

Quotes on the Doctrines of Grace

With particular reference to the love of God for the elect alone

Confessional Standards

The Irish Articles [1615]

11. God from all eternity did, by his unchangeable counsel, ordain whatsoever in time should come to pass; yet so, as thereby no violence is offered to the wills of reasonable creatures ...

12. By the same eternal counsel God hath predestinated some unto life, and reprobated some unto death ...

14. The cause moving God to predestinate unto life, is not the foreseeing of faith or perseverance, or good works, or anything which is in the person predestinated, but only the good pleasure of God himself ... it seemed good to his heavenly wisdom to choose out a certain number toward whom he would extend his undeserved mercy.¹

The Canons of Dort [1619]

That some receive the gift of faith from God and others do not receive it proceeds from God's eternal decree [singular] ... According to which decree, He graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while he leaves the non-elect in His just judgment.²

The good pleasure of God is the sole cause of this gracious election; which doth not consist herein, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but that he was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to himself, as it is written, 'For the children being not yet born neither having done any good or evil,' etc., it was said (namely to Rebecca): 'the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated' (Rom. 9:11-13). 'And as many as were ordained to eternal life believed' (Acts 13:48).³

Westminster Confession [1643-46]

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory,(1) out of His mere free grace and love, without any foresight of faith or good works, or perserverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto;(2) and all to the praise of His glorious grace.(3) (1)Eph. 1:4,9,11; Rom. 8:30; 2 Tim. 1:9; 1 Thess. 5:9. (2)Rom. 9:11,13,16; Eph. 1:4,9. (3)Eph. 1:6,12.⁴

As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto.(1) Wherefore, they who are elected being fallen in Adam, are redeemed by Christ;(2) are effectually called unto

¹ From BB Warfield; *Studies in Theology*, Baker, 1991, p204.

² First Head, Article 6.

³ I:10.

⁴ WCF 3:5.

faith in Christ by His Spirit working in due season; are justified, adopted, sanctified,(3) and kept by His power, through faith, unto salvation.(4) Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.(5) (1)1 Pet. 1:2; Eph. 1:4,5; Eph. 2:10; 2 Thess. 2:13. (2)1 Thess. 5:9,10; Tit. 2:14. (3)Rom. 8:30; Eph. 1:5; 2 Thess. 2:13. (4)1 Pet. 1:5. (5)John 17:9;Rom. 8:28; John 6:64,65; John 10:26; John 8:47; 1 John 2:19.⁵

The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice.(1) (1)Matt. 11:25,26; Rom. 9:17,18,21,22; 2 Tim. 2:19,20; Jude 4; 1 Pet. 2:8.⁶

What is effectual calling? A. Effectual calling is the work of God's almighty power and grace,(1) whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto(2)) he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit.⁷

The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.(1) (1)Matt. 25:31 to the end; Rom. 2:5,6; Rom. 9:22,23; Matt. 25:21; Acts 3:19; 2 Thess 1:7-10.⁸

The Helvetic Consensus Formula [1675]⁹

Canon vi: we cannot give suffrage to the opinion of those who teach:

(1) that God, moved by philanthropy, or a sort of special love for the fallen human race, to previous election, did, in a kind of conditioned willing (i.e. willingness) first moving of pity ... purpose the salvation of all and each, at least conditionally, i.e., if they would believe.¹⁰

The Scriptures do not extend unto all and each God's purpose of showing mercy to man, but restrict it to the elect alone, the reprobate being excluded even by name, as Esau, whom God hated with an eternal hatred (Rom 9:10-13).¹¹

Theologians

Augustine of Hippo [354-430]¹²

"He wills all men to be saved," is so said that all the predestinated may be understood by it, because every kind of men is among them. Just as it was said to the Pharisees,

⁵ WCF 3:6.

⁶ WCF 3:7.

⁷ WLC 67.

⁸ WCF 33:2.

⁹ *Formula Consensus Helvetica*, Composed by John Heidegger of Zurich in 1675 as a creed for the Swiss churches. (He was helped by Turretin.)

¹⁰ See A A Hodge, *Outlines of Theology*, Appendix.

¹¹ *Formula Consensus Helvetica*, article 6.

¹² One of the greatest early church fathers; the key defender of Augustinian monergism, which was proto-Calvinism.

“Ye tithe every herb;” where the expression is only to be understood of every herb that they had, for they did not tithe every herb which was found throughout the whole earth.¹³

He who said, ‘I will have mercy on whom I will have mercy,’ loved Jacob of His undeserved grace, and hated Esau of His deserved judgment.¹⁴

Martin Luther [1483-1546]¹⁵

The love and hate of God towards men is immutable and eternal, existing, not merely before there was any merit or work of ‘free-will’, but before the world was made; [so] all things take place in us of necessity, according as He has from eternity loved or not loved ... faith and unbelief come to us by no work of our own, but through the love and hatred of God.¹⁶

Calvin on Genesis 48:15

(The God Who fed me all my life long unto this day...):

Though God causes His sun to shine indiscriminately on the good and evil, and feeds unbelievers as well as believers: yet because He affords only to the latter the peculiar sense of His Paternal love in the use of His gifts, Jacob rightly uses this as a reason for the confirmation of his faith, that he had always been protected by the help of God.¹⁷

John Knox [c.1514-1572]¹⁸

[God] will destroy all the speak lies. He hateth all that work iniquity; neither will he show himself merciful to such as maliciously offend. But all the sinners of the earth shall drink the dregs of that cup which the Eternal holdeth in his hands. For he will destroy all those that traitorously decline from him. They shall cry but he will not hear.¹⁹

