $\diamond$  he rejects Christ.

*Or:*

1. It may mean the "elect world."
2. Some of them reject him.
3. Therefore some of the elect are lost.

*Logical:*

1. To "judge the world," and "save the world," must mean the same.
2. The salvation depends on hearing and be  $\diamond$  lieving.
3. If they are saved it will be because Christ died for them.
4. If lost, because they believe not.

**Argument 17:** My seventeenth argument asserts that Christ came to seek and save the lost,

SAVE THE LOST. Matthew 18:11; Luke 19:10, "The Son of Man came to SEEK and SAVE THAT WHICH WAS LOST."

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1. Either all of Adam's posterity is lost, or

2. The elect only are lost.
3. If all are lost, Christ seeks to save all.
4. If the elect only are lost, he seeks to save them.

If the elect only are lost,

1. Then Christ died for them.
2. And the rest need no Savior, as they are not lost.

*But* ♦

1. If all are lost,
2. He died for all.
3. And those who refuse to believe in him are the only ones who will not be saved.

**Argument 18:** My eighteenth argument is based on the universal duty of repentance.

*All should repent.* Mark 6:12 ♦ "And the twelve went out and preached *that men should repent.*"

Luke 13:3, "Except ye repent ye shall ALL LIKEWISE PERISH."

Acts 17:30, "And the times of this ignorance God winked at; but, now commandeth ALL MEN EVERY ♦ WHERE TO REPENT."

Luke 24:47 "Repentance and remission of sins should be preached in his name AMONG ALL NATIONS."

1. Repentance is useless without Christ's death.
2. Yet all men are commanded to repent.
3. God would not require a useless exercise.
4. Therefore all men can be saved through Christ's death.

*Or:*

1. Christ died for the elect only.
2. All for whom Christ died should repent.

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3. Therefore the elect only should repent.  
Absurd, and contradicts the Bible.

**Argument 19:** My nineteenth argument is based upon the universal duty of *prayer*.

PRAYER, Luke 18:1, "He spake a parable to this end, that MEN ought ALWAYS to pray, and not to faint."

1 Timothy 2:8, "I will therefore that MEN PRAY EVERYWHERE, lifting up holy hands without wrath or doubting."

1. It is the duty of all men to pray.
2. No prayer can avail except through Christ's death.
3. God will hear every man who prays in faith.
4. Therefore Christ's death avails for. every man who calls on the Lord.

*Or;*

1. Prayer is a duty all men owe to God.
2. Prayer is ineffectual except through Christ's death.
3. The Lord will hear the elect only when they pray.
4. Therefore it is the duty of the elect only to pray.

Absurd and contradictory.

**Argument 20:** My twentieth argument is based on the fact that all men are called upon to *seek God*.

SEEK. Ezra. 8:22, "The hand of our God is upon ALL THEM FOR GOOD that SEEK HIM."

Proverbs 8:17, "I love them that love me, and THOSE who seek me early SHALL FIND ME."

Isaiah 55:6, "SEEK YE the Lord while he may  $\heartsuit$  found, CALL YE upon him while he is near. LET THE WICKED forsake his way, and the UNRIGHTEOUS

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MAN HIS THOUGHTS; and let HIM return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Matthew 7:7, "Ask and it shall be given you; SEEK and ye shall find; knock and it shall be opened unto you. For EVERY ONE that asketh receiveth; and HE THAT SEEKETH FINDETH, and to him that knocketh it shall be opened."

1. All men should seek God.
2. Seeking is vain without Christ's death.
3. But every one that seeks him shall find him.
4. Therefore he must have died for all men.

*Or:*

1. All men should seek God.
  2. The elect only can find him.
  3. Therefore the elect only should seek him.
- Absurd.

**Argument 21:** My twenty-first argument is based on the fact that the invitations of the gospel are given in good faith to all men, and yet if Christ did not die for all, such invitations would be a solemn mockery to those left out.

INVITATIONS. Isaiah 45:22, "Look unto me, and be ye saved, ALL THE ENDS OF THE EARTH; for I am God, and there is none else!"

Matthew 11:28, "Come unto me ALL YE THAT LABOR AND ARE HEAVY LADEN, and I will give you rest."

