

# John Gill

## An Exposition of Various Universal Passages

*God has provided the church with many great Theologians. There is no doubt that John Gill was one of those. O that the church of Jesus Christ would repent and return to the teaching held by the New Testament Church, and by our fathers in the faith. I provide John Gill's Commentary on various passages for your enjoyment!*

**II Cor 5:19, I Tim 2:1-6,  
I Tim 4:9-10, Heb 2:9,  
II Pet 3:9**

-----

**II Cor 5:19 "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."**

Ver. 19. To wit, that God was in Christ reconciling the world unto himself, &c.] This expresses and explains the subject matter of the ministration of the Gospel, especially that part of it which concerns our reconciliation with God;

and declares the scheme, the author, the subjects, the way, and means, and consequence of it. The phrase, "in Christ", may be either joined with the word "God", as in our version, "God was in Christ reconciling"; that is, he was in Christ drawing the scheme, fixing the method of reconciliation; his thoughts were employed about it, which were thoughts of peace; he called a council of peace, and entered into a covenant of peace with Christ, who was appointed and agreed to, to be the peacemaker. Or with the word "reconciling", thus, God "was reconciling in Christ"; that is, by Christ; and so it denotes, as before, actual reconciliation by Christ. God, in pursuance of his purposes, council, and covenant, sent his Son to make peace; and laid our sins, and the chastisement of our peace upon him; this is the punishment of sin, whereby satisfaction was made for it, and so peace with God: or with the word "world", thus, "God was reconciling the world in Christ"; by whom are meant, not all the individuals of mankind, for these are not all in Christ, nor all reconciled to God, multitudes dying in enmity to him, nor all interested in the blessing of non-imputation of sin; whereas each of these is said of the world: but the elect of God, who are chosen in Christ, whose peace Christ is, whose sins are not

imputed to them, and against whom no charge of any avail can be laid; and particularly the people of God among the Gentiles are here designed, who are frequently called "the world" in Scripture; being the world which God loved, for whose sins Christ is the propitiation, and of the reconciling of which mention is particularly made, #Joh 3:16 1Jo 2:2 Ro 11:12,15. And this sense well agrees with the context, which signifies, that no man is regarded for his natural descent; it is no matter whether he is a Jew or a Gentile, provided he is but a new creature: for Gospel reconciliation, and the ministry of it, concern one as well as another. Moreover, this reconciliation must be considered, either as intentional, or actual, or as a publication of it in the ministry of the word; and taken either way it cannot be thought to extend to every individual person in the world: if it is to be understood intentionally, that God intended the reconciliation of the world to himself by Christ, and drew the scheme of it in him, his intentions cannot be frustrated; his counsel shall stand, and he will do all his pleasure; a scheme so wisely laid by him in his Son, cannot come to nothing, or only in part be executed; and yet this must be the case, if it was his design to reconcile every individual of mankind

to himself, since a large number of them are not reconciled to him: and if the words are to be understood of an actual reconciliation of the world unto God by Christ, which sense agrees with the preceding verse, then it is out of all question, that the word "world" cannot be taken in so large a sense as to take in every man and woman in the world; since it is certain that there are many who are not reconciled to God, who die in their sins, whose peace is not made with him, nor are they reconciled to the way of salvation by Christ: and should it be admitted that the ministry of reconciliation is here designed, which is not an offer of reconciliation to the world, but a proclamation or declaration of peace and reconciliation made by the death of Christ; this is not sent to all men; multitudes were dead before the word of reconciliation was committed to the apostles; and since, there have been great numbers who have never so much as heard of it; and even in the times of the apostles it did not reach to everyone then living: besides, the text does not speak of what God did by the ministry of his apostles, but of what he himself had been doing in his Son, and which was antecedent, and gave rise unto and was the foundation of their ministry. There was a scheme of reconcilia-

tion drawn in the counsels of God before the world began, and an actual reconciliation by the death of Christ, which is published in the Gospel, which these words contain the sum and substance of: and this reconciliation, as before, is said to be "unto himself"; to his offended justice, and for the glory of his perfections, and the reconciling of them together in the affair of salvation:

not imputing their trespasses. This was what he resolved upon from all eternity, that inasmuch as Christ was become the surety and substitute of his people, he would not impute their sins to them, or look for satisfaction for them from them; but would reckon and place them to the account of their surety, and expect satisfaction from him; and accordingly he did, and accordingly he had it. And this will, not to impute sin to his people, or not to punish for it, which existed in God from everlasting, is no other than a justification of them; for to whom the Lord does not impute sin, he imputes righteousness, and such are properly justified.