Jerome Zanchius [1516-1590]²⁰

When hatred is ascribed to God, it implies (1) a negation of benevolence, or a resolution not to have mercy on such and such men, nor to endue them with any of those graces which stand connected with eternal life. So, ‘Esau have I hated’ (Rom. 9), *i.e.*, ‘I did, from all eternity, determine within Myself not to have mercy on him.’ The sole cause of which awful negation is not merely the unworthiness of the persons hated, but the sovereignty and freedom of the Divine will. (2) It denotes displeasure and dislike, for sinners who are not interested in Christ cannot but be infinitely displeasing to and loathsome in the sight of eternal purity. (3) It signifies a positive will to punish and destroy the reprobate for their sins, of which will, the infliction of misery upon them hereafter, is but the necessary effect and actual execution”.²¹

William Perkins [1558-1602]²²

The decree of reprobation is that part of predestination whereby God ... determined to reject certain men unto destruction and misery, and that to the praise of his justice ... Further, whom God rejecteth to condemnation, those he hateth.²³

¹³ Treatise on Rebuke & Grace, Chapter 44, *Nicene & Post Nicene Fathers*, First Series, Volume 5.

¹⁴ *Enchiridion*, xcvi.

¹⁵ The initiator of the German Reformation and founder of Lutheranism.

¹⁶ Martin Luther, *The Bondage of the Will*, p226, 228-229.

¹⁷ Calvin on *Genesis* 48:15.

¹⁸ The builder of the Scottish Reformation.

¹⁹ *An Answer to a Great Number of Blasphemous Cavillations Written by an Anabaptist and Adversary to God's Eternal Predestination*, Thomas Charde, London, 1591, p403-404.

²⁰ Continental Presbyterian and key writer on the covenant.

²¹ *Absolute Predestination*, p. 44.

²² One of the greatest British Puritans and architect of the British Reformation.

This hatred of God is whereby he detesteth and abhorreth the reprobate when he is fallen into sin for the same sin. And this hatred which God has to man comes by the fall of Adam and is neither an antecedent nor a cause of God's decree, but only a consequent and followeth the decree.²⁴

John Robinson [c.1576-1625]²⁵

Lastly, seeing it cannot be denied, but that Jacob as a faithful and godly man was in time actually beloved in God, and Esau, as godless and profane, actually hated; it must needs follow, that God before the world was, purposed in himself accordingly, to love the one and hate the other: seeing whatsoever God in time doth, by way of emanation or application to, and upon the creature, that he purposed to do, as he doth it, from eternity [Rom. 9:13] ... [In Romans 9:18], 'whom he wills he hardens,' [God] speaks of that will, according to which he himself works in ... hatred.²⁶

David Dickson [1583-1663]²⁷

However he giveth the wicked and violent persecutor to have a seeming prosperity, while the godly are in trouble, yet that is no act of love to them: for *the wicked, and him that loveth violence, his soul hateth* ... All the seeming advantages which the wicked have in their own prosperity, are but means of hardening them in their ill course, and holding them fast in the bonds of their own iniquities, till God execute judgment on them: *upon the wicked he shall rain snares* ... Whatsoever be the condition of the wicked for a time, yet at length sudden, terrible, irresistible, and remediless destruction they shall not escape: *fire and brimstone, and an horrible tempest is the portion of their cup.*²⁸

George Gillespie [1613-1649]²⁹

I cannot understand how there can be such a universal love of God to mankind as is maintained [by some]. Those that will say it must needs deny the absolute reprobation; then a love to those whom God hath absolutely reprobated both from salvation and the means of salvation.³⁰

John Owen [1616-1683]³¹

We deny that all mankind are the object of that love of God which moved him to send his Son to die; God having 'made some for the day of evil' (Prov. 16:4); *'hated them before they were born'* (Rom. 9:11, 13); 'before of old ordained them to condemnation' (Jude 4); being 'fitted to destruction' (Rom. 9:22); 'made to be taken and destroyed' (II Pet. 2:12); 'appointed to wrath' (I Thess. 5:9); to 'go to their own place' (Acts 1:25).³²

It is, therefore, incorrect to translate, as in Psalm 145:9, 15-16 that God is 'merciful' not only to all men but to his whole creation ... These all feel the benefits of God's general goodness in his providential upholding of his creation ... [but] true mercy ... is the fount

²³ William Perkins, *The Work of William Perkins*, Sutton Courtenay Press (1969) p250-251.

²⁴ *A Golden Chain*, chapter 53.

²⁵ The leader of the Congregationalist pilgrim settlers who emigrated to Plymouth Colony, New England

²⁶ Ref. lost.

²⁷ Puritan pastor and commentator.

²⁸ *Commentary on the Psalms*, Banner of Truth, Edinburgh, 1985, p51.

²⁹ Scottish Presbyterian Commissioner to the Westminster Assembly.

³⁰ Cited in David Blunt, 'Debate on Redemption at the Westminster Assembly,' *British Reformed Journal* [January-March, 1996], no. 13, p8.

³¹ One of the greatest later Puritan intellectuals.

