

The Demonstration of the Probleme.

Additions.

I **T**he moderne Papists hold these positions: first, lawfullnes of equivocation in oathe; or to swere equivocally that hee did not that which he did, though he had done it. 2. That to pray for their enemies in speciall is no command, but a counsell. 3. That in a farr, it is lawfull to drinke often, and to take medicines. 4. That many atheisticall thoughts, and filthy imaginacions are no sinnes. 5. That to take away any small thing wholseloe brings no great damage to the owner, is no mortall sinne. But these are strangers to the Fathers cares, yea untill of late, unto all Chritians.

2. Not a Father of the first 400. yeeres taught nine quires of Angels: but contrariwise some doe overthrow this distinction. I thinke (faith *7 heades*, in *1 ad Colos*) that he calleth the Cherubim the thrones; (for the Prophet *Ezechiel* saw the throne of the deity placed upon them,) and by dominacions, principacities, and powers, hee meanes those that governed the nations. *Augustine* calleth them all by the general name of Angels, *Ex. ch. cap. 5.8.* Whether the Archangels bee called vertues (laith he)—or what the difference is betweene these 4. words, [Thrones,

A Dominacions, Principacities, and powers, let them tell that can, if they prove what they say; I confess plaineley, that I am altogether Ignorant. Hence may the antiquity of the booke under *Dionysius Areopagita* his name, bee gathered, that teach nine orders of Angels undoubtedly.

3. The Fathers hold generally, that the first precept of the tenne commandments, concerneth the having or chooing of God; the second is of idols; the tenth of concupiscence: so teacheth *Pbilo Indans*, *De decalog.* *Iosephus Antig.* lib. 2. capite 6. & 8. *Origen*, in *Exod. hom.* 8. *Aitan*. In *Synop. Nazarenum*, in ver. 1. *de Decal.* *Ambroſe* & *Hier.* in *Epif.* cap. 6. *Procopius* and *Ruperus*, in *Exod.* cap. 20. with others, vix. *Antior operis imperfect.* in *Math. homil. 49.* *Augustine* is variable, one while affirming it, and another while denying it, vide *Quæst. vxi. & nov. Tifi. q. 7. Quæst. super Exod. libro 2. capite 71. Epif. 1.19. capite undecimo.*

4. The Fathers generally either deny, or suppreſſe in silence, that the soules of the dead can returne unto the living. *Chrysostome* *De Lazaru hom. sism.* *Terullian*, *de anima.* *Isidore*, *Etymolog.* lib. 8. cap. 9. *Theophilus*, in *Mart. 8.* and others, vix. *Aitomus* *quæst. ad Antioch. quæst. 11. & 13.* apud *Aitomus* do all deny this. *Augustine* seemes to be of another opinion, in his booke of the care for the dead. cap. 15. & 16.

The Consequent.

No Apostle, no holy Father, no sound Catholike, for 1200. yeeres after Christ, did ever hold or professe that doctrine of all the principles and grounds of Religion, that is now taught by the Church of Rome, and authorized by the Councell of Trent.

SOLI DEO GLORIA.

**CHRISTIAN AND
PLAINE TREATISE OF
THE MANNER AND ORDER
OF PREDESTINATION, AND OF
the largenesse of Gods Grace.**

**FIRST VVRITTEN IN LATINE
BY THAT REVEREND AND FAITHFULL
SERVANT OF GOD, Mr. W. PERKINS, LATE
Preacher of the Word in Cambridge.**

AND
*Carefully Translated into English by FRANCIS CACOT
and THOMAS TVE.*

R O M . 8 . V R E S P 2 9 , 3 0 .
For those which he knew before, he also predestinate to be made like to the Image of his Sonne, that he might be the first borne among many brethren.
Moreover, whom be predestinate, them also he calleth, and whom he called, them also be justified, and whom he justified, them be also glorified.



LONDON,
Printed by JOHN LEGATT. 1631.

To the Right Worshipfull

SIR PETER BUCKE, Knight; And to the
verruous Lady his wife, Grace and Peace from
God our Father and from our Lord Iesus Christ.



LI G H T. Worshippfull through the manifold points of Christian Religion, the truth of the Doctrine concerning Predestination, is worthy serious & sober study, for it is found understanding therof. For first, it is something difficult and obscure. Secondly, because it is by some carelessly impugned, as a frivolous and forged invention of mans braine. Thirdly, divers opinions have passed from divers mens diversity about this one point; whereas notwithstanding therin is but one truth, & one definite and constant sentence to be found in holy writ concerning it. Fourthly, this one doctrine doth give very good evidence, and an ample Demonstration of Gods infinite mercy, and exact justice. Fifthly, it affordeth some taste of his profound and impenetrable counseil. Sixthly, it doth notably manifest his admirable wisedome and policy, and the incorruptible purity of his nature, who wifely disapproseth all things, and useth even evills without injuries, and the leak receipt or infusion of corruption, and all the manifestation of the glory of his Name, and of the splendour of his renowned properties. Sevently, it confounded the common cavill of many desperate and infatuated Atheists, who would make Gods Predestination the pillar of their sensuall security, and secure felicity. Lastly, it ministreth exceeding comfort unto those, who renouncing the kingdome of Sinne, doe live like Saints in the kingdome of Grace. First, because it is not possible for any such to finde with full content of heart. Secondly, because no personal merits are required of them. Thirdly, because the Spirit of God abideth in them, who is busie within the hives of their hearts as a Bee, and worketh them like waxe. Fourthly, because God hath eternally predelegated them to eternal joyes, and those also incomprehensible and ineffable. Fifty, because God hath denied to whole heapes besides. Sixty, for that they being elected, can in no wise perish: For the counsell of the Lord shall stand for ever, *Psal. 33. 11.* And he loveth them with an everlasting love, *Ierem. 31. 4.* Though a Mother should forget her Child, yet he will not forget them, for he hath graven them upon the palm of his hand, *Ia. 49. 15. 16.* Therefore he will confirme them unto the end, *1 Cor. 1. 8.* And by his power keepeth them unto salvation, *1 Pet. 1. 5.* He will love them constantly, though he visit their transgressions with rods, *Pf. 89. 34. 53.* He will never turne away from them, though he take them by the necke (as Job speketh) and bathe them, though he cut their reines and break them, and though he poureth their gall upon the ground, and runneth upon them like a Gyant. *Isopth.* did affect his brethren entirely, though he speake roughly to them. He may also sometimes let them fall, as a loving Nurse may her child, but he will lift them up againe; therefore howsoever they fall, yet they shall not fall away. Indeed they may leave their first love, as the Church of *Ephesus* did; but they shall never leave to love at all, if ever they loved truly. For (as Paul saith) *Love dat never falleth away,* it may bee lessened, but it cannot be lost. In like manner, their faith may be covered, as the Sunne with a dusky cloud in a gloomy day; or as the trees are with snow sometime in winter; but yet it continueth firmly fixed (though now and then eclipsed) in the shire of the heart, and keepeth fast in the roote. For the righteous man is as a tree planted by the riuers of waters, *Psal. 1. 3.* And is buile by that greatbuilder of Heaven and earth upon a rocke, *Mat. 16. 18.* These comforts will this one doctrine afford, being thoroughly pondred and understand. And nodoubt thefe and the like considerations moved that holy and learned man of blessed memory to publish this present treatise for the benefit of the Church, and the same have also incited us to turne it out of the tongue where in he wrote it, into the English, for their profit who are ignorant in the other; and the rather, because it is contrived and penned very plainly, scundly, and succinctly, as the subject will permit. The which (Right Worshippfull) assuring our selves of your unfaigned love unto the truth, we doe present and dedicate unto you, in token of deserved gratitude, for undeserved kindnesse, not doubting of your courteous and kinde acceptance. And thus weet humbly take our leaves, recommending you, and all yours to the protection of Iehova. Rochester, this 19. of February. 1606.

Your Worships in all duty.

FRANCIS CACOTT, and

THOMAS TUKE.

MASTER PERKINS HIS

Epistle to the Reader.



HE Doctrine of Predestination and Gods grace is to be founded upon the written word of God, and not upon the judgments of men. For as Hilary saith well, God cannot be understood but by God. And againe, We must learne of God, that we are to understand of God, because he is the onely Author of our knowledge of him. It is also requisite that this doctrine agree with the grounds of common reason, and of that knowledge of God which may be obtained by the light of nature; and such are these which follow.

De Trinitate.

1. GOD is always just, albeit men do not understand how he is just.

2. GOD is not governed of, much leesse doth he depend upon sevord causes, but doth justify order them, even then when they werke unjustly.

3. GOD worketh wilyly, to wit, propounding unto himselfe a certaine end: he is ignorant of nothing: he doth not will or decree that which he can not effect: he doth not idly behold what shall be, or what may be done, but he disposeth all things unto his glory; and therefore he hath decreed to do so.

4. GOD is not changed: and those things which are changed, are not changed without his unchangeable decree, all circumstancies being certaine and sure.