And hath committed unto us the word of reconciliation; or put it in us, as a rich and valuable treasure; for such the doctrine of peace and reconciliation, by the blood of Christ, is; a sacred deposition,

committed to the trust of faithful men, to be dispensed and disposed of for the use and purpose for which it is given them.

-----

**ITim 2:1-6 "I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men; 2 For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this [is] good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth. 5 For [there is] one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time."**

Ver. 1. I exhort therefore, that first of all, &c.] The two principal parts of public worship, being the ministry of the word and prayer; and the apostle having insisted on the former, in the preceding chapter, in which he orders Timothy to charge some that they teach no other doctrine than that of the Gospel, gives an account of his own ministry, and call to it, and of the glorious Gospel of the blessed

God, which was committed to his trust, and stirs up Timothy to the faithful and diligent discharge of his work and office; now proceeds to the latter, to prayer, and exhorts unto it; either Timothy in particular, for so read the Syriac, Arabic, and Ethiopic versions, "I exhort thee", or "desire thee"; or else the church in general; unless it should rather be thought to be a charge to Timothy to exhort, and so Beza's Claromontane copy reads, "exhort thou therefore": but it is commonly considered as an exhortation of the apostle's, which he was very urgent in: it was what lay much upon his mind, and he was greatly desirous that it should be attended unto; for so the words may be read, "I exhort first of all", or before all things; of all things he had to say, this was the chief, or it was what he would have principally and chiefly done by others: for this does not so much regard the order of time, that prayer should be made early in the morning, in the first place, before anything else is done, and particularly before preaching, which seems to have been the custom of the primitive saints, #Ac 4:31 but the pre-eminence and superior excellency of it; though the words may be rendered, "I exhort, that first, the supplications of all be made": and so may regard public prayer, the prayer of the whole

church, in distinction from private prayer, or the prayer of a single person; which is expressed by different words,

supplications, prayers, intercessions, and giving of thanks: the first of these, "supplications", signifies such petitions for things that are wanted by men, either by themselves or others; and that either for their bodies or souls, as food and raiment for the one, and discoveries of pardoning love, supplies of grace, spiritual peace, comfort, &c. for the other: and the second word, "prayers", signifies good wishes and desires, directed and expressed to God for things that are in themselves to be wished for, and desired of God, either for ourselves or others: and the next word, "intercessions", intends either complaints exhibited in prayer against others that have done injuries; or prayers put up for others, either for the averting of evil from them, or for the bestowing some good thing on them: and the last word, "thanksgivings", with which requests should always be made known to God, designs that branch of prayer in which thanks are given to God for mercies received, whether temporal or spiritual: and these are to

be made for all men; not only for all the saints, for all the churches of Christ, and, ministers of the

Gospel; nor only for near relations and friends, according to the flesh; but for all the inhabitants of the country and city in which men dwell, the peace and prosperity of which are to be prayed for; yea, for enemies, and such as reproach, persecute, and despitefully use the saints, even for all sorts of men, Jews and Gentiles, rich and poor, high and low, bond and free, good men and bad men: for it cannot be understood of every individual that has been, is, or shall be in the world; millions of men are dead and gone, for whom prayer is not to be made; many in hell, to whom it would be of no service; and many in heaven, who stand in no need of it; nor is prayer to be made for such who have sinned the sin unto death, #1Jo 5:16 besides, giving of thanks, as well as prayers, are to be made for all men; but certainly the meaning is not, that thanks should be given for wicked men, for persecutors, and particularly for a persecuting Nero, or for heretics, and false teachers, such as Hymenaeus and Alexander, whom the apostle had delivered to Satan. But the words must be understood of men of all sorts, of every rank and quality, as the following verse shows.