³² John Owen, John Owen, *Works*, Vol 10, Banner of Truth Trust (1967), p227; AGES CD Rom, p297. Note all Owen's other arguments in this section.

of all saving faith and repentance, we can distinguish this from all loose and mistaken concepts of 'mercy' displayed by the general work of God in providence.³³

But those who deny this hatred of sin and sinners, and the disposition to punish them, to be perpetually, immutably, and habitually inherent in God, I am afraid have never strictly weighed in their thoughts the divine purity and holiness.³⁴

Reprobation ... [is] the issue of hatred, or a purpose of rejection (Rom. 9:11-13).³⁵

This love is not universal, being his "good pleasure" of blessing with spiritual blessings and saving some in Christ, Ephesians 1:4,5; which good pleasure of his evidently comprehendeth some, when others are excluded, Matthew 11:25,26. Yea, the love of God in giving Christ for us is of the same extent with that grace whereby he calleth us to faith, or bestoweth faith on us: for "he hath called us with an holy calling, according to his own purpose and grace, which was given us in Christ Jesus," 2 Timothy 1:9; which, doubtless, is not universal and common unto all.³⁶

Innumerable other reasons there are to prove, that seeing God hath given his elect only, whom only he loved, to Christ to be redeemed; and seeing that the Son loveth only those who are given him of his Father, and redeemeth only whom he loveth; seeing, also, that the Holy Spirit, the love of the Father and the Son, sanctifieth all, and only them, that are elected and redeemed.³⁷

George Gillespie [1613-1649]³⁸

I cannot understand how there can be such a universal love of God to mankind as is maintained. Those that will say it must needs deny the absolute reprobation; then a love to those whom God hath absolutely reprobated both from salvation and the means of salvation.³⁹

Francis Turretin [1623-1687]⁴⁰

Since his love cannot be vain and inefficacious, those whom he loves unto salvation he ought to love fully and even unto the end. ... The love treated in John 3:16 ... cannot be universal towards each and every one, but special towards a few.⁴¹

The mercy of God ... has its own objects and vessels into which it is poured out (viz., the elect and believers upon whom he determined to have mercy from eternity, who are distinguished from others whom he decreed to pass by and are therefore called "vessels of wrath fitted to destruction," Rm 9:22).⁴²

The question is not whether God is borne by a general love and philanthropy towards men as his creatures, and also bestows upon them various temporal benefits pertaining to the things of this life. We do not deny that God has never left himself

³³ John Owen, *Biblical Theology*, p74.

³⁴ John Owen, *Works*, vol. 10, p514.

³⁵ *Works*, vol. 10, p149.

³⁶ John Owen, *The Display of Arminianism*, (*Works*, Vol 10) p119.

³⁷ John Owen, *The Display of Arminianism*, (*Works*, Vol 10) p119.

³⁸ Scottish minister.

³⁹ David Blunt, 'Debate of Redemption at the Westminster Assembly,' *British Reformed Journal*, January-March 1996, p8.

⁴⁰ The greatest Continental Calvinist theologian after Calvin; systematiser of doctrinal thought. He exercised a major influence on later Presbyterians, such as Charles Hodge.

⁴¹ Francis Turretin, *Institutes of Elenctic Theology*, Vol 1, p400, 405.

⁴² *Institutes*. P&R Pub. Phillipsburg, 1992, p244.

without witness with regard to this (Acts 14:17). And we are ready to grant that there is no one who does not owe some gratitude to God and who, whatever he is or can do, is not bound to give thanks to his creator. But the question concerns the special and saving love which tends to spiritual benefits, and by which God willed to have mercy upon them to salvation. We think this is particular to the elect alone, not universal and common to all.⁴³

For as he who loves a person or thing wishes well and, if he can, does well to it, so true hatred and abhorrence cannot exist without drawing after them the removal and destruction of the contrary.⁴⁴

Matthew Poole [1624-1679]⁴⁵

But as for the wicked, let them not rejoice in [David's] trials, for far worse things are appointed for them; God hates and will severely punish them ... *His soul hateth*; [God] hateth [*him that loveth violence*] with or from his soul, i.e. inwardly and ardently ... *For the righteous Lord loveth righteousness; his countenance doth behold the upright*; This is given as the reason why God hateth and punisheth wicked men so dreadfully.⁴⁶

Samuel Rutherford [1660-1661]⁴⁷

[Spoke of..] God's hatred of the reprobate and love and peace on the elect...[since God's love is] simple not contradictory.⁴⁸

The love in the iii of *John* 16 is restricted to the church. . . . It is an actual saving love, and therefore not a general love.⁴⁹

Jonathan Edwards [1703-1758]⁵⁰

But the extraordinary gifts of the Spirit are what God sometimes bestows on those whom he does not love, but hates.⁵¹

Robert Haldane [1764-1842]⁵²

Nothing can more clearly manifest the strong opposition of the human mind to the doctrine of the Divine sovereignty, than the violence which human ingenuity has employed to wrest the expression, 'Jacob have I loved, but Esau have I hated.' By many this has been explained, 'Esau have I loved less.' But Esau was not the object of any degree of the Divine love ... If God's love to Jacob was real literal love, God's hatred to Esau must be real literal hatred. It might as well be said that the phrase, 'Jacob have I loved,' does not signify that God really loved Jacob, but that to love here signifies only to hate less, and that all that is meant by the expression, is that God hated Jacob less than he hated Esau. If every man's own mind is a sufficient security against concluding the meaning to be, 'Jacob have I hated less,' his judgment ought to be a security against the equally unwarrantable meaning, 'Esau have I loved less' ... hardening [is] a proof of hatred.⁵³

⁴³ Institutes, p396-397.

⁴⁴ *Elenctic Theology*, vol. 2, p237-238.

⁴⁵ Esteemed British whole Bible commentator.

⁴⁶ *Commentary on Ps. 11:5, 7*.

⁴⁷ Beloved Scottish divine.

⁴⁸ Samuel Rutherford, *Trial and Triumph of Faith*, p348-350.

⁴⁹ David Blunt, 'Debate of Redemption at the Westminster Assembly,' *British Reformed Journal*, January-March 1996, p10.

⁵⁰ Leading American theologian and revivalist pastor.

⁵¹ *Charity and Its Fruits*, p38.