Revelation 22:17, "And the Spirit and the bride say, Come, and LET HIM that heareth say, Come. And LET HIM that is thirst come; and WHOSOEVER WILL, let him take the water of life freely."

1. All of *Adam's posterity* is invited to *come*.
2. But no one can come except through Christ's death.

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3. He died for the elect only.
4. Therefore the elect only are invited.

Contradiction ❖ absurd.

**Argument 22:** My twenty-second argument is based upon the fact that the Holy Spirit is to reprove the world of sin, but this reproof would be useless if Christ did not die for the *world*.

SPIRIT'S REPROOF. John 16:7, "If I go away I will send the -Comforter, and when he is come, he will reprove the world of sin, and of righteousness, and of Judgment. Of sin, because they believe not on me; of righteousness because I go to my Father; of judgment, because the Prince of this world is judged."

1. To reprove the sinner when there is no chance for his salvation is but to mock his helplessness.
2. But God does reprove, yet he does not mock.
3. Therefore there is a chance of his salvation.
4. But there would be no chance if Christ did not die for him.
5. Hence Christ died for all the world.

*Or*

1. The Holy Spirit reproves the world of sin.
2. Such reproof is useless without Christ's death. 3
3. But Christ died for the elect only. 4.
4. Therefore the Spirit reproves the elect only.

Absurd ❖ contradicts first premise.

**Argument 23:** My twenty-third argument is based on the fact that if Christ did not die for all

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of Adam's posterity, then no man can commit the unpardonable sin.

UNPARDONABLE SIN. Mark 3:28, "All sin shall be forgiven unto the sons of men, and blasphemies where ❖ with soever they shall blaspheme: but he that shall blas ❖ pheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

1. Sins can not be forgiven any man for whom Christ did not die.
2. All sins may be forgiven all the sons of men ❖ except one.
3. Therefore he died for all the sons of men.

*Or*

1. *All* the sins of the non-elect are unpar ❖ donable.
2. *None* of the sins of the elect are unpar ❖ donable.
3. Hence the Savior was talking of a mat ❖ ter that could not possibly happen.
4. This would be to accuse Jesus of teach ❖ ing nonsense.

*Or:*

1. The "sons of men" means the "elect on ❖ ly" or *men in general*.
2. If the elect only, then they may commit this sin. 3.
3. Hence the elect may be forever lost.

**Argument 24:** My twenty-fourth argument asserts that it would not be just to damn a man for *unbelief* if Christ made no provision for him, because if he had been a believer the case would not have been different.

DAMNED FOR UNBELIEF. Mark 16:15, "He that believeth not shall be damned."  
 John 3:36, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

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1. It would be useless for any man to believe in Christ if Christ did not die for him.
  2. Yet if God damns every man that don't believe.
  3. Hence Christ must have died for every man.
    1. It is the posterity of Adam for whom Christ died.
    2. The posterity of Adam ought to believe.
    3. If any man believes not he should be damned for his unbelief.     *Or:*
      1. Christ died for all who can believe.
      2. The elect only can believe.
- Hence the unbelieving elect shall be damned.

**Argument 25:** My twenty-fifth argument asserts that Christ arose from the dead for all of Adam's posterity, and that he could not legitimately rise for any for whom he had not died.

"ROSE FOR ALL." 1 Corinthians 15:20 "But now is Christ risen from the dead, and become the first-fruits OF THEM THAT SLEPT. For since by man came death, by man came also the resurrection from the dead. For AS IN ADAM ALL DIE, even so in Christ SHALL ALL BE MADE ALIVE. But every one in his own order, Christ the first-fruits, and afterwards they that are Christ's at his coming."

1. All of Adam's posterity died in Adam.
2. All of Adam's posterity will rise through Christ.
3. Everyone Christ represented in his resurrection he had previously represented in his death.

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4. He represented the entire posterity in his resurrection.
5. Therefore he represented them in his death.

Romans 4:25, "Christ was delivered for our sins, and was raised again for our justification."

*Or:*

1. Christ died for the elect only.
2. Christ arose again for all he died for.
3. Therefore he arose for the elect only.

**Argument 26:** My twenty-sixth argument is based on the statement of Romans 14:15.

"Destroy not him with thy meat for whom Christ died."