Ver. 2. For kings, and for all that are in authority, &c.] For supreme governors, as the emperor of

Rome, and kings of particular nations; and for all sub-governors, or inferior magistrates, as procurators or governors of provinces, and proconsuls, and the like; all that were in high places, and acted under the authority of those that were supreme; these are particularly mentioned, the then governors, whether supreme or subordinate, who were avowed enemies, and violent persecutors of the saints; and it might be a scruple with some of them, whether they should pray for them, and therefore the apostle enjoins it; and this in opposition to the notions and practices of the Jews, who used to curse the Heathens, and pray for none but for themselves, and those of their own nation:

that we may lead a quiet and peaceable life, in all godliness and honesty; which does not merely design the end of civil government by kings and magistrates, which is to preserve the peace and quiet of the commonwealth; to protect the persons and properties of men, that they may possess their own undisturbed; and to secure to them their civil and religious rights and liberties, that they may have the free use and exercise of religion, signified by "all godliness"; and to encourage morality and virtue, expressed by "honesty"; and so is an argument for prayer, taken from

the advantage of civil government: nor does this clause only point out the duty of saints to live peaceably under the government they are, and not disturb it; to mind only their religious exercises among themselves, and behave honestly and morally among men, as they generally speaking are, the quiet in the land; but also expresses the thing to be prayed for; and the sense is, that since the hearts of kings are in the hands of the Lord, and he can turn them as he pleases, prayer should be made to him for them, that he would either convert them, and bring them to the knowledge of the truth, they now persecuted; or at least so dispose their hearts and minds, that they might stop the persecution, and so saints might live peaceably under them, enjoy their religious liberty, and be encouraged in their moral conversation. The Arabic version renders it, "that they may be preserved": that is, kings, and all in authority. It is a saying of R. Haniah, or Ananias, the sagan of the priests {s}, `pray for the peace or safety of the kingdom (one of their commentators on it adds {t}), even of the nations of the world, which is remarkable, and agrees with the exhortation of the apostle); for if there was no fear of that, men would devour one another alive."

{s}Pirke Abot, c. 3. sect. 2.

{t}Bartenora in Pirke Abot, c. 3. sect. 2.

Ver. 3. For this is good and acceptable in the sight of God our Saviour.] Not only to live peaceably and quietly under the government men are, since that is the ordination of God, and to live soberly, righteously, and godly, which his grace teaches; but to pray for all sorts of men, and for those who are set in the highest place of government, even though enemies and persecutors: this is good in itself, and in the sight of an omniscient God, who sees not as man seeth; and it is acceptable unto him through Jesus Christ, by whom every sacrifice of prayer or praise is so; for by God our Saviour is meant God the Father, who is the Saviour of all men, in a way of providence, and the Saviour of all the elect in a way of special grace; see Gill on "1Ti 2:1".

Ver. 4. Who will have all men to be saved, &c.] The salvation which God wills that all men should enjoy, is not a mere possibility of salvation, or a mere putting them into a salvable state; or an offer of salvation to them; or a proposal of sufficient means of it to all in his word; but a real, certain, and actual salvation, which he has determined they shall have;

and is sure from his own appointment, from the provision of Christ as a Saviour for them, from the covenant of grace, in which everything is secured necessary for it, and from the mission of Christ to effect it, and from its being effected by him: wherefore the will of God, that all men should be saved, is not a conditional will, or what depends on the will of man, or on anything to be performed by him, for then none might be saved; and if any should, it would be of him that willeth, contrary to the express words of Scripture; but it is an absolute and unconditional will respecting their salvation, and which infallibly secures it: nor is it such a will as is distinguishable into antecedent and consequent; with the former of which it is said, God wills the salvation of all men, as they are his creatures, and the work of his hands; and with the latter he wills, or not wills it, according to their future conduct and behaviour; but the will of God concerning man's salvation is entirely one, invariable, unalterable, and unchangeable: nor is it merely his will of approbation or complacency, which expresses only what would be grateful and well pleasing, should it be, and which is not always fulfilled; but it is his ordaining, purposing, and determining will, which is never resisted, so as to be frustrated, but is always