⁵² Scottish evangelist and writer.

⁵³ *Romans*, pp. 456, 457.

James Henry Thornwell [1812-1862]⁵⁴

‘Sinners are by nature odious and loathsome to God, and are under a righteous sentence of condemnation and death’.⁵⁵

The plain doctrine of the Presbyterian Church is that God has no purpose of salvation for all.⁵⁶

‘The love of God is always connected with the purpose of salvation ... unconverted sinners have no lot nor part in it’. God is angry with them every day; “he hateth all workers of iniquity”. The special love of God is confined exclusively to the elect.⁵⁷

BB Warfield [1851-1921]⁵⁸

But just because God is God, of course, no one receives grace who has not been foreknown and afore-selected for the gift; and, as much of course, no one who has been foreknown and afore-selected for it, fails to receive it. Therefore the number of the predestinated is fixed, and fixed by God.⁵⁹

What lies at the heart of his [Calvin’s] soteriology is the absolute exclusion of the creaturely element in the initiation of the saving process.⁶⁰

The Biblical Writers are as far as possible from obscuring the doctrine of election because of any seemingly unpleasant corollaries that flow from it ... (in the election of some) others are passed by and left without the gift of salvation; the whole presentation of the doctrine is such as either to imply or openly assert ... the removal of the elect by the pure grace of God, not merely from a state of condemnation, but out of the company of the condemned ... the discrimination between men in the matter of eternal destiny is distinctly set forth as taking place in the interests of mercy and for the sake of salvation ... God is represented as in his infinite compassion rescuing those chosen to this end in his inscrutable counsels of mercy to the praise of the glory of his grace; while those who are left in their sins perish most deservedly, as the justice of God demands.⁶¹

John L Girardeau [1825-1898]⁶²

The love involved in election - a peculiar, free, inalienable, saving love of Complacency towards the elect ... (He then quotes in full the following texts which should be consulted: Ex 30:19; Rm 9:13-18; Mal 1:2-3; Deut 7:7-8, 10:15; Isa 43:4, 63:9, 16; Ps 89:19,20,28,30-35, 94:18; Isa 54:8-10, 49:15; Mic 7:20; Jer 31:3, Zeph 3:17; Jn 17:23, 26; Rm 5:5, 8, 9, 8:38-39; Eph 2:4-5; Tit 3:4-7, Heb 13:5; 1 Jn 4:9, 10, 19; 2 Thess 2:16-17) ... The testimonies from Scripture clearly reveal the nature of God’s electing love. It is expressly declared to be eternal. It is peculiar: it is directed to the people of God. It is free, that is, sovereign and unconditioned upon any good quality or act in its objects ... There are two distinct aspects of the divine love or goodness. One of these, in the form of benevolence, terminates on men indiscriminately, the just and the unjust, the evil and the good; and, when it is directed to them as ill-deserving and miserable, it

⁵⁴ American Presbyterian theologian.

⁵⁵ Thornwell, *Works*, Vol 2, p158.

⁵⁶ *Ibid*, p161.

⁵⁷ *Ibid*, p162.

⁵⁸ One of the most influential American Presbyterian theologians.

⁵⁹ BB Warfield, *Introduction To Augustin’s Anti-Pelagian Writings*; Nicene & Post Nicene Fathers, First Series, Volume 5, p106. See also, *Augustine & The Pelagian Controversy*, Works Vol 4, (Baker, 1991), p408.

⁶⁰ Warfield, Calvinism, *Works*, Vol 5, p359.

⁶¹ BB Warfield, *Biblical Doctrines*, Baker 1991, p64-5.

⁶² American Presbyterian theologian.

assumes the special form of mercy. The other, the love of complacency, is a peculiar affection, supposing the existence in its sinful objects of a saving relation to Christ as mediator, Federal head and Redeemer. Now let it be supposed that the infinite benevolence of God, in the form of mercy contemplating the lost and wretched condition of man, into which he was conceived as having plunged himself by his sin and folly, suggested his salvation ... That suggestion was checked by the demands of infinite justice, ... For although the attributes of God are all infinite, and cohere in his essence in, perfect harmony with each other, the exercise of mercy ... was checked by wisdom and justice, ... The Father ... elected some of mankind to be redeemed. This, while it was a sovereign act of his will, involved the exercise of infinite love and mercy ... those thus designated became the Father's elect ones, his sheep ... conceived as in Christ the elect became objects of a complacential love, measured only by the regard of the Father for his well-beloved Son ...

The love of complacency towards the elect is not to be confounded with God's love of benevolence towards all men. It includes the love of benevolence, but it is inconceivably more. It differs from it in important respects. In the first place, it supposes a peculiar relation of the elect to God's only-begotten Son, and is, according to scriptural representations, analogous to the love the Father bears to him. In the second place, the gift of Christ ... is infinitely more costly and precious than that of sunshine, rain and other mere providential blessings which benevolence indiscriminately confers upon the general mass of men. In the third place, the elect, although in themselves unlovely, are conceived as in Christ intrinsically possessed of the graces of the Holy Spirit, which render them appropriate objects of complacential regard. It is this love, this peculiar, intense, unutterable love, which the scriptures declare to be manifested towards the elect in the actual execution of God's eternal purpose of salvation. ...