5. The secret and unsearchable judgements of GOD are to be honoured & acknowledged. Augustine, *It moveth me (sicut fatus) that he perverteth: and another is baptisit: it moveth me, it moveth me as a man. If thou wilst hear the truth, it also moveth me, because I am a man. But if thou beest a man, I am also a man: let us both hear him that saith, O man! verily, if we be therefore moved, because we are men, the Apostle speakes to humane natura it selfe being weak and feeble, saying: O man, who art thou which pleadest against GOD! Shall the thing formed say to that which formed it, Why hast thou made me thus? If a beast could speake, and did say to God, Why hast thou made him a man, and me a beast? mightest thou not justly be angry and say, O beast wherart thou? And thou art a man, busin comparacione of God, thou art a beast.*

De veritate apoph.

Sermon. 1. 1.

6. No good thing can be done, unlesse God doth absolutely will and worke it: and we doe that which is good, so farre forth as God doth worke in us more or leffe.

7. No evil can be avoyded, unlesse God doe hinder it: and we avoyd evill, so farre forth as God doth more or lesse hinder it.

8. The will of God is knowne, not only by the written word, or by revelation, but also by the event. I say then, which cometh to passe, doth therefore come to passe, because God hath willed that it should come to passe.

9. A man doth not shew good thing which by grace he is able to doe, unleesse God make him do it, as he hath made him able to doe it if he will.

10. Nor is parts only by the whole governmente of the world, & the execution of justice, to be ascribed to God, as to the Author.

I doe now exhibite unto thee a vies and picture of this doctrine, composed of these principles, and doe publish the same, that I might by my powers, helpe out those that stike at the difficulties of this doctrine of Predestination: and that I might cleare the trash, that is (as they call it) Calvinalis mortuum, of idle reprocher which are cast upon it: and that I might mitigate and appease the malice of some of our Brethren, which have bin more offendred at it then was fit, for willing to acknowledge and teach universall redemption and grace, so faire as is possible by the word. My minde is so purer after peace, and I doe departing frome you: and I wold have all men to understand my fayre and true doctrine. I calladge the easinesses of the anciente every where, and that even on evidences and perspectives: whence of late time there is a great discourse of the doctrine of Predestination and grace, is of more value and force. There are two sortes of the Doctors and Schoolmen: but because I haue it necessary, therefor should be had an example of concord in this doctrine, which is expounded in the book, and propageted to all posterity, and I wold haue sufficiente grounde to maintayn my judges, that such times haue not been lately hatcht as tendre: which is differente in our many regions and Schools, than that we have alſo derived and fatcht them frome the gatherers themselves.

Theologia Anglicana.

Ecc. 3.

William Perkins.

THE ORDER OF PREDESTINATION IN the minde of God, as neere as the Author could collect it out of the Scriptures.

1 Cor. 15. 46.

Design. Dris.
1. 1. c. 1.Ad Marymaria
lib. 1.Comment. in
1. Reg. cap. 4.

B

DRedestination is the counsell [A] like manner *Gregory* saith: *In his severe judgement hee suffers evill to be done, but triall bee done in mercy for-cause, what good things be may bring to passe by those evills, which he doth or daies by his judgement.* For what greater sinne is there than that by which wee doe all dye? and what greater goodness then that by which we are delivered from death? And doubtless but that Adams sinnes of God our Redemeer should not have taken our flesh upon him. — Whiles God was to be borne man, the Almighty did foresee that hee would make of that evill, for which they were to dye, a good which should bee greater than that evill. The greatness of which good when faithfullye men is there who doth not see how wonderfully it doth excell? Surely greater are the evills which we suffer by the defect of the first fault: but what faithfullye man would not rather endure those that bee without so great a redemeer? And in this respect elsewhere he calleth the fall of Adam, *fallum culpiam*, a happy fault. That which I have said of the permission of the fall, I doe also say of the fall permitted; saving that the permission is a meane of the decree by it selfe, but the fall is a meane (of accomplishing the decree) only by the ordination of God, who drawes one good out of evill.

This fall permitted commeth not to passe but God willing it, neither doth it come to passe contrarywise or otherwise than God doth permitte, neither can it any further bee then hee doth permit. Yet the will of God is not the cause of the fall, but the will of man left unto it selfe by God, and moved by the Suggestion of Satan; which will appear by this similitude: I build a house subject to change and falling, which notwithstanding would continue alway yeres, if it might bee free from the annoyance of windes: yea, if I would but underproppe it, when the stroake commeth, it would continue stable. But as soone as the windes begin to rage, I doe not underproppe it, and it is my will not to underproppe it, because it is my pleasure to passe: therupon the house being weather-beaten falleth downe. I see the fall, and in part I will, because now when I could very easily have hindred the fall, yet I would not. And although thus farre as I doe will the fall, insomuch as it is my will not to hinder it, yet the cause of the fall as to be imputed unto me; that did not good with evill, than to permit no evill to bee. In

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Exps. 2. Reg.
c. 4.In Benedict.
Cantic. Pafe.

Eph. 1. 5.

underproppe it, but to the windes which cast it downe. So God leaving Adam unto himselfe, that he might be proved by temptation, and that it might appear what the creature is able to doe, the Creator ceasing for a time to helpe and guide, is not to be accounted the cause of this fall. For he did not incline the mind to sinne, he did not infuse any corruption, neither did hee withdraw any gift, which he did bestow in the creation: only it pleased him to deny or not to conferre confirming grace. The proper cause of the fall was the devill attempting our overthrow, and Adams will, which when it began to be proved by tentations, did not desire Gods assistance, but voluntarily bent it selfe to fall away.

Predestination hath two parts, the decree of election, and the decree of reprobation. *So I finde faith: There is a double predestination, either of the elect unto rest, or of the reprobate unto death; and both are done by God, that he might make the elect abysses to follow after heavenly and purissime things; and that he might suffer the reprobate, by forsaking them, to be delighted abaynes with earthly and outward things.* And *Angelicall faith: Christ by his secret dispensation hath out of an unfaithfull people predestinated some to everlasting liberty, quickening them of his free mercy; and damned other to everlasting death, in leading them by his hidden judgement in their iniquities.*

The decree of election is that whereby God hath ordained certaine men to his glorious grace, in the obtaining of their salvation and heavenly life by Christ.

In the decree of election according to Gods determinatio[n], there is (as we conceive) a double act. The former concernes the end, the latter concerne[s] the meane tending to the end. Thus the holy Ghost seemeth to me to have taught very evidently, Rom. 9. 11. *That the purpos which is according to election might remaine.* Here we see that Paul distinguisheth Gods aliall purpos; and election, and placeith in his decree a certaine election in the first place before the purpos of damning or slaying. And in Rom. 8. 29. 30. *Those which bee knowne before, he also predestinateth to be made like to the image of his sonnes.* whom hee predestinateth, them also bee called. In which words Paul distinguisheth betweene the decree, and the execution thereof, which hee maketh to bee in these three, Vocation, Induction, and Glorification. Moreover hee distinguisheth the decree into two acts; foreknowledge, whereby hee doth acknowledge something for his owne before the rest; and predestination, whereby hee hath determined from eternitie to make them like unto Christ in all manner of goodnes, and to make them like unto the Father, the highest and greatest of all creatures. *Whereto will hee have answereable word of his? I say where, I know you not; for hee is lightlye told to knowe all that: whom hee hath predestinateth hee appoynteth salvation.* And Thomas expoundeth that place in the 8. to the Romans after this sort: *Whom hee foreknoweth to be worthy of approbation, therof hee hath also predestinateth.* *Whereto will hee have answereable word of his? I say where, I know you not; for hee is lightlye told to knowe all that: whom hee hath predestinateth hee appoynteth salvation.*