accomplished: the will of God, the sovereign and unfrustrable will of God, has the governing sway and influence in the salvation of men; it rises from it, and is according to it; and all who are saved God wills they should be saved; nor are any saved, but whom he wills they should be saved: hence by all men, whom God would have saved, cannot be meant every individual of mankind, since it is not his will that all men, in this large sense, should be saved, unless there are two contrary wills in God; for there are some who were before ordained by him unto condemnation, and are vessels of wrath fitted for destruction; and it is his will concerning some, that they should believe a lie, that they all might be damned; nor is it fact that all are saved, as they would be, if it was his will they should; for who hath resisted his will? but there is a world of ungodly men that will be condemned, and who will go into everlasting punishment: rather therefore all sorts of men, agreeably to the use of the phrase in #1Ti 2:1 are here intended, kings and peasants, rich and poor, bond and free, male and female, young and old, greater and lesser sinners; and therefore all are to be prayed for, even all sorts of men, because God will have all men, or all sorts of men, saved; and particularly the Gentiles may be designed, who are

sometimes called the world, the whole world, and every creature; whom God would have saved, as well as the Jews, and therefore Heathens, and Heathen magistrates, were to be prayed for as well as Jewish ones. Moreover, the same persons God would have saved, he would have also come to the knowledge of the truth: of Christ, who is the truth, and to faith in him, and of all the truth of the Gospel, as it is in Jesus; not merely to a notional knowledge of it, which persons may arrive unto, and not be saved, but a spiritual and experimental knowledge of it; and all that are saved are brought to such a knowledge, which is owing to the sovereign will and good pleasure of God, who hides the knowledge of Gospel truths from the wise and prudent, and reveals them to babes: whence it appears, that it is not his will with respect to every individual of mankind; that they should thus come to the knowledge of the truth; for was it his will they should, he would, no doubt, give to every man the means of it, which he has not, nor does he; he suffered all nations to walk in their own ways, and overlooked their times of ignorance, and sent no message nor messenger to inform them of his will; he gave his word to Jacob, and his statutes unto Israel only;

and the Gospel is now sent into one part of the world, and not another; and where it does come, it is hid to the most; many are given up to strong delusions to believe a lie, and few are savingly and experimentally acquainted with the truths of the Gospel; though all that are saved are brought to the knowledge of such truths as are necessary to salvation; for they are chosen to it through sanctification of the Spirit, and belief of the truth.

Ver. 5. For there is one God, &c.] This does not so much regard the unity of God, with respect to himself, or his divine essence, though that is a truth; but does not carry in it any apparent and forcible reason why all men should be prayed for, for which it is produced; but the unity of God with respect to men, as that there is but one God, who is the Creator of all men, and who, in a providential way, is the Saviour of all men; and in a way of special grace is the one God, the one covenant God of all sorts of men, of Jews and Gentiles; for he has taken of the latter into the covenant of his grace, as well as the former, and has loved them with a special and distinguishing love, has chosen them in Christ to salvation, and has sent his Son to redeem them; and of these he calls by his grace, regenerates, sancti-

fies, adopts, pardons, and justifies; see #Ro 3:29,30 and therefore all sorts of men, Gentiles as well as Jews, are to be prayed for: another argument follows,

and one Mediator between God and men; a Mediator is of more than one, and has to do with two parties; and these at variance among themselves, between whom he stands as a middle person; his business is to bring them together, and make peace between them; and such an one is Christ: the two parties are God and his elect, who in their natural state are at a distance from God, and at enmity to him, and who have broken his law, and affronted his justice; Christ stands as a middle person, a days-man between them, and lays his hands upon them both; has to do with things pertaining to the glory of God, and makes reconciliation for the sins of the people; brings them that were afar off nigh to God, and makes peace for them by the blood of his cross, by fulfilling the law, and satisfying justice for them; in consequence of this he appears for them in the court of heaven, intercedes and pleads for them, is their advocate, and sees that all covenant blessings, of which he is the Mediator, are applied unto them, and preserves their persons, which are committed to his care and charge, safe to ev-