In connection with this aspect of the subject of election, the Arminian doctrine is open to the charge of being entirely unscriptural ... the Arminian ... reduces the intense, inexpressible, unchangeable affection which God from eternity entertained for his own people to a general regard for all sinners of the human race - his love for his sheep to a love for goats.⁶³

William G T Shedd [1820-1894]⁶⁴

Sinful men are the objects of God's providential care, as well as renewed men. Even Satan and the fallen angels are treated with all the benevolence which their enmity to God will admit of ... God's benevolent interest in the sentient creature, and his care for its welfare, is proportioned and suited to the nature and circumstances to the creature. It extends to the animals: (Ps 145:16, 104:21, Job 38:41, Matt 6:26, Ps 36:6). It extends to man (Acts 14:17). It extends to sinful man (Matt 5:45, Acts 14:17, Neh 9:17).. Sinful man is deprived of a full manifestation of the Divine benevolence, only by reason of his sin. God manifests to the sinner all the benevolence that he is qualified to receive. He sends him physical and temporal good: rain from heaven, and fruitful seasons ... but he cannot bestow upon a sinful and hostile man his approving love ... Grace is an aspect of mercy. It differs from mercy, in that it has reference to sinful man as guilty, while mercy has respect to sinful man as miserable. The one refers to the culpability of sin, and the other to its wretchedness ... Both mercy and grace are exercised in a general manner, towards those who are not the objects of their special manifestation. All blessings bestowed upon the natural man are mercy, in so far as they succour his distress, and grace, so far as they are bestowed upon the undeserving. (Matt 5:45, Ps 145:9, 15, 16). This general manifestation of mercy and grace is in and by the works of creation and providence ... Special grace and mercy are exercised only in redemption.⁶⁵

⁶³ John L Girardeau; *Calvinism and Evangelical Arminianism*, Sprinkle Pub. Harrisonburg 1984, p54-66.

⁶⁴ Maverick American Presbyterian theologian.

⁶⁵ *Dogmatic Theology*, Vol 1, Nelson, Nashville, 1980, p386-391.

Dr. William Cunningham [1805-1861]⁶⁶

Calvin consistently, unhesitatingly, and explicitly denied the doctrine of God's universal grace to all men, -that is omnibus et singulis, to each and every man,- as implying in some sense a desire or purpose or intention to save them all ... That Calvin denied the doctrine of God's universal grace or love to all men, as implying some desire or intention of saving them all, and some provision directed to that object, is too evident to any one who has read his writings, to admit of doubt or require proof. ... The fact of Calvin so explicitly denying the doctrine of God's universal grace or love to all men, affords a more direct and certain ground for the inference, that he did not hold the doctrine of universal atonement.⁶⁷

Calvinists, while they admit that pardon and salvation are offered indiscriminately to all whom the gospel is preached, and that all who can be reached should be invited and urged to come to Christ and embrace him, deny that this flows from, or indicates, any design or purpose on God's part to save all men.⁶⁸

John Kennedy of Dingwall [1813-1847]⁶⁹

Nor is it by concluding that because God is love, therefore He loveth all, that you can have before you the view of His character presented in the text. Beware of being content with a hope that springs from believing in a love of God apart from His Christ, and outside of the shelter of the cross. It may relieve you of a superficial fear. It may excite a feeling of joy and gratitude in your heart. It may beget in you what you may regard as love to God. This love, too, may be the mainspring of very active movements in the bustle of external service; but it leaves you, after all, away from God, ignoring His majesty and holiness, dispensing with His Christ, and enjoying a peace that has been secured by a cheating, instead of a purging, of your conscience. The time was when men openly preached an uncovenanted mercy as the resort of sinners, and laid the smoothness of that doctrine on the sores of the anxious. 'Universal love,' in these days in which evangelism is in fashion, is but another form in which the same 'deceit' is presented to the awakened. This is something from which an unrenewed man can take comfort. It is a pillow on which an alien can lay his head, and be at peace far off from God. It keeps out of view the necessity of vital union to Christ, and of turning unto God; and the hope which it inspires can be attained without felt dependence on the sovereign grace, and without submitting to the renewing work of God the Holy Ghost. 'God is love;' but when you hear this you are not told what must imply the declaration that He loves all, and that, therefore, He loves you. This tells us what He is, as revealed to us in the cross, and what all who come to Him through Christ will find Him to be. It is on this that faith has to operate. You have no right to regard that love, which is commended in the death of His Son, as embracing you if you have not yet believed. It is only with the character, not at all with the purpose, of God that you have in the first instance to do. What right have you to say that He loves all? Have you seen into the heart of God that you should say He loves you, until you have reached, as a sinner, through faith, the bosom of His love in Christ? 'But may I not think of God loving sinners without ascribing to Him any purpose to save?' God loving a sinner without a purpose to save him! The thing is inconceivable. I would reproach a fellow-sinner if I so conceived of his love. Love to one utterly ruined, and that love commanding resources that are sufficient for salvation, and yet no purpose to use them! Let not men so blaspheme the love of God. 'But may I not conceive of God as loving men to the effect of providing salvation, and to the effect of purchasing redemption for them, without this being followed out to the result of His purpose taking actual effect in their salvation?' No, verily. For the love of God is one, as the love of the Three in One. The one love of

⁶⁶ Scottish theologian and writer on history.

⁶⁷ William Cunningham, *The Reformers and the Theology of the Reformation*, T&T Clark, Edinburgh (1962), p398-399.

⁶⁸ William Cunningham, *Historical Theology*, Vol 2, p396.