2. In the decree of election the first is a purpos, or rather purpos at the beginning of the divine purpos, whereby God doth take certaine men which are to be created, and into his

many would) the foreknowledge or foreseing of future faith, he is manifestly deceived. For whom God foreknew, them he did predestinate that they should be made just, and the sonnes of God: for Paul addeth, Rom. 8. 29. *That he might be the first borne among many brethren.* But those whiche predestinateth to be just, and to be the sonnes of God, are also predestinate to believe, because Adoption and Righteousnesse are received by faith. Now wee cannot rightly say, that God doth first foreknoweth that men will believe, and afterwards predestinateth them to believe; because that God hath therefore foreknoweth that those shall believe, whom hee did foreknowe would believe, because hee did declare that they should believe. *So I finde Marry calleth those elect, who were foreknowne that they should believe.* And *Lambard, whom hee hath foreknowne, them hee hath predestinateth,* that is, by grace conferred hee hath prepared that they should believe the word preached. Moreover, the word (know) when it is given unto God speaking of the creature, doth very often signifie to imbrace or approve, P[al]. 1. 6. *The Lord knoweth the way of therighteous, but the way of the wicked shall perish.* Mat. 7. 23. *Depart from me workers of iniquity. I never knew you.* Furthermore, the prefrence and purpose of God ate by the holy Ghost put for one and the same thing, 2. Tim. 1. 19. *I be foundation of God remaines still.* The Lord knoweth who are his. Rom. 11. 2. *Those whom God foreknew are said to be elected according to the election of grace, verily.* And therefore the foreknowledge mentioned by Paul doth not signifie the foreknowledge of faith, or of any other vertue in thofe which are to bee elected. It is alib the judgement of *Augustine*, that predestination is sometimes understood by prefrence, even in the foretold place: *Hee God cast away his people which hee knew before, and hee saith that, I hate that are knownes in Gods foreknowledge, whose names are written in their fathers register, to aske them never to sayd out.* Cyril saith also that Christ knoweth his sheep, clothing and foretelling them overlastinge life. As the Apostle saith, Rom. 1. 12. *God hath not cast away his people which hee knew before. For as the Lord is said not so know those whom hee doth reject: as when hee sayd the foolish virgins saying.* Mat. 25. 12. *Verily I say unto you, I know you not; for hee is lightlye told to knowe all that: whom hee hath predestinateth hee appoynteth salvation.* And Thomas expoundeth that place in the 8. to the Romans after this sort: *Whom hee foreknoweth to be worthy of approbation, therof hee hath also predestinateth.* *Whereto will hee have answereable word of his? I say where, I know you not; for hee is lightlye told to knowe all that: whom hee hath predestinateth hee appoynteth salvation.*

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everlasting love, and favour, passing by the rest, and by taking maketh them vessels of mercy and honour; and this act is of the sole will of God, without any respect either of good or evil in the creature. And God doth wrong none, although he chuse not all; because he is tied to none; and because he hath absolute sovereignty and authority over all creatures. We therefore but men give leave unto men, especially unto our friends, to do at their pleasure in many things as they themselves list, and to use their owne dispositions. The rich man is kind to which poore person he pleath; and of beggers, he doth adopt one, and will not adopt another; and that without offering any injury. Now that liberty, which wee call unto man, must much more be granted unto God.

The second act is the purpose of saving or conferring glory, whereby he doth ordaine or set apart the very same men, which were to fall in Adam, into salvation and celestiall glory. This is a man his wife to be, severed from the former, but to bee distinguished in the minde (for orders sake, and for the better unfolding of it) for as by the former men were ordained in grace, by this latter the meanees are subordained whereby grace may bee conferr'd and manifested; and therefore this latter maketh a way for the execution and accomplishing of the former. Moreover, this act hath no inward impulse cause over and beside the good pleasure of God; and it is with regard to Christ the Mediator, in whom all are elected to grace and salvation; and so dreams of any election out of him, is against all sense: because he is the foundation of election to be executed, in regard of the beginning, the meanees, and the end. Lastly, this act is not of men to be created as was the former, but of men fallen away. Therefore, in this act God respecteth the corrupted malice of mankind.

Furthermore, in this second act there are five degrees, the ordaining of a Mediator, the promising of him being ordained, the exhibiting of him being promised, the applying of him being exhibited, or to be exhibited, and the accomplishment of the application. It is not unlike which Bernard faid, *The kingdom of God is granted, promised, manifested, received.* It is granted, in predestination; promised in vocation; manifested in justification; exhibited or received in glorification.

The promise, or a Mediator, is that, whereby the second person being the Sonne of God, is appointed from all eternity to be a Mediator between the God himselfe and men. A Mediator is he, that Peter saith that Christ was for us made under the law, and was offered for us; Mediator between God and men. And well faid. *Augustine*, that Christ was deponed to be our head. For howsover as before us, the brilliant word of the Father, or the Sonne, hee dothordain him selfe the Father, and the holy Ghost, purgates

the Mediator, hee is predestinated himselfe.

The promising is that, whereby Christ being from eternity ordained for the salvation and spirituall life of men, is revealed and offered unto them, together with grace to be obtained by him: this promise is universal in respect of all and every one that doe believe: *Ioh. 3. 16. God so loved the world, that he hath given his only begotten Sonne, that every one that believeth in him should not perish.* *Ioh. 6. 47. He that believeth in me hath life everlasting.* *Mat. 11. 28. Come unto me all ye that are weary and laden, and I will ease you.* *Mark. 16. 16. He that believeth, and is baptised, shall be saved; but hee that will not believe, shall be damned.* *Act. 10. 43. That through his name all that believe in him, shall receive remission of sinnes.* *Act. 13. 39. By him every one that believeth is justified.* *Rom. 1. 16. I be Gospell to the power of God for salvation to every one that believeth.* *Rom. 10. 4. Christ is the end of the law, for righteousness unto every one that believeth.* *Gal. 3. 22. The Scripture hath concluded all under sinne, that the promise by the faith of Jesus Christ be made given to them that believe.*

With the promise there is joynd an exhortation, or commandement to believe: which is more generall than the promise; because the promise is made only to believers; but the commandement is given to believers and unbelievers also. For the elect are mingled with the wicked in the same assemblies: and therefore the Ministers of the Gospell ought indifferently to extoll all and every one to repent, considering that they are altogether ignorant, who and how many be elect, and how to be converted. Moreover, God by exhortations to repentance, commandeth to leave those without excuse, whom he doth see will never repent. So also but teaching faith: *It behoveth them to preach for the elect, sake, and to declare unto men the words of life, least their light may fligne before men, and that they may suffer the灾害 of the plagues by ministering them with the curse of hereticks and doctrinaires, but for the reprobate, lighter aquemodo tollit die mortis in the felonies. And again, Let the reprobate shoulde have excuse, and for the elect which are among them, the messenger himselfe shall foretelle, who doth not openly preach this sentence; as is wiser for me; but Christ alwaies had a good voice, which may bee heard farre off, and of admiralitie. Some are wont to say, that Christ commandment by this meaner, doth commandment by the other, because hee commandeth the elect, which he wilch not, yett he doth. But I thinke, Christ doth commandments and promises, and commandeth whatsoever hee hath done, and had in hande only to make for us a sounde lawfull and lawlesse law for us to passe; because hee chuse us, and is sufficient for the salvation of the elect, and the governing of all. But the commandements, there doth bee theewth, when hee commandeth, desirous hee is, that we should do to him what*

not

tot what he will doe to us or in us. And God who wilch not all things alike in all, doth will conversion in form only in respect of approbation, exhortation, and meanes; in others he wilch it also astonishing the decree of working it. Here is no disagreement in the wills, but sundry degrees of willing in regard of us, according to which God is said both to will and to nill.

Secondly I answier, that the revealed will is never contrary to the will of his good pleasure, or to the decree of God, (with the which it doth always agree, both for the beginning, as also in the end and scope) but that it is notwithstanding often divers, and that in fewe it seemeth sometimes contrary, if wee consider the manner wherein it is propounded. God commanded *Iacob* to declare unto *Ezechiel* his death; and hee did also denounce destruction unto the Ninivites within forty dayes: and yet hee had decreed to put neither of them both in execution. The humane will of Christ did with an holy distinction in some will delivrance from the agony of death, which notwithstanding the divine willed not. *Abraham* prayed without doubt by divine inspiration, and therfore with faith, that the Sodomitres might be spared, and yet hee knew that in Gods decree they were appointed to destruction. Neither must this seeme strange; for one good thing as it is and remainteth good, may bee different from another thing that is good. Thirdly, thou biddest thy debtor pay his debt, though in the meane time thou doest not make him able; why may not God therefore for just causes command that, which himselfe will not doe?

The exhibiting of the Mediator is that whereby the Sonne of God being borne man in the fulnesse of time, doth pay the price of redemption to God for the sinnes of men. The vertue and efficacie of this price being paid, in respect of merit and operation is infinite; but yet it must be distinguisched, for it is either potentiell or actuall. The potentiell efficacie is, whereby the price is in it selfe sufficient to redeeme every one without exception from his sins, albeit there were a thousand worlds of men. But if we consider that actuall efficacy, the price is paid in the counsell of God, and as touching the event, only for those which are elected and predestinated. For the Sonne doth not sacrifice for those, for whom he doth not pray; because to make intercession, and to sacrifice are conjoynd: but hee prayeth only for the elect and for believers, *Ioh. 17. 9.* and by praying he offereth himselfe to his Father, *ver. 1. 9.* For (as Ilyrius hath well obserued) this whole prayer in the 17 chapter is indeede (as he speaketh) an oblation and expiatory prayer, or (as the Papists call it) blasphemous forme; a Canon or rule of sacrifice, by which Christ hath offered himselfe a sacrifice to the Father for the sinnes of the world. Therefore