1. The word "him" in this passage refers either to *any man, a worldly man*, who by participation would be destroyed, or else
2. It refers to the elect only, the saved, and if the latter it teaches that the *elect may be destroyed*.
3. If it means *any man*, then it teaches that Christ *died for any man*
  1. Christ died for all of Adam's posterity.
  2. Some for whom he died may be destroyed by eating meat offered to idols.
  3. None of the elect can be destroyed.
  4. Therefore the number of the elect does not embrace all for whom Christ died.

**Argument 27:** My twenty-seventh argument is based on the statement of 1 Corinthians 8:11.

"And through thy knowledge shall the weak brother perish, FOR WHOM CHRIST DIED."

1. The "weak brother" of this passage is either the natural, or national brother, yet in ignorance,

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without spiritual knowledge, or,

2. He is the elect, the saved brother.
3. If the latter, then he *may perish* through the "knowledge" of his elect brethren.
4. If the former, then Christ died for some besides the elect, and some of those for whom he died may perish.
  1. Christ died for *all* of Adam's posterity.
  2. *Some* for whom he died *may perish* on account of the "knowledge" or his brethren.
  3. *None* of the elect can perish.
  4. Therefore the *number of the elect* does *not* express the number for *whom Christ died*.

**Argument 28:** My twenty-eighth argument is That if all men cannot be saved through the death of Christ on the cross, it is either because

1. All *men* are *unwilling* to be saved, or
2. Because God is not willing.

But Jesus says, "And ye WILL NOT come to me that ye MIGHT HAVE LIFE." John 5:40.

1. If *men* are *unwilling to be saved*, then they are to be blamed if lost.
2. If *God* is *unwilling to save any*, then those thus left off *are not to be blamed* for being lost.

*Because*

1. Those thus lost cannot control their wills *anymore than the elect can*.
2. If God managed the wills of the elect, and *not* of the non-elect, then the non-elect are not to blame for the lack of a will they *could not have*.
3. But God *does blame them* and that shows

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*they could have been willing if they had desired to be.*

4. But this life could only be attained through *Christ's death*.

**Argument 29:** The non-elect do not reject Christ as a Savior; he was never offered to them, according to my opponent's doctrine.

BUT THEY DID REJECT HIM. Luke 17:25, "He must suffer many things, and be rejected of this generation."

Luke 9:22, "The Son of Man must suffer many things, and be rejected of the chief priests, and elders and scribes, and be slain, and be raised again the third day."

1. No man can reject Christ to whom he is not offered.
2. He is offered to no man except as a Savior.
3. The generation of the Jews rejected him.
4. Therefore he was offered to them as a Savior.

Again:

1. Either Christ is not sincerely offered to all men as a Savior, and there is no sin in rejecting him;
2. Or, he is sincerely offered to all, and those who reject him should perish.
3. Or, God mocks men with an insincere offer.
4. Or, Christ died for all so that they can be saved.

**Argument 30:** *The protestations of God's interest in the race.*

John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth

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*in him should not perish, but have everlasting life."*

1 John 4:14, "We have seen and do testify that the Father sent the SON TO BE THE SAVIOR OF THE WORLD."

Ezekiel 33:11, "AS I LIVE, SAITH GOD, I take NO PLEASURE in THE DEATH OF THE WICKED, but that the wicked TURN AND LIVE."

Luke 13:34, "How often I would have GATHERED THY CHILDREN TOGETHER as a hen her brood, and ye WOULD NOT."

2 Peter 3:9, "Not willing that ANY SHOULD PERISH, but that ALL SHOULD COME TO REPENTANCE."

1. Either these things were said of *all men in general*, or of the *elect only*.
2. If of *all men in general*, it shows God made provision for ALL IN CHRIST'S DEATH on the cross.
3. If for the *elect only*, it shows that the *elect have power to REFUSE THE LORD AND PERISH*.

**Argument 31:** The expressions, "the world," the "whole world," "all," "all men," "every man," and such like, are phrases that denote in the strongest possible terms the idea of universality, all of Adam's posterity, and they are frequently found connected with the gift of Christ.

UNIVERSAL TERMS ♦ instances where they occur: John 3:14-16; John 12:47, 48; John 6:51; I John 2:2; 1 John 4:14; Hebrews 2:9; 2 Corinthians 5:14; Isaiah 45:22; Matthew 11:28; Revelation 22:17; etc.