



# The Works of John Owen, Vol. 6: Temptation and Sin

*John Owen*

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This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1826 edition. Excerpt: ...if some did not believe, shall their unbelief make the faith of God of none effect?' that is, shall the unbelief of men be interpreted as any tolerable argument, or ground, to prove that God is unfaithful? or that he hath no other faith in him, than that which sometimes miscarrieth, and produceth not that for which it stands engaged? Implying that such an interpretation as this, is unreasonable in the highest.' But truly by the way, if it be so, I know not who in the lowest can quit Mr. Goodwin from unreasonableness in the highest: for doth he not contend in this whole discourse, that the faith of God in his promises, for the producing of that, for which it stands engaged (as when he saith to believers, he will' never leave them, nor forsake them') doth so depend on the faith of men, as to the event intended, that it is very frequently by their unbelief, rendered of none effect? Is not this the spirit that animates the whole reVol. vi: s ligion of the apostacy of saints? Is not the great contest between us, whether any unbelief of men may interpose to render the faith of God of none effect, as to the producing of the thing he promiseth? ' Tibi, quia intristi, exedendum est.' But, 2. Let it be granted, that these two places of the apostle are of a parallel signification, what will it advantage the interpretation imposed on us? What is the faith of God here intended? and what the unbelief mentioned? and whereunto tends the apostle's vehement interrogation? The great contest in this epistle concerning the Jews (of whom he peculiarly speaks, ver. 1, 2.), was about the promise of God made to them, and his faithfulness therein. Evident it was, that many of them did not believe the gospel.; as evident, that the promise of God was made peculiarly...

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