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the price is appointed and limited to the e-
self alone by the Fathers decree, and the
Sonnes intercession and oblation. Secondly,
Christ bare their person, and stod in their
roomes upon the croffe, for whom he is a
Mediator: and consequently, whatsoever
Christ did as a Redeemer, the same did all
those in him, and with him which are red-
emed: Christ dying, rising againe, ascended
& sitteth at the right hand of the Father, they
also dye with him, rise againe, ascend, and sit
at the right hand of God. Now that all these
things can be truly laid of the elect only, and
of suchas believe, I prove it thus. To say
that any one of the wicked, which are to per-
ish for ever, is raised up in Christ rising a-
gaine, is flat against the truth; because the rais-
ing up of Christ is (that I may so speake) his
actual absolution from their sins, for whom
he dyed; for even as the Father by delivering
Christ to death, did in very deede condone
their sinnes imputed unto Christ, for whom
he dyed; so by raising him up from death, even
soo fact hee did abolishe Christ from their
sins, and did withdrawe them in Christ; but
being absolved from their sinnes, they
shall not perish, but be faved. Therfore that
wicked man which perisheth for his sin, can-
not be said to have risen againe with Christ;
and therfore Christ did not bear his person
upon the croffe. Thirdly, the expiatory facri-
fice sanctifieth those, for whom it is a facri-
fice, as the holy Ghost plainly and absolutely
avoucheth, *Hab. 9. 13. 14.* The sacrifice and
sanctification appertaine to the same per-
sons: and Christ is their perfect Saviour,
whom he saveth, not only by meriting their
salvation, but also by working it effectually.
But Christ doth sanctifie only the elect and
suchas believe, therefore he was a sacrifice
only for them. And this was the judgement
of the ancient Church in this point. Augu-
stine faid, *He which spared not his owne Sonne,*
to save us all, how heath he also with
him gives us all good things: but for what us? for
us which are foreknown, predestinated, justified,
and glorified. Again, Those whom he pleased to
make his brethren, he hath refracted and made fel-
lowes. Cyril faid, *If God who is most won-
terful, was in the flesh, he was of right sufficient to*
redeeme the whole world. Again, *The Lord Jesu*
separating his own from those which were not his,
faith, I pray only for those which keep my word,
and carry my yoke. For he doth make them above,
and that inslytly partakers of the benefit of his me-
diation, whose Mediator and high Priest he is.
Gregory faid, *The Author of life gave himselfe to*
death for the life of the elect. Again, *The Lord*
wilwred the soules of his servants, to us, with
his pretious blood, because hee beloueth
*rightly in him, is redeemed from the due thral-
dom of his sinnes.* Sedulius: *All things are refe-
red which are in the earth, seeing that the men*
themselves, who are predestinated unto eternall
life, are renened from the corruption of the old
man.

Ep. 2. 6.
Cof. 3. 1.

1 Cor. 1.

1 Thess. 5.

1 Cor. 1.

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doe not say, but after a precept and certaine manner. For (to omit the Angels) if you consider the elect by themselves, they are many, Mat. 8.11, I say unto you, that many shall come from the East, and West, and shall be donne with Abraham, Isaac, and Jacob in the kingdom of heaven. Revel. 7.9. I beheld, and lo a great multitude, which no man could number, of all nations, kindes, peoples & tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palmes in their bands. Yea there is as it were a world of elect. August. The Church which is in heaven for a wrinkle, & gathered together out of all nations, & which shall reigne with Christ for ever, even she is the land of the blessed, and the Land of the living. Again, The reconciled world shall bee delivered out of the malingering world. Eusebius. Christ suffered for the salvation of the world, of which there are to be saved. The author of the book De varco. Gentilium, lib. 1. In those which are elect, foreknowing and severing from the multitude of men, there is a certaine speciall univerſalitie counted, that the whole world may seeme to be delivred out of the whole world, and that al men may seeme to be a kene out of all men. Becke collecteth a world enlightened & ledde, who were predestinate to eternall life. Thomas: The true light shilyth unto them, who come into the world of certaintie, yea those which come into the world of vices.

Nevertheless, if those same elect be compared with them that are justly damned, wee may say according to the Scriptures, that they are few. *Mat. 7. 13, 14.* The gate is narrow, and the way strait which leadeth unto life, and few there be which finde it. Again, *Many are called, but few are chosen, Mat. 20. 16.*

and Crimina

That we teach, that God ordained men to hell fire, and created them to the end that he might destroy them.

Answer.
Here the distinction of the double act in reprobation must be repeated and retained. First therefore I answer, that reprobation in regard of the former act is absolute, that is, in regard of the purpose to forfeite the creature, and to manifest justice in it: so we teach and believe. For we cannot so much as imagine a cause in the creature, why it was God's will to pass by it, and to suffer sin to fall finally from their blessed estate. Yea sinne is itself after the desfection and just permission of God; and therefore it can by no means be the cause of the permission and desfection. Whence it is that *Laudemus* the Matter of all creation, and give glory to God, who created us, and made us to be his creatures.

the school of Christ, that one might be
whom he would, not for any future merits which
he did before, but because it is written, though we
knowe sinnes the transgressions, And I have
long before him doth thus expound that
place of Paul, Rom. 9. 1. (Ere the children
were born, an when they had not done good
nor evil,) If Esau (faith) and Jacob were not
so long, neither had done good or evill, whereby

they might winne Gods favour or offend him, and if their election and rejection doth not from their several defforts, but the will of the Elector and Rejector; what shall we say? Afterwards if we grant this, that God doth whatsoeuer he will, and that he either chasgeth or condemneth a man with one desire and works: it is not therefore in him that will eth, nor him that sumber, but in God that (hath) mercy. Again: Therefore it is in name asked, — that is it in his power and will either to chuse or to refuse a man without good and evill works. Answr: It is not ours to know why God deneth grace to the which would gladly receive & confente grace. But that thing only we dare affirme, That God dealeth justly if he doth reject offenders. But God onely knowes the reason why he hath electt one that would not come to grace, and negleget another, that wouldest so well consent unto it. Again: No creature is able to shew us, why he is mercifull to this man rather than to another.

ther." Thomas: *Why* Schismatics affirm that they
elect these men instead of others? Gregory:
glory, & rejeiect bishops, then Arminius,
he had no reason but certain ^{scriptures} to do it, & the divine will. Again, he did not greatly protest
The difference of those ^{scriptures} intended for the whole church,
which are to be saved, against that he could have
from them that are to perish, that no man
be damned, proceeded ^{scripturary} though it
was ^{scripturary} to continue from
the principall heresies, & the end without any
intention of the first ^{scripturary} of habitual grace. 3. ^{scripturary}
gent. Again, we must ^{scripturary} whenfor God predestinateth
not enquier why he con-
sidereth these, & not of his pure mercy. Feare
this. For this committeth ^{scripturary}, that no man is rejected
of his owne mere will, which would be tainted with sin.
And anyfuge upon would be tainted with sin.
John: *Why* he draweth ^{scripturary} it, that there is no way to
this man, and not that, ^{scripturary} to have found
noe desir to judge, if impediment of divine grace
show will not erre. Sixtus: ^{scripturary} this
is the cause.

Commentaries
Math. c. II.

In Rom. 5, I

Consts. Gen
Soraff

Insent. I. 1. q.
2: 158. 2.

that God did not simply create man to display him, but that he might manifest his greatness by the just destruction of the flesh. Now it is one thing to will the destruction of a man as he is; another to will his destruction of a man as he is ~~not~~. Hence also the judgment of *Cassanensis*, a judicial Schoolman to be heard and observed. According to the Scripture (Isaiah

bee) although GOD should promise or afflict some creature eternally, or utterly destroy it without any fault in it, yet he should not deal unrightly or cruelly with it. Hence it is, W^t. 12. 12. We do also accuse thee, if the nations which thou hast made God has not indeed so lawes created, as if every thing were full before God did will it, otherwise indeed the creatures were guilty.

be the cause why he inflicteth the punishment. But if he may
not do it, because he is not the cause of the sin, why then the whole
nature of man should be suffered in Adam, and
Eternity in them, con: Geat: pag: do: go: faith,
that those things are suffered in a reprobate; so will a
inference to fall into some, the same is left, Gods for-
bearing not railing from his sonnes, and the possi-
bility of his being reprobated is not alone, but
doubtly offered to all men. But we may consider how in
this, reprobation is offered to us, and how we are made
through nothing in our parts, to fall into works of sinne
the cause of the whole world of reprobation (for of all
things together, namely, of the permissio, first sinning
and punishment, the miseriencia of G O D S inflicts it the
same cause, considering that no works of ours were the cause
of the permissio) yet notwithstanding our wicked works
are suffered. Against this they say that G O D is cruel, for
we say that G O D doth not punish, and therefore the
reprobate for the faultes (if there were) of his own sonnes
but for some faithfullye foreseennes, which he did
recommend to us to do by promising of that he did
nothing in his madnesse.

The third Crimination is

That the Stoicall predestination and fate is brought in by us, because (as they say) we teach that all things come to passe by the necessary and energetical decree of God; yea even the fall of **Adam**, the which (say they) God according to our opinion did decree and will.