⁶⁹ Scottish church leader and critic of Moody's campaigns.

the One God is the love of the Father, Son, and Holy Ghost. If that love generated in the person of the Father a purpose to provide, and in the person of the Son a purpose to redeem, it must have generated in the person of the Holy Ghost a purpose to apply. You cannot assign one set of objects to it, as the love of the Father, and a different set of objects to it, as 'the love of the Spirit.' And there can be no unaccomplished purpose of Jehovah. 'My counsel shall stand,' saith the Lord, 'and I will do all my pleasure.' 'The world,' which the Father loved and the Son redeemed, shall by the Spirit be convinced 'of sin, righteousness, and judgment,' and thus the Father's pleasure shall prosper, and the Son's 'travail' be rewarded, through the efficient grace of God the Holy Ghost.⁷⁰

Augustus Hopkins Strong [1836-1921]⁷¹

The immanent (or absolute, i.e. an attribute which respects the inner being of God, independent of his connection to the universe - PF) love of God is not to be confounded with mercy and goodness toward creatures. These are its manifestations and are to be denominated transitive (or relative, i.e. an attribute of God that refers to his outward revelation of being, related to the creation - PF) love... The imminent love of God therefore requires and finds a personal object in the image of his own infinite perfections. It is to be understood only in the light of the doctrine of the Trinity ... So the love of God is shown in his eternal giving ... This he does eternally in the self-communications of the Trinity; this he does transitively and temporarily in his giving of himself for us in Christ, and to us in the Holy Spirit.⁷²

By mercy and goodness we mean the transitive love of God its twofold relation to the disobedient and to the obedient portions of his creatures ... Mercy leads him to seek the good of sinners (pre-conversion elect) i.e. compassionate grace or benevolence, goodness leads him to communicate his life and blessedness to those who are like him, i.e. complacency. (sic) Notice, however, that transitive love is but an outward manifestation of immanent love. The eternal and perfect object of God's love is his own nature. Men become subordinate objects of God's love only as they become connected and identified with its principle object, the image of God's perfections in Christ. Only in the Son do men become sons of God.⁷³

God's love for us ... dates back to a time before we were born, - aye, even to eternity past. It is a love which was fastened upon us although God knew the worst of us. It is unchanging, because founded upon his infinite and eternal love to Christ.⁷⁴

God is not only benevolent but holy, and holiness is his ruling attribute. The vindication of God's holiness is the primary and sufficient object of punishment. This constitutes a good which fully justifies the infliction (of hell - PF) ... Love for holiness involves hatred of unholiness ... holiness conditions love.⁷⁵

The benevolence of God, as concerned for the general good of the universe, requires the execution of the full penalty of the law upon all who reject Christ's salvation.⁷⁶

⁷⁰ *The Pleasure and Displeasure of God*, Eze. 33:11.

⁷¹ American Baptist theologian; weak on atonement.

⁷² Strong, *Systematic Theology*, A C Armstrong & Son, New York, 1899, p127.

⁷³ Strong, *Systematic Theology*, A C Armstrong & Son, New York, 1899, p137-138.

⁷⁴ Strong, *Systematic Theology*, A C Armstrong & Son, New York, 1899, p433.

⁷⁵ Strong, *Systematic Theology*, A C Armstrong & Son, New York, 1899, p597.

⁷⁶ Strong, *Systematic Theology*, A C Armstrong & Son, New York, 1899, p598.

Archibald Alexander Hodge [1823-1886]⁷⁷

God's love for holiness and hatred of sin is represented in Scripture as essential and intrinsic. He loves holiness for its own sake. He hates sin and is determined to punish it because of its intrinsic ill desert. He hates the wicked every day - Ps 5:5; 7:11.⁷⁸

The facts prove that God's general benevolence is not inconsistent with allowing some to be damned for their sins. This is all that reprobation means. Gratuitous election, or the positive choice of some does not rest upon God's general benevolence, but upon his special love to its own.⁷⁹

Herman Bavinck [1854-1921]⁸⁰

But also in that negative event of rejection there is frequently present a positive action of God, consisting in hatred (Mal. 1:2-3; Rom. 9:13), cursing (Gen. 9:25), hardening (Exod. 4:21; 7:3; 9:12; 10:20, 27; 11:10; 14:4; Deut. 2:30; Josh. 11:20; 1 Sam. 2:25; Ps. 105:25; John 12:40; Rom. 9:18) infatuation (1 Kings 12:15; 2 Sam. 17:14; Ps. 107:40; Job 12:24; Isa. 44:25; 1 Cor. 1:19), blinding and stupefaction (Isa. 6:9; Matt. 13:13; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26; Rom. 11:8).⁸¹

A W Pink [1886-1952]⁸²

That God loves everybody, is, we may say, quite a modern belief. The writings of the church-fathers, the Reformers or the Puritans will (we believe) be searched in vain for any such concept. Perhaps the late DL Moody ... did more than anyone else last century to popularise this concept.⁸³

One of the most popular beliefs of the day is that God loves everybody. . . . So widely has this dogma been proclaimed, and so *comforting* is it to the heart which is at enmity with God we have little hope of convincing many of their error. . . . To tell the Christ-rejector that God loves him is to cauterize his conscience as well as to afford him a sense of security in his sins. The fact is, the love of God is a truth for the saints only, and to present it to the enemies of God is to take the children's bread and cast it to the dogs.⁸⁴

Thou hatest all *workers* of iniquity'—not merely the works of iniquity. Here, then, is a flat repudiation of present teaching that, God hates sin but loves the sinner; Scripture says, 'Thou *hatest* all workers of iniquity' (Ps. 5:5)! 'God is *angry* with the wicked every day.' 'He that believeth not the Son shall not see life, but *the wrath of God*'—not '*shall* abide,' but even now—'abideth on him' (Ps. 5:5; 8:11; John 3:36). Can God 'love' the one on whom His 'wrath' abides? Again; is it not evident that the words 'The love of God *which is in Christ Jesus*' (Rom. 8:39) mark a limitation, both in the sphere and objects of His love? Again; is it not plain from the words 'Jacob have I loved, *but Esau have I hated*' (Rom. 9:13) that God does not love everybody? ... Is it conceivable that God will love the damned in the Lake of Fire? Yet, if He loves them now He will do so then, seeing that His love knows no change—He is '*without variableness* or shadow of turning!'.⁸⁵

⁷⁷ Son of Charles Hodge, popular American Presbyterian theologian.