erlasting happiness; and this Mediator is

the man Christ Jesus; not that he is a mere man, for he is truly and properly God; or that he is a Mediator only according to the human nature: it was proper indeed that he should be man, that he might have something to offer, and that he might be capable of obeying, suffering, and dying, and so of making satisfaction in the nature that had sinned; but then, had he not been God, he could not have drawn nigh to God on the behalf of men, and undertook for them, and much less have performed; nor would his blood, righteousness, and sacrifice, have been available to cleanse from sin, to procure the pardon of it, justify from it, make atonement for it, or make peace with God: the reason why he is particularly mentioned as man, is, with a view to the argument in hand, praying for all men; since he who is the Mediator between God and man, has assumed a nature which is common to them all: and this Mediator is said to be one, not so much in opposition to other mediators, angels or saints departed, though it is a truth, and stands full against them, but with respect to men; there is but one Mediator between God and all sorts of men, through whom both Jews and Gentiles have an access

to God, and peace with him; and therefore prayer through this Mediator should be made for all. So the Jews say of the Messiah {u}, that he is yeuma la, "a Mediator, God", a middle person between God and men. And they call him atyeumad adwme, "the Pillar of mediation" {w} or the middle Pillar; that is, the Mediator or Reconciler. And Philo {x} the Jew speaks of the word, as mesoV, a "middle" person, and standing in the middle between the dead and the living, and between God and men. The Ethiopic version here renders it, "there is one elect of God"; which is one of the characters of the Messiah, #Isa 42:1.

{u}R. Albo, Sopher Ikkarim, orat 2. c. 28.

{w}Sopher Jetzira, p. 126.

{x}Quis rerum divin. Hares, p. 508, 509, 510.

Ver 6. Who gave himself a ransom for all, &c.] What the Mediator gave as a ransom for men is "himself", his body and his soul, which were both made an offering for sin; and his life, which is the result of union between soul and body; his whole human nature as in union with his divine person, and so might be truly said to be himself: this he gave into the hands of men, of justice and of death; and that voluntarily, which

shows his great love to his people; and also as a "ransom", or a ransom price for them, antilutron, in their room and stead; to ransom them from the slavery of sin, and damnation by it, from the captivity of Satan, and the bondage of the law, and from the grave, death, hell, ruin, and destruction: and this ransom was given for "all"; not for every individual of mankind, for then all would be delivered, freed, and saved, whereas they are not; or else the ransom price is paid in vain, or God is unjust to receive a sufficient ransom price from Christ, and yet not free the captive, but punish the person for whom he has received satisfaction; neither of which can be said. But the meaning is, either that he gave himself a ransom for many, as in #Mt 20:28 for the Hebrew word lk, to which this answers, signifies sometimes many, a multitude, and sometimes only a part of a multitude, as Kimchi observes {y}: or rather it intends that Christ gave himself a ransom for all sorts of men, for men of every rank and quality, of every state and condition, of every age and sex, and for all sorts of sinners, and for some out of every kindred, tongue, people, and nation, for both Jews and Gentiles; which latter may more especially be designed by all, as they are sometimes by the world, and the whole world; and so con-

tains another argument why all sorts of men are to be prayed for, since the same ransom price is given for them; as that for the children of Israel was the same, for the rich as for the poor. We {z}read, that when the people of Israel comforted the high priest upon the death of his wife, or any relation, they used to say to him, Ktrpk wna, "we are thy atonement", expiation, or ransom; that is, as the commentators {a}explain it, by us thou shalt be atoned, for we will be in thy room and stead, with respect to all things that shall come upon thee; but here the High priest and Mediator is the atonement and ransom for the people:

to be testified in due time; or "a testimony in his own times"; that is, the sum and substance of what is before said is the Gospel, which is a testimony concerning the person, office, and grace of Christ, exhibited in the times of the Messiah, or the Gospel dispensation. Some copies read, "the mystery", which is another word often used for the Gospel; for that that is intended, appears by what follows.