We say that Adams did come to pay God not only foreknowing, but also willing and desiring it; and that without his foreknowledge, my, if thou wilt friendly and curiously goe leave to see how farre off it is in what manner. The will of God is a wonderfull generall command. The speciall will (which the scripture calleth, *Opusculum*) is that by which God doth approve and effect a thing: or else it is Gods goodnesse, whereby making himselfe in one manner he doth will it. Unyldly, as touching the thing done, it is also in respect of approvement. The object of this will dependeth on the thing done.

by her willeth something, not in respect of approbation and effecting of it by himself, but only in respect of suffering it to be done by others. And here the thing which is to be done, doth not depend upon Gods will, but only upon the will of the creature which falleth away: and with this will we say that God willed the fall of *Adam*, yet not simply, but only that it should come to passe. Now it is one thing to will a thing by it selfe, and another thing to will it is touching the event. Moreover, he willeth the event of finite time, by effecting it himselfe; but by forsaking or not hindring when he might if he would. And if we enquire of the order of willing, it is thus first and properly God doth will not to inhibit, and not to hinder纤ine: and by consequent only then will the event of time. For that which God doth not hinder, doth therefore come to passe, because he doth not

inder it; and as no good thing can either be or come to pass, until God maketh it; no evil thing can be avoided, except God hinder it. And there is not the least thing which may be done without this will, unless we will it, that Gods provisior, is done which to say were wicked. The reasons of these our judgments are many. The first reason I will draw out of most evident testimonies of scripture. *Act. 17. 25.* *Him I say, being desirous by the determinate counsel and foreknowledge* &c.

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of God, after you had taken with wicked hands you have crucified and slain; Act. 4: 17, 18. They gathered themselves together to do what ever their heads and their counsels had determined before to be done. Here it is to be observed, that not only Christ's passion, but also the works which in respect of the severer were wicked, did come under the decree and will of God; to wit, to fare forth as God willed that they should come to pass for just ends. This very thing Augustine signified, when he saith, *It was thy Father delivered into Simeon and Christ his body, and into his Master's hands in thy deserving, wherefore to God justly didst thou go;* but because in one thing which they did, there is not one cause for which they did it? And there is no reason that it should become him unto any, if speaking of Adams fall we follow the holy Scripture on this manner, *When Adam did eat of the forbidden fruit, he did eat that, which the hand and counsel of God had determined before to be done.* This is that very thing which we say: This is the language of the Apostles, and of the Church, which therefore we may use without the least suspicion of Blasphemy. But to the testimonies it will add one place out of Peter; 1. Epist. 2: 17. *It is better (if the will of God be so) that ye suffer for well doing, than for evil doing.* But to punish man for well doing, in respect of men, is not fitly to transgresse the Law of God. Furthermore, God is laid to bid Simeon to curse David, 1. Sam. 16: 10. that is to have ordained or decreed; for God biddeth and commandeth a thing two ways; first by his revealed will; and this he doth by his word delivered unto men. Secondly, by his secret will, which is his providence or hidden decree, by which he so governs all things, that nothing can be done without it or against it: as in these places; Jerom. 34: 22, *I will command and call back the Syrians against this city.* Lament. 3: 37. *Who has been that faith, and it committeth to pass, and the Lord commandeth it not?* Job 37: 6. *Hee saith to the snow, be thou upon the earth; likewise to the small rain, and to the great rains of his power.* By which it appeareth, that it may well be said, that God decreed that Simeon should curse David, and it is the like kind of speech to say, that God did not deserve Adams fall, simply, but in some respect. The second reason followeth it: it is the common opinion of all men that God doth will to suffer sin, but to will to suffer it, is to will not to hinder man to will not to conferre grace. Now he which foreknoweth some future evil, and will not to hinder it when hee might, and not to conferre confirming grace, hee doth indeed will that the same should come to passe. Therefore we doe not place that will, whereby we say that God doth will that sinne should come to passe, and be in nature; either without or beyond the divine permission, but we doe inwards and intoll it in it. And this is that which Calvin saith, and

no other: *It often offendeth some mens ears to hear, that God willed the fall of man. But I pray you what other thing is his permission before will, what other authority to hinder, and in whose power the matter standeth?* The same affirmeth Beta: *If any man hear that something come so hys, whiche shold be done against his will, then let him say this hys, not because hee conueniently because he will not hinder them. I answer, That is all one, as if a man shold say, that they com to passe by being willing they shold. For those things which hee could surely hinder if hee would, man needes come to passe, because by not hindring of them, hee willeth that they should come to passe.* And whatsoever God doth hinder, hee doth therefore not hinder it, either because hee willeth that it should be done, or because hee doth utterly will that it should be done, or because hee doth not will it should be done, or else because hee carres not that is, hee neither willeth nor hindereth that it should come to passe. If you graunt the first, I have my desire. The second is absurd: namely, that God doth not hinder evil, because hee doth utterly will that it should be done. For this is to make God inconsistent. The third, *Lambard* and the Schoole-men affirme. For they say, that God in respect of sinne hath no positive act, neither of willing nor of nilling, but only a negative act of not willing to hinder it. But by this meanes a greate part of those things, which are done in the world, shold come to passe God being either ignorant or negligent. The very perniciose alia is a certain will, and not a pure negation: for not to will to hinder, that is, to suffer, is indeed to wil not to hinder. If thou wilt say the fourth, thou doest wickedly make an idle and Epicurian God, therefore we must needs retire unto the first, v.i., that God doth decree that evill should come to passe in such foras I have declared. Yet the laute must not bee for all that translauted unto him, because hee doth fully and holily decree that which men doe wickedly.

Thirdly, we know that Adams revolting is now past and done: therefore we must say, that God did will that it should be done; unless we shall say that his providence is not in all and every thing. Thou wilt say, that an evil work is ordained of God, that is, disposed to Gods glory, the salvation of the godly, and the destruction of the wicked. I grant it, but not this only. For the providence of God is over the world, & every thing therein: both in respect of the end, also of the beginning of every action: Satan and the wicked doe not only not sin, that which they would, but they doe not so much as begin it, unless God willeth and giveth leave. It seemeth impious to think that any thing, though as little as may bee, doth either exist or come to passe besides that, which God being alwayes holy and just, hath willingly from all eternity decreed.

Fourthly, Let us heare the judgements of the

Calvin, iij. 11.

De prof. Cr.
grat. cap. 1. 5.

Enchir. cap. 9. 1.

In 17. 1. 14.

Cant. Marcell.
ib.

In Abacuc. c. 1.

In Ierem. 12.

Lib. de sacra. 1. 1.
10. 2. part. 1. 4.Lib. 1. cap. 1.
7. par. 4. dicit
Iust.In ep. Paul ad
Rom.Ad acta scilicet,
Mambray pag.
1520.

ancient Church. Augustine, who sheweth how that abusions are either perfidie, the Lord helping, or permissio, the Lord forbidding, thus sheweth how that nothing is at all admitted, the Lord forbidding unwilling. Again: There is nothing done but that which the Almighty willeth to be done, either by suffering it to be done, or by doing it himself. Again: Sometimes a man willeth a thing with ambiguitie, which God willeth not. Again: It is possible that a man should withdraw an evil will, which God willeth with a good will. So much difference is there betwixt what is fitting for man to will, and what is fitting for God to will, and to what end every one referto his will, so that it may be allowed or disapproved. And again: Know that whatsoever falleth out here contrary to our will, happeneth not but by the will of God, his provisio, ordinance, appointment and decree. Terrullian: *God hath forsworne all things by disposing them, and disposed them by foreknowing them.* Jerome: *Shall I say that any thing is done without chance, and that the wicked can doe so much against thy will? Surely it were blasphemous to imagine.* And again: *What good or evil thinges occur in the world, they happe not by casual chance, and without the prudencie of God, but by his pleasure.* Hugo saith: *Men may well endure the hearing of this, and it may be said without any scruple or trouble of conscience; God willeth that which is good.* But it is said, *God willeth that which is evil,* it is a thing very grievous to be heard, and a godly mind doth not easily conceive of him which is goodness it self, that hee willeth evill: for men is farr from to bee said that the good loues that which is evil, and apprehendeth that which is bad, and therefore a godly mind refelleth this, not because that which is bad is not well said, but because that which is well said, is not well understood. But after what fort it ought to be understood, hee himselfe in the same place excludeth. *This (saith hee) is surely said, and yet another thing is meant and understanded, because God willeth that evill be, and yet willeth not the evill.* And again: *Hee willeth that evill be, and yet hee willeth thereto nothing but that which is good.* And again: *when hee doth good, and suffereth evill, his will appeareth in this, because hee willeth that to be, which he doth or permitteth.* And again: *The will of God is his good pleasure, and his will is his working,* and his will is his permission. Catherinus saith: *We neede not be afraid to confesse that God willeth sinne,* as blisst Augustine saith also, *not because hee willeth sinne as it is sinne and evill, but as it is good; to wit, as it is the punishment of sinne and vengeance in the reprobate;* (for that is Gods purpose,) *and it is good, and not evill* or as sinne it selfe is occasion unto good in his beloved and elect.