⁷⁸ *Outlines of Theology*, Nelson, New York, 1883, p156-7.

⁷⁹ *Outlines of Theology*, Nelson, New York, 1883, p228-9.

⁸⁰ One of the greatest Dutch Reformed theologians.

⁸¹ *Reformed Dogmatics*, vol. 2, Baker, Grand Rapids, MI, 2004, p393.

⁸² Initially a British Presbyterian pastor then an independent theologian and commentator. His works are highly beloved.

⁸³ A W Pink, *The Sovereignty of God*, Baker, p200. The Banner of Truth edition ruthlessly extracted large portions of this work (up to 40%, including key appendices) which condemn such universal notions as God loving everyone without any notification or explanation.

⁸⁴ A W Pink, *The Sovereignty of God*, (Full Edition) p210-211.

⁸⁵ *The Sovereignty of God*, p248.

John Murray [1898-1975]⁸⁶

[Divine hatred can] scarcely be reduced to that of not loving or loving less ... the evidence would require, to say the least, the thought of disfavour, disapprobation, displeasure. There is also a vehement quality that may not be discounted ... We are compelled, therefore, to find in this word a declaration of the sovereign counsel of God as it is concerned with the ultimate destinies of men.⁸⁷

Herman Hoeksema [d. 1965]⁸⁸

God cannot be merciful to the reprobate wicked... His mercy toward his people must be founded in his sovereign election, according to which he beholds them eternally as perfectly righteous in the beloved.⁸⁹

One must choose between these two: either Jesus purposed to save all men and He is only a possible saviour who does not actually save; or Jesus came to save the elect unto eternal life and them he actually saves... It follows from the nature of the atonement, that he died, not for all, but for the elect, that is, for a certain number in whose stead He died and for whom He arose. Atonement is satisfaction. And satisfaction is the actual payment of our debt with God. If Christ paid the debt for all, all are righteous and saved, which is absurd. If, nevertheless, you maintain that He died for all men without distinction, you must deny the truth of atonement, namely, that He actually satisfied fully for all our sins. However, such is not the truth. Christ's death is a real and full satisfaction for the sins of those for whom he died. Hence He only died for the elect. You must choose between an actual satisfaction for the elect only and the denial of this satisfaction through the blood of Christ. You can express this same truth in another way. Jesus' death was vicarious; He died instead of those whom He represented, whose head He is. Now either He vicariously represented all men and then all are surely saved, which no one believes, or He represented a certain number and these are the elect. And, secondly ... the sinner is dead. He must be raised to life. He must be born again. Therefore, the actual realisation of the salvation which Jesus merited cannot depend on his will, for he will not and cannot will.⁹⁰

Cornelius Hanko [1907-2005]⁹¹

God loves His people in Christ, but He hates all the workers of iniquity (Ps. 5:5). Since God loves holiness, that very love turns in hatred against unholiness and sin. Since He is righteous, He burns with righteous indignation against all wickedness. Since He loves Himself as the sole Good, He banishes from His presence all that is in conflict with His Holy Name. God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him. No one has ever dared to deny that God hates the devil. And yet also the devil is one of God's creatures, who was created as a holy angel. If God hates the devil and his host, does He not hate those who are branded in Scripture as the very seed of the serpent, a generation of vipers? Nor can we distinguish between the deed and the person, as if God hates the sin but loves the sinner. For the deed can never be separated from the depravity of the one who commits the sin, nor can the guilt be reckoned to anyone but the guilty party. Therefore God does not banish sin to hell, but the sinner. The Word of God never hesitates, therefore, to declare that God's very soul hates the wicked and him that loveth violence (Ps. 11:5). "Jacob have I loved, and Esau have I hated" (Rom. 9:13). See also verses 17 and 18.⁹²

⁸⁶ Famous American Presbyterian theologian.

⁸⁷ *Romans*, vol. 2, pp. 22, 24.

⁸⁸ Able theologian and founder of the Protestant Reformed Churches.

⁸⁹ *Reformed Dogmatics*, Reformed Free Pub. Assoc. Grand Rapids 1985, p116.

⁹⁰ *Jesus saviour and the Evil of Hawking Him*, Tract of First Prot. Ref. Church; 1986, p13-14.

⁹¹ Pastor in the Protestant Reformed Churches.

⁹² 'Particular Love, Particular Atonement, and Missions', *Standard Bearer*, vol. 42, issue 4.

Arthur C. Custance ⁹³

If God does not love everyone indiscriminately, what then is his attitude towards those who are not the objects of his love? Does He hate them? ... we have a few passages of Scripture which seem to state in no uncertain terms that God does hate some of his creatures. We are tending increasingly to ignore the other side of God's love towards his creatures. Sermons more and more emphasise the love of God to the exclusion of his justice, and to speak of God's hate is completely unacceptable to our sensitive ears.⁹⁴

John H Gerstner [1914-1996]⁹⁵

We must sadly admit that the majority of Reformed theologians today seriously err concerning the nature of the love of God for reprobates ... Most Reformed theologians also include, as a by product of the atonement, the well meant offer of the gospel by which all men can be saved. ⁹⁶

Homer C. Hoeksema [1923-1989]⁹⁷

All history, in which vessels unto honour or unto dishonour are formed, is the revelation and realisation of the counsel of God according to which He loved Jacob and all His elect people, but hated Esau and all the reprobate.⁹⁸