{y}Sepher Shorash. rad. llk  
 {z}Misna Sanhedrin, c. 2. sect. 1.  
 {a}Jarchi & Bartenona in ib.

**I Tim 4:9-10 "This [is] a faithful saying and worthy of all accep-**

**tation. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."**

Ver. 9. This is a faithful saying, &c.] A true one, and to be believed, that godliness has such promises annexed to it; see #1Pe 3:10,11 Mt 6:33 Ps 84:11,12.

and worthy of all acceptance; by all godly persons, to encourage them to the exercise of godliness.

Ver. 10. For therefore we both labour, &c.] Not in the word and doctrine, though they did; nor in the exercise of internal godliness, though there is a work in faith, and a labour in love; nor with their own hands, at their trades and business, to support themselves, and others; but by enduring hardships and afflictions, as stripes, imprisonment, weariness, pain, watchings, fastings, hunger, thirst, cold, and nakedness; see #2Co 11:23-27.

And suffer reproach; with patience and cheerfulness. The Alexandrian copy, and another manuscript, read, "we strive"; or contend even to an agony, combating with sin, Satan, and the world, with profane men, and with false teachers; and to all this they were animated by

the promises made to godliness; and therefore they showed it by their practices, or rather by their sufferings, that they believed it to be a true and faithful saying; and which is further conferred by what follows:

because we trust in the living God; for the accomplishment of the said promises, who has power, and therefore can, and is faithful, and therefore will, make good what he has promised; and since it is life he has promised, faith is the more encouraged to trust in him, since he is the living God, in opposition to, and distinction from, lifeless idols; he has life in himself, essentially, originally, and independently, and is the author and giver of life, natural, spiritual, and eternal, unto others. Wherefore there is good reason to trust in him for the fulfilling of the promises of the present and future life, made unto godliness.

Who is the Saviour of all men; in a providential way, giving them being and breath, upholding them in their beings, preserving their lives, and indulging them with the blessings and mercies of life; for that he is the Saviour of all men, with a spiritual and everlasting salvation, is not true in fact.

Specially of those that believe; whom though he saves with an eternal salvation; yet not of this, but of a temporal salvation, are the words to be understood: or as there is a general providence, which attends all mankind, there is a special one which relates to the elect of God; these are regarded in Providence, and are particularly saved and preserved before conversion, in order to be called; and after conversion, after they are brought to believe in Christ, they are preserved from many enemies, and are delivered out of many afflictions and temptations; and are the peculiar care and darlings of providence, being to God as the apple of his eye: and there is a great deal of reason to believe this, for if he is the Saviour of all men, then much more of them who are of more worth, value, and esteem with him, than all the world beside; and if they are saved by him with the greater salvation, then much more with the less; and if he the common Saviour of all men, and especially of saints, whom he saves both ways, then there is great reason to trust in him for the fulfilment of the promises of life, temporal and eternal, made to godliness, and godly persons. This epithet of God seems to be taken out of #Ps 17:7 where he is called Myowx eyvwm, "the Saviour of them that trust", or believe.

-----  
**Hebr 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."**

Ver. 9. But we see Jesus, &c.] Not with bodily eyes, but with the eyes of the mind, and understanding; that he is Jesus, as the Syriac version reads; and that he is designed in the above words; and that he has all things made subject unto him; and that he was humbled, and now exalted, as follows:

who was made a little lower than the angels; in his state of humiliation; see Gill on "Heb 2:7"

for the suffering of death: this clause may be considered either as connected with the preceding; and then the sense is, that Jesus became lower than the angels, by, or through suffering death; in that respect he was lower than they, who die not; this proved him to be in a condition below them, and showed how pertinent the above words were to him, and how they were fulfilled in him: or with the following; and then the meaning is,

that because Jesus suffered death in the room and stead of his people; humbled himself, and became obedient to death, even the death of the cross, when he was very low indeed, therefore he is crowned with glory and honour; see #Php 2:8,9 and see Gill on "Heb 2:7".