But they use to object thus: To will that evill bee done is proper and belonging to an evill will which is delighted with evill, or would use them to good, contrary to the rule

that no evill shold bee done that good might cometh therof. To this answere I say here are two grounds to the fifth. The first, that the object even of mens will is good, and therefore much more of Gods will: and the object of the will cannot excellency it selfe, but by accident; for if the will will evill, it is willsh in not as it is evill, but as it is willed. The second ground is, that there is a certaine *summum bonum* or *foreverigne Good*, with which there is no evil conjoined: because there is a certaine thing infinitely good, namely God: but there is not any absolute evil, because there is nothing so evill, but it hath some good joyned therewith, and therefore it is good that sinne should bee, and come to passe. So saith S. aquinat: *Although therefore those thinges which are evill, so farre forth as they are evill, are not good, nevertheless it is good that there should bee not only good, things, but also evill. For saufit this were good, shal there shold be also evill, they shold by no meane bee suffered by the Almighty, hee is goodness it selfe.*

Thus therefore I answere: That sinne in the causes and circumstances thereof fully and exactly weighed, is two wayes to be considered. First; we consider sinne not as it is sinne, but to farre forth as it hath some respect unto good with God which decreeth it. And this way taking sinne, although God willsh is not simply and by it selfe, yet hee decreeth it and willsh it as touching the event. Moreover, sinne hath respect unto God two manner of wayes, first, because it is in that which is good: secondly, because it tendeth to that which is good. Ifay it is in that which is good: because every will is in that which is good as in the subject. Now in respect of the subject, that is, as sinne is a motion, an inclination, or an action, God both willeth and effecteth the same. Moreover, sinne tendeth to that which is good, because God ordaineth it to good, and from thence draweth the good causes of triall, chafffement, or punishment. And wee say that God is so far forth willing that sinne should come to passe, as he is able, and will by his wonderfull wisedome from thence to draw forth that which is good.

Secondly, we consider sinne according to the property and natural being thereof, that is, sinne as it is sinne: And this way also wee consider sinne, either so farre forth as it is in it selfe in regard of men, or as it is sinne to God. But God himselfe neither willsh, nor approveth, nor effecteth sinne as it is in it selfe in regard of the creatures that offend; and yet hee willsh it as touching the event, not simply, as those thinges that are good in themselves, but onely by willing to permit that it may bee. For there is threefold action of Gods will, the first iugur whereby God willsh any thing by willing it, that is, when hee willsheth with his whole and absolute will, as Thomas saith: and this way hee willsheth that which is good.

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and of another; when as deists are offered, which the ungodly misapply unto them. These objects are comprehendments of natural, corruption, and suggestion; good or bad; and, very good in the minds of impious men, and the which, the wicked by reason of hypocritery, doth greedily make an occasion to do ill. And this is the snare and trap, whereby we lay that, and distract men, unto hell without inflicting the least drop of joy of evil. For as in the middle region of the fire, the soul groweth by fire by the Antipathy of repulsion on every part, from whence proceeds the thunder and lightning; and by the heat round compassed, the clouds are condensed and made thicke; even so the wicked and ungodly when they are fluxed up by wholeome precept, do grow more ungodly; and evill doth to much the more begin to delight them, by how much the more they know that it is lesse lawfull for them: according to the saying of the Poet: *Nimis in velutin tempera cupimus que negari.* Wee still endeavour things forbiid, and covet, that is denied. The third action is a disposing, whereby God through the evill workes of an evill instrument, minisheth his owne worke jolly and holly. As for example: The tale of Joseph in his brethren was, faine; the just action of God, in this evill work, was the foretelling of Joseph into Egypt, for the common good and benefit of Josephs family. And from this disposing proceedes it, that God useth the shames of men holly, that hee proketh them holly, and ordeth them as the Physician for a medicinae ordether poision, contrary to the nature thereof. That hee ordeth them holly alioct according to the causes and beginnings, and also according to the endes and issue: as when hee dispecheth the worke of the devill infusing corruption, either to the punishment of correction, vengeance, or trial. But concerning these, let us rather give eare to ancient writers. *Clement Alexandriae* faith, *It belongeth to Gods wisdom, vertue, and power, not only to doe good, which is the nature of God, but also specially to bring into some good, and profitablie end, that which hath beene exerted by those which are evill, and to profitably those things which doe seeme evill.* *Augustine Luth.* *God maketh and deaigneth just men, but hee maketh no sinners as they are sinners, but especially them onely.* And againe, *As God is the most excellent Creator of good creatures, so to be the most just disposer of evill wills.* Againe, *God verily sufficeth certeine of his good wills, by the evill wills of evill men.* Againe, *God by those men, that do those things which he will not, doth him selfe those things which he will.* And againe, *God willeth well even those that are evill, as being himselfe absolutely good; so farre as in the last day, that which God willeth, he will.* In this very thing that they did that which was contrary to God will, even by them his

wildest ones, and despise: *Whoso would not tremble at such a judgment of God, verily God doth so to be heare, and all men wherfor hee himselfe, giving unto them, according to their deservit and wages, doth plaine his God willeth in the hearts of men, when hee wills whitherforver hee will, either for those thinges that are good, for money, or else for those thinges that are evill, for base, deserte: sometimes verayly upon open punishment, sometimes verie severe judgement; but verayly in his soft judgement. And againe, God willeth not evill to anye, but verily shewes to be life, shewes to be evill, verayly thing that is evill.* Judgments faith: *Although God be not the author of evill binges; yet hee is the disposer of evill wills; and out of the ordnance of every man, he doth cause to worke blaines good.* *Heb. 4. 12.*

In respect of these divers actions concerning sinne, it comgetteth to passe that we finde it in the Scripture. That God doth harden, doth make blind, doth deserve, doth command, a wrong that is evil, yea and doth the same, and thus hee doth delivereth over to healthie affectiones, &c.

Thirdly, I answer to the storiald reproach of this our doctrine, that wee doe believe that the very decree of God is immutabile, and therefore necessary; yet in Gods selfe it was most free (for he could either not have decreed that which hee did decree, or else other wills have decreed it); and it addeith to the second cautes plentie of God a certaine necessity, but yet to have a one, as that it is rather to be termed a liberty, than a necessity. And this shall easily appearre to be as I say, if I shall first shew what sorts of necessity there be; and how fare forth it is agreeable unto things. First therefor a thing is necessary two wayes, absolutely and conditionally. This is absolutely necessary which cannot be other wife, or else whose contrary is impossible, as that God is omnipotent and just. And that is, conditionally necessary, which cannot be other wife, but yet not simply, but by the granting of one or many things, and that cause of necessitie either by nature, or the commandement, or decree of God. That is necessarily by nature, which commeth to passe, constantly, and immutably, by reason of the order which God hath set in the nature of things: after this sort it is of necessity, that fire doth burne, that the earth is carried downward, and the heaven moved. That is necessary by commandement, which is necessarily to be done, becuse God hath commanded. After this sorte it is of necessity that one undergoe the office of a magistrate, *Rom. 13. 5.* That is necessary by the decree of God, which is so, becuse God hath foreknownes, and willeth either to effect it, or at the least to permitte. After this

*De gen. 1. 16.
empiricam. 3.
Decret. Divi.
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cor. 4. 1. Ge
rard.*

*Com. Gal. 1. 5.
2. Sam. 12. 12.
C. 1. 10. 10.
2. 4. 1.*

for every thing in respect of God is necessary, and the will of God as *Any thinge faith* is the necessity of things. Secondly, necessity is either of compulsion or infallibility. Necessity of compulsion, is that which inferreth violence to things by force, causeth working wthout, and torborously constrainting that they doe either this or that. And this indeed is the Stoical necessity, that a man shoulde doe any thing againt his will being compelled by force and necessity. There is also such a like kinde of necessity of the Manichees, condemned by the Fathers, who taught that there was no violence or necessity offered unto the will by God, nor that it was forced by necessity to sinne. The necessity of infallibility is that whereby a thing according to the event shall certainly and immutably come to passe: yet so, as if we could not see the cause of a thing by it selfe, it may either not come to passe, or else come otherwise to passe. Of this manner of necessity we must understand that principle: Every thing that is, when it is, is necessary. And thus is necessity distinguished: now will I shew how farre forth it is agreeable to severall things. The events of all things have reference either to the second cautes, or to God, who is the first caute. Now somethings in respect of the second cautes are necessary, sometime contingent. From cautes which are necessary, must needs passe that which is necessary, from those that are free, that which is free; from those that are natural, that which is natural; and to bee briefe, such as are the next causes a foregoing, such also is the event of things. But in respect of God, all things whatsoever, are partly changeable, and partly necessary. In respect of Gods liberty, which doth that which it doth freely, all things are contingent and mutabile: how ever according to nature and the order of the next causes, they be necessary and immutabile. In respect of Gods decree, the second cautes and the effects of them are all necessary, how ever in themselves they be contingent and contingent. And yet they are not absolutely necessary, but by the supposition of Gods decree; neither are they necessary by the chancellie of compulsion, but of infallibility only, because God ordained before, that those things which should come to passe should be. And this kind of necessity taketh notwithstanding the contingency and liberty of second cautes, but rather establisheth and confirmeth it. For that which is free worketh freely, and that which is contingent, worketh contingently; by the necessary decree of God. Neither doth liberty and necessity mutually overcome each other, but liberty and compulsion. It is manifest therefore that Gods decree causeth an immutability to all things, of which notwithstanding, in respect of the next causes, are contingent, and of therfore contingent: but all of them in respect of Gods liberty mutabile. And as the

mutability which things have from Gods power, taketh not away the necessitie which they have from the second cautes: to the necessity of immutability by Gods decree, consequently coming to passe, taketh not away the contingency which they have from the next cautes and from Gods liberty. Moreover we say, that Gods decree ordaineth the second cautes, and the very liberty it selfe also of mans will; not by compulsion, absoletly, than should violently throw a stone, but by inclining and gently bending them, by objects outwardly offered to the understanding (even as a sheep is fied to be drivene) when graffe is shewed her being an hungry; that a man may chooche by his owne free motion, or refuse that which God hath justly decried from all humanity.