James Montgomery Boice [1938-2000]⁹⁹

Although hatred in God is of a different character than hatred in sinful human beings—his is a holy hatred—hate in God nevertheless does imply disapproval ... [Esau] was the object of [God's] displeasure ... Since the selection involved in the words love and hate was made before either of the children was born, the words must involve a double predestination in which, on the one hand, Jacob was destined to salvation and, on the other hand, Esau was destined to be passed over and thus to perish.¹⁰⁰

John MacArthur, Jr. ¹⁰¹

In a very real sense, God hated Esau himself. It was not a petty, spiteful, childish kind of hatred, but something far more dreadful. It was divine antipathy—a holy loathing directed at Esau personally. God abominated him as well as what he stood for.¹⁰²

David J Engelsma ¹⁰³

That which is objectionable in the 'free offer of the gospel,' or 'well meant gospel offer' ... and the reason why a Reformed man must repudiate it, is its teaching that the grace of God in Jesus Christ, grace that is saving in character, is directed to all men in the preaching of the gospel. Inherent in the offer of the gospel is the notion that God loves and desires to save all men; the notion that the preaching of the gospel is God's grace to all men, an expression of God's love to all men, and an attempt by God to save all men; and the notion that salvation is dependent upon man's acceptance of the offered salvation, that is, that salvation depends upon the free will of the sinner. ¹⁰⁴

93 Canadian anthropologist and scientist; writer of many maverick but esteemed studies on Biblical subjects.

94 *The Sovereignty of Grace*, P & R Publishing, New Jersey (1979) p294, 297.

95 American Presbyterian theologian.

96 John H Gerstner, *Wrongly Dividing the Word of Truth*, p125.

97 Pastor in the Protestant Reformed Churches.

98 cf. A Scriptural Presentation of God's Hatred.

99 American Presbyterian pastor and author.

100 *Romans*, vol. 3, p. 1062.

101 Current famous pastor of a large American Presbyterian church and prolific author.

102 *The Love of God*, pp. 86-87.

103 Emeritus theologian and former pastor of the Protestant Reformed Churches.

104 *Hyper Calvinism & the Call of the Gospel*, The Reformed Free Pub. Assoc. Grand Rapids, Michigan (1994) p41-42.

The scriptures know of only one grace of God and one love of God, His grace and love in Jesus Christ. This is the grace and this is the love revealed in the gospel.

The doctrine of the offer, therefore, teaches that the love of Christ is universal ... this is the denial of the Reformed, biblical doctrine of election and the sell-out of the Reformed faith to Arminianism. For the meaning of the doctrine of election is that the love of God in Christ is eternally directed towards some definite particular men, willing their salvation and efficaciously accomplishing it. Election is simply the choosing love of God (Deut 7:6-8; Rm 8:28-29). Universal love is universal election, and that was the position of the Arminians.¹⁰⁵

Reformed preaching will not approach the audience with the declaration: 'God loves all of you.' It will not say to every man: 'God loves you and has a wonderful plan for your life.' It will not proclaim to all hearers: 'God is gracious to all of you and sincerely desires your salvation.' This message is a lie. Not only are these statements false, but they are also the bane of effective missions. Never did the apostles take this approach or proclaim this message to the unconverted. Such a message is incipient universalism, which assures the sinner that all is well with him in his sin - God loves him, and Christ died for him! - so that there is really no need for him to repent and believe. Arminianism, which blusters of its concern to save the lost, peters out in universalism, which blesses all religions, as well as the irreligious ... Biblical preaching assures the sinner of God's love for him personally only in the way of his faith in Christ crucified... a preacher does not call a man to believe some *thing*, but calls him to believe on someone. He presents Christ and calls the hearers to believe on that Christ.¹⁰⁶

D. A. Carson¹⁰⁷

Fourteen times in the first fifty psalms alone, we are told that God hates the sinner, his wrath is on the liar, and so forth.¹⁰⁸

Louis F. DeBoer¹⁰⁹

The Scriptural position is that God hates sinners and intends to put them in hell where the smoke of their torment will ascend for all eternity. The only sinners that a Holy God can love are his elect in Jesus Christ who are clothed with his righteousness and cleansed by his blood.¹¹⁰

Tom Wells¹¹¹

The difficulty over the free offer may be put like this: since God has chosen to save some and pass others by, how can it be said that he offers salvation to those he has decided not to save? Doesn't this make God of two minds, wanting all to be saved on the one hand, and desiring only his elect to be saved on the other? Anyone who cannot see that there is some difficulty here must have done very little thinking about theology.¹¹²

105 *Hyper Calvinism & the Call of the Gospel*, The Reformed Free Pub. Assoc. Grand Rapids, Michigan (1994), p45.

106 *Hyper Calvinism & the Call of the Gospel*, The Reformed Free Pub. Assoc. Grand Rapids, Michigan (1994), p87-88.

107 Esteemed Canadian theologian and author.

108 *The Difficult Doctrine of the Love of God*, p. 79.

109 Baptist writer.

110 *Hymns, Heretics and History*, p. 119.

111 American pastor and writer of the New Covenant Theology school.

112 Tom Wells, Notes on the Free Offer Controversy, p5. Quoted from *Protestant Reformed Theological Journal*, vol XXXV, no. 2, p37.

W. Gary Crampton ¹¹³

When Calvin speaks of the universal call of the gospel, he does not mean to say that God 'earnestly desires' that all who hear the invitation will be saved ... God only desires the salvation of the elect ... The same God who wills to save the elect also wills not to save the reprobate.¹¹⁴

Scripture quotations are from The New King James Version
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¹¹³ American pastor.

¹¹⁴ W. Gary Crampton, *What Calvin Says*, p73.