that he by the grace of God should taste death for every man; that is, Christ was made a little lower than the angels by becoming man, and assuming a body frail and mortal, that he might die for his church and people: to "taste death", is a Jewish phrase, often to be met with in Rabbinical writings; see Gill on "Mt 16:28" and signifies the truth and reality of his death, and the experience he had of the bitterness of it, it being attended with the wrath of God, and curse of the law; though he continued under it but for a little while, it was but a taste; and it includes all kinds of death, he tasted of the death of afflictions, being a man of sorrows all his days, and a corporal death, and what was equivalent to an eternal one; and so some think the words will bear to be rendered, "that he by the grace of God might taste of every death"; which rendering of the words, if it could be established, as it is agreeable to the context, and to the analogy of faith, would remove all pretence of an argument from this

place, in favour of the universal scheme: what moved God to make him lower than the angels, and deliver him up to death, was not any anger towards him, any disregard to him, or because he deserved it, but his "grace", free favour, and love to men; this moved him to provide him as a ransom; to preordain him to be the Lamb slain; to send him in the fulness of time, and give him up to justice and death: the Syriac version reads, "for God himself through his own grace tasted death for all"; Christ died, not merely as an example, or barely for the good of men, but as a surety, in their room and stead, and that not for every individual of mankind; for there are some he knows not; for some he does not pray; and there are some who will not be saved: the word "man" is not in the original text, it is only *uper pantoV*, which may be taken either collectively, and be rendered "for the whole"; that is, the whole body, the church for whom Christ gave himself, and is the Saviour of; or distributively, and be translated, "for everyone"; for everyone of the sons God brings to glory, #Heb 2:10 for everyone of the "brethren", whom Christ sanctifies, and he is not ashamed to own, and to whom he declares the name of God, #Heb 2:11,12 for everyone of the members of the "church", in the midst of which he

sung praise, #Heb 2:12 for every one of the "children" God has given him, and for whose sake he took part of flesh and blood, #Heb 2:13,14 and for everyone of the "seed" of Abraham, in a spiritual sense, whose nature he assumed, #Heb 2:16.

-----

**II Pet 3:9 The Lord is not slack concerning his promise, 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.**

Ver. 9. The Lord is not slack concerning his promise, &c.] The Syriac version reads in the plural, "his promises", any of his promises; though the words seem rather to regard the particular promise of Christ's coming, either to take vengeance on the Jewish nation, of which coming there was a promise made, and is often referred to by Christ, and his apostles; see #Mr 9:1 Joh 21:22 #Heb 10:37; and it now being upwards of thirty years since it was given out, some men began to charge God with slackness and dilatoriness; whereas the true reason of the delay of it was, that there might be time for the gathering in of his elect among

them by his angels, or apostles and ministers, sent into the several parts of Judea, that so none of them might perish, but be brought to faith and repentance; and thus as the time of Christ's coming was prolonged more than was thought it would, so when the days of afflictions were come, they were shortened also for these elect's sake: or this promise regards the second coming of Christ, to judge the quick and dead at the last day, of which the former was a prelude, presage, and pledge; that Christ would come again, and appear a second time in person, was promised by himself, and often spoken of by his apostles; and many of the primitive Christians thought it would be very soon, and which might be occasioned by the hints that were given of his coming in the other sense. Now this being deferred longer than was expected, the scoffers or mockers take upon them to charge the Lord with slackness in the fulfilment of his promise:

as some men count slackness; as if he had either changed his purpose, or had prolonged it beyond the appointed time, or was unmindful of his promise, and would never fulfil it; whereas he is in one mind, and none can turn him, nor will he delay the fulfilment of his promise beyond the set time; he has fixed a

day for his coming, in which he will judge the world in righteousness, and he will keep it: he is not dilatory,

but is longsuffering to us-ward: not to all the individuals of human nature, for the persons intended by us are manifestly distinguished from "some men" in the text, and from scoffers, mocking at the promise of Christ's coming, in the context, #2Pe 3:3,4; and are expressly called beloved, #2Pe 3:1,8,14,17; and God's longsuffering towards them is their salvation, #2Pe 3:15, nor is it true of all men, that God is not willing that any of them should perish, and that everyone of them should come to repentance, since many of them do perish in their sins, and do not come to repentance, which would not be the case, if his determining will was otherwise; besides, a society or company of men are designed, to which the apostle himself belonged, and of which he was a part; and who are described, in his epistles, as the elect of God, called out of darkness, into marvellous light, and having obtained like precious faith with the apostles; and must be understood either of God's elect among the Jews, for Peter was a Jew, and they were Jews he wrote to; and then the sense is, that the delay of Christ's coming is not owing to any slack-

ness in him, but to his longsuffering to his elect among the Jews, being unwilling that any of that number among them should perish, but that all of them repent of their sins, and believe in him; and therefore he waits till their conversion is over, when a nation shall be born at once, and they that have pierced him look on him and mourn, and so all Israel shall be saved; or rather of the elect in general, whether among Jews or Gentiles, upon whom the Lord waits to be gracious, and whose longsuffering issues in their conversion and salvation. And upon account of these the Lord stays his coming till their number is complete in the effectual calling; and for their sakes he is longsuffering to others, and bears with a wicked world, with the idolatry, superstition, heresy, profaneness, and impiety, with which it abounds; but when the last man that belongs to that number is called, he will quickly descend in flames of fire, and burn the world, and the wicked in it, and take his chosen ones to himself. The Alexandrian copy reads, "for you", or your sakes; and so the Vulgate Latin, Syriac, and Ethiopic versions. A passage somewhat like to this is met with in a book of the Jews {f}, esteemed by them very ancient.

“God prolongs or defers his anger with men; and one day, which is a thousand years, is fixed, besides the seventy years he delivered to David the king.--And he does not judge man by his evil works which he continually does, for if so, the world would not stand; but the holy blessed God defers his anger with the righteous, and the wicked, that they may return, by perfect repentance, and be established in this world, and in the world to come.”

And it is an observation of theirs {g}, that when God is said to be "longsuffering", it is not written Pa Kra, but Mypa Kra, intimating, that he is longsuffering both to the righteous and the wicked; but then he bears with the latter, for the sake of the former: compare with this passage #Re 6:9-11;

not willing that any should perish; not any of the us, whom he has loved with an everlasting love, whom he has chosen in his Son, and given to him, and for whom he has died, and who are brought to believe in him. These, though they were lost in Adam, did not perish; and though in their own apprehensions, when awakened and convinced, are ready to perish; and though their peace, joy, and comfort, may perish for a while, and they may fear a final and total

perishing; yet they shall never perish as others do, or be punished with everlasting destruction: and that this is the will of God, appears by his choice of them to salvation; by the provisions of grace for them in an everlasting covenant; by the security of their persons in the hands of Christ; by sending his Son to obtain salvation for them, and his Spirit to apply it to them; and by his keeping them by his power, through faith, unto salvation.

But that all should come to repentance; not legal, but evangelical, without which all must perish; and which all God's elect stand in need of, as well as others, being equally sinners; and which they cannot come to of themselves, and therefore he not only calls them to it, in his word, and by his spirit and grace, but bestows it upon them; he has exalted Christ at his own right hand, to give it to them; and repentance is a grant from him, a free gift of his grace; and the Spirit is sent down into their hearts to work it in them, to take away the stony heart, and give an heart of flesh; without which, whatever time and space may be given, or means afforded, even the most awful judgments, the greatest mercies, and the most powerful ministry, will be of no avail.

{f}Zohar in Gen. fol. 83. 3.

{g}T. Hieros, Taanioth, fol. 65. 2.  
T. Bab. Bava Kama, fol. 50. 2.

I hope you enjoy the additions of John Gill's Commentary on "Hard Passages". I believe that if we will search the scriptures we will find that the entire witness of the scriptures is that Christ died for a people, that Christ was their substitute. That He is one with His people and He has obtained eternal redemption for them.

Christ died for everyone? Then why isn't everyone saved?