These things being granted, it is manifest also what we ought to thinke concerning the fall of *Adam*. Which truly according to the event is necessary by the necessity of infallibility, by reason of the foreknowledge and decree of God; yet so as that God is not guilty of any fault; becuse the decree of God how ever it causeth infallity in itselfe, yet replanted nothing in *Adam*, whereby he should fall into sinne, but left him to his owne liberty, not hindring his fall when it might; and the same fall in respect of mans will (which doth that which it doth) came to passe contigently and most freely. But you will say, that *Adam* could not withstand Gods will, that is, his decree; wherefore I answer, that even as he could not, so also hee would not. But you will say againe, hee could not will otherwise. Which I confess to be true, as touching the act and event; but not as touching the very power of his will, which was not compelled, but of the owne free motion consented unto the suggestion of the devill. But to the intent that these things may more plainly be understand, we will make distinction betwene three times, the time going before his fall, the present time of his fall, and the time after his fall: In the first moment of time the fall of *Adam* was necessary, in a double respect: First, by reason of the foreknowledge of God; for that when hee foreknewe would come to passe, must needs of necessity come to passe. Secondly, by reason of the permissive decree of God, that fall was according to the event necessary immedately. *Hieron. Anserius Clementi* faith, *If there be therfore before that althing will come to passe, which God hath predestinated and foreordained, seeing that hee only either doth all thing, or doth not ministre them to his done.* Hugo de S. Victorius faith: *Simeon filius meus of necessity will be withdrawninge of grace.* And the reason hereof is very easie, becuse evill permitted must come to passe; and cannot otherwise be done to passe than God permitteth. For to permitte will is not to stirre the wil, and not to bestow on man that is tempted the act of resistyng,

*Dial. de pred.
vita in Caralio.
1. 1. 1.*

*Quaest. in Rom.
4. 4.*

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but to leave him as it were to himselfe; and he whose will is not stirred up by God, and to whom the act of refusing is not conferred, howefer he may have power to withstand: yet can he not actually will to withstand, nor perfis for ever in that uprightnesse wherein he was created, God denying him strength. I confess truly that this kinde of necessity as touching the liberty of mans will, was altogether evitable and to be avoided: and yet according to the event of the action it was inevitable. Yet I would not that any man should thinke that this necessity did any way proceede from the decree of God, which did only follow the decree being granted and admitted; and Adam in his temptation being delitute of the helpe of God, cast himselfe of his owne accord into this same ensuing necessity of sinning. In the second time, his fall being present, there was another necessity thereof: because when it was, it was necessity. In the third time, man drew unto himselfe by his fault, his nature being now corrupted, another necessity of sinning, inasmuch that he made himselfe the servant of sinne. Bernard faith: *I know not after what this evil & strange manner, the will is selfe corrupted or changed to worse maketh a necessity to sinne, and yet the naturall joy althoug it be voluntary, is not able to excuse the will: nor the will, although be insisted, exclude necessity.*

If many man shall say, that by this our plat forme many are tyed by an inevitable necessity to be damned: I would have him give ear to a Augustinian, who faith: *Hold this most steadily, and doubt not in any wise that any can perish whom God before the creation of the world, hath of his free goodnesse made to selfe of mercy, — or that any of them whom he hath not predestinated to eternall life, can by any meanees be saved.* And yet I say that the decree of reprobation doth not cause a necessity of damnation in any man. For the first act thereof, which is a purpose of to shew mercy, causeth not this necessity in men, but goeth before it as an antecedent: & man himselfe verily hath brought upon himselfe this necessity with his owne most free, yet rebelling will. Now the second act of Reprobation, which is a purpose of condemning, causeth not any necessity of damnation, but by the sime of man comming betwene. Moreover, the necessity of damnation followeth after the same manner by the foreknowledge of God; and yet this never seemed a thing strange unto any one. But sime will say, that the foreknowledge of God doth never cause in men any necessity of damnation, although it doe still ready foresee the same. And I say also, that Reprobation doth either not at all cause damnation in man, or that it doth not cause it, but for sinne. But it may be objected: They that are predestinated unto damnation, can not be freed by repentance, although they would. Whereto I answer with a *Augustinus*,

they did fall by their will, so by their will they are content to ly; and less than surueth his will away from God, hee hath deprised himselfe of will to doe that which is good, and also of power to doe use therfore folowm (as thy imagine which doth falle shewing) that God hath takene spontaneous from sinnes to whom her grace is not, and hee durst never chuse those, whom hee durst not take away.

Moreover, the late same named followeth of their hypothesis, who affirme a bare permission. For that which God permitteth, the selfe same thing will he not hinder; and evill, if God hinder not, cannot be avoyded, and that which cannot be avoyded, shall come to passe infallibly. And therefore evill, permission being once granted, of necessity commith to passe, although most freely on mans part. Whereupon it is plaine, that the decree of God is not more inevitable, than is the very permission separated from the decree. I do with that they would well weigh & consider this, who objectuero us either the Stoical fate, or the dotages of the Manichies. For we differ from them as much in certayne judgement and opinion, as who soever do differ most. For first, the Stoickes do tye God unto the second causes, so that hee cannot doe otherwise, than the nature of them will suffer: we on the other side, doe hold that all second causes doe depend upon and are ordered by God. Secondly, the Stoickes say, that neither God nor second cause can doe otherwise by their nature than they doe: we say that some second causes, are by Gods ordinaunce mutable, otherfome immutabile; and that God himselfe, can either not doe, that which hee doth, or else doe it otherwise. But now to come to the Manichies, who make two coeternal Gods; we but one. They of their two Gods, make one good, and another evill: we say, that there is one absolutely good and just God. Thirdly, they will have one of their Gods to bee the cause and worker of good things, and the other of evill: we make one true God the Creator and ruler of all things, and working nothing but that which is most good and most just. Fourthly, they say that they which are created by their good God cannot sinne: we say, that God doth most freely converte whom he will, and when they are converted, they can never in this life perfectly be free from sinnes, but doe sometimes runne into such sinne, as doe grievously wound the conscience. Fifthly, they say, that they that are created by the evill God, simply cannot be converted: we say, that the unclean spirits and men were created both good and holy, but yet they fell by their owne will and fault, and not by any fault but the just permission of the Creator, and brought upon themselves a necessity of sinning. And although it be true, that man cannot withhold himselfe from sinning, unlesse God give him that grace, yea doth hee not finde of necessity, that is, of compulsion, but willingly.

And

*Act. 1.5.
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A Treatise of Predestination.

comes, or Adoption is not granted to all and every one, even on Gods part. for the power of the Adoption whereby a man is made of the child of wrath the child of God is only given to those that believe and apprehend Christ. They are (faith) *the children of God*, who are not yet so unto us, and yet they are so unto God; because that by believing they should afterward be so through the proceeding of the Gospel, and yet before that use they were engraven the children of God, by a staffage and unmeasurable stability, in the register of their Father. And again, there are some which in respect even of some present or temporal grace which they have received, are said by us to be the children of God, and yet are truly reprobated on Gods part, but they who are freed from sinne, both according to the power that it hath to callle damnation, and also according to the power that it hath to reign in them. In this do the ancient Fathers agree: for *Augustine* saith, *By this Mediator God bethew that he doth make of all men eternally good, whom he hath redemeed with his blood.* And again: *Those whom he would make his brestmen, he freed and made them fellow heirs.* And again, *Christ will have no partaker in that which he hath bought, but will possest it wholly to himselfe, & to that gave he so great a price, that hee might enly possest it same.* *Ifysius* saith, *Christ wher heffered us his brestfrede us from sinne and the bondage thereof: Remigius saith, Thou art the reconciler, shew at the recompement, and blessed shall they bee for whom thou shall make reconciliation.* Out of these I thus conclude: all and every one are eternally redeemed according to both the aforesaid powers of sinne. For let us grant that on Gods part they are freed from damnation; yet they are not in such measure indued with grace, as that finall none may reign in them. Christ therefore is but only the halfe redeemer of these, and for that cause nota redeemer. Lastly, let us diligently consider the judgement of ancient writers. *Ambris* saith, *If thou believest not, Christ came not downe for thee. Neither did he suffer for thee.* *Augustine* saith, *Every one that is generated is damned, and none is freed unless he be regenerated.* And again, *It is well said, I will have mercy upon whom I will have mercy.* For if the whole world be in thralldome, & in the power of sin, and most justly ordained to punishment, be nevertheless in part, by Gods mercy freed: who can say unto God, why dost thou condemne the world? And again, *He that hath bought us as deere a price, wil not that we whom he hath bought shoulde be destroyed.* God hath given a great price and bought those whom hee quickset. And again, *Of whose mercy is it but of this who hath first left Christ into this world to save sinners, whom he hath both foreknowne and predestinated, and called, and iustified, and glorified?* *Bernard* saith, *Christ needed none of Christ's minister did he any of those things in regard of himselfe, but rather in regard of the elect*

A *they were not dearely unto him to remoue from him the Elect for whom hee was sent.* *If you will know more depth and more exact knowledge of regeneration: take an inventory of your selfe, i.e. of Christ. Well then noted, *and you shall see that all life, even grace, to you, is but a continual selfe destruction.* And again: *He maketh man as though he were only origined, but also aduised, and bestowed grace and the gift therewer.* *Grace did redeme unto the elect, despiseth faith.* *First his merit according to his sufficiency thereof, of cariss to suffice according to all, but now according to the efficacy of such commandes as pertaine partly by Gods election, through which the effect of Christ's merits is wondrously bestowed on me; and partly by the just judgement of God**

B *Object. I.* Against this it is thus objected: The Scripture affirme that Christ redemeed the world. *Whereto I answer*: That this word (world) in the writings of the Apostles doth not signifie both all and every man that descended from Adam, but all nations in this lastage of the world: *God (faith Paul) was reconciling the world unto him in Christ.* What meaneth this word world in this place? Surely not all men of all ages, but the Gentiles which were to bee called after the ascencion of Christ, as Paul plainly explaining his owne minde sheweth, Rom. 11.12. *Wherefore if the fall of them bee the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance bee?* And again in the 15. vers. if the casting away of them, (that is, of the Jewes) by the reconciling of the world, what shall be receiving belowe life from the dead in these very words he plainly sheweth, that the reconciling of the world is the reconciling of the Gentiles after the casting away of the Jewes. And hereby it is most manifest, that all the like places of Scripture, which many doe think to make for the universal redemption of all and every one, are to bee understood of few men to be called out of every nation and country after the death of Christ. And hereunto also let us joynethe answer of *Augustine*: *He calleth often times even the Church itselfe by the name of the world: according unto her, God was reconciling the world unto himselfe in Christ.* And again: *the Sonne of man came not to judge the world, but that the world might be saved through him.* And John saith in his Epistle, *We have an advocate with the Father, Iesu Christ the just, and he is the reconciler of our sinnes, and not only of ours, but also of the whole world.* Therefore the whole world is the Church, and the whole world has got the Church. *Therefore the world hateth the world; the multitude world the reconciled world, the dammed be fised, and be defiled which is choset.* But this world, which God in Christ reconciled unto himselfe, and which by Christ is sanctified, unto which all men is through Christ pardoned, is helid one of the multitude, damned, and defiled world. *Eusebius* saith: *The*

*Comment. in
Rom. 11.3-5.*

Ibid.

*Summa de rebus
et. 25. Cap. 5. 4.
97.*

1.Tim. 3.4.

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world surely which God benth, we understand to be menigne, that is, the living andbre dead: the dead which looked for his coming, and the living, who should beleve in him: whether they were of Israel or of the Gentiles: For so hee teacheth with any diffirention either of Jew or Gentilemiserably, that every one that believeth in him shall not perish, but have life everlasting. And the common glore expounded the world, that is the rest of the world.

Obiect. II. *Saint Paul saith, that God will that all men be saved, and come to the knowledge of the truth.* I answer, first, that the place is not to bee understood, of all the posterity of Adam, but properly of thos which live in the latte age of the world. This I prove by conferring of the like places, wherein Paul doth plentifull shew his meaning, Act. 17.30. *And the time of this ignorance God regardeth not, but now he admonisheth all men every where to repent.* Rom. 16.15. *By the regulation of the mystery which was kept secret since the world began.* But, *Now is opened and published—for the obedience of faith among all nations.* Coloi. 1.26. *The mystery which was hid since the world began, and from allages, is now made manifest unto the saints.* 27. *To whom God would make knowne Christ—when we preach, admonishing every man, and teaching every man, that we may present all men perfect in Christ Iesu.* And in the 2. epistle to the Corinthian the 6. Chapter and the 2. verse, he expoundeth that place of I. saith, where it is said: *In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee; and will give thee for a governour of the people that thou maist raise up on the earth,—that thou may say to the profyces, gos forth, after this fashion: Behold, Now faileth she, the accepted time, (that is, the time of the new Testamēt,) beholde,* Now the day of salvation. *Saint Peter saith:* *saluation ordinate to bee declared in the last times: concerning which the Prophets which did prophecy of the grace which should afterward come to you, have searched and inquired.* And Christ himselfe saith most plainly of all, *When I shall be lifted up from the earth, I will draw all things unto me.* I therefore graunt, that God will that all should be saved: but that God both willeth, and that he hath alwayes willed that all men in all ages should be saved. I utterly deny, whether hath Paul said so much: and among the ancient writers they which seeme to affirme so much, doe notwithstanding in these kindes of speeches doubtfully affirme it: *I doo imagine that it may with reason and religion bee believed; I doo not thinke it irrelecion to believe it; it may probably and reasonably bee believed.*

C *Secondly I answer:* That God wills that all men bee saved, that is to say, of those that are saved: *All faith* *Augustine* *conseruatis* is said that all shall be quickened in Christ, although very many bee prophaned by eternal death: because all who ever they erstress doestive eternall life, doest not receive it here in Christ: so is it said: *they*

*in 2. cap. 5. Ep.
1. act. 2.*

*Barth. ad
Lau. cap. 103.*

*Mark well
the restraining
forme of
speech, for it is
much as if he
had said, God
now willlet
that all men
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2. Cor. 1.19.

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1.Peter 1.12.

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ib. 12. 32.

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Comment. ad
Rom. 6.5.In Epist. ad
Rom. 6.5.

De script. cap. 15.

cap. 16.

Opuscula 7.2
lxxviii.

every man is a tyer. But, if this saying be true, then is every man a tyer, are (and therefore) to be understood after this sort, A great part of men are tyers. And the Apostle writeth elsewhere: Teaching every man; and again admonishing every man: not that he taught all men, (for how many are there, yet as that day which have neither heard of the *soothsayers*, nor yet so much as his name?) but that he should teach and admonish al that in the Church. Sedulius also saith: *Many and al in Paul are one.*

Fourthly, Saint *Paul* speaketh in this place according to the charitable judgment of Christians; and not according to the judgement of *soothsayers* and infallible certainty. Like unto this, is that also that he calleth the faithfull in several Churches men elected; among whom there were many which afterward fell away from the faith. And yet is not the Apostle deceived; for it is one thing to speake according to his owne affection; and another thing to speake according as the matter is indeed. *An angelus faueth:* *We ought to charitably bee affectede with those all men bee saved; men that know not who appertaine to the number of those that are predestinated, and who doe not. And again: We must as much as we can, shewing smelte to distinguish those that are predestinated from those that are not, desirous that all men bee saved, and use sharpe correction unto all with an intent to bade them that they perishe not.*

Hence it appeareth what wee ought to think of *Damascene* his opinion, who distinguisheth the will of God into his *precedent* and *consequent* will. Hee calleth that his *precedent will*, whereby God, as he that is absolutely good, willetteth before al good things, yea blessedness it selfe upon the creatures: and by this will he affirmeth, that God willetteth that all men should be saved, and attaine unto his kingdom; because he made us not to punishment, but that he might make us partakers of his goodness, as being good himself. But his *consequent will* is that, whereby for some certaine circumstances of the creature, he absolutely willetteth this or that: and by this will, he saith, that God willetteth that man should be damned for fine, because he is just. And indeed this distinction of will in it selfe is to be allowed, but that is not a very fit example, which he hath propounded concerning his *precedent will*. For there seemeth not to be in God such a will, or (as they use to terme it) such a *wilting will*, whereby he will indefinitely or upon condition, that all and every man of all ages should be saved. For first, it argueth a litle power and insufficiency in him that willetteth. For whatsoever any one desireth and earnestly willetteth, that will he bese to passe, unless he be hundred. As for example: The Merchant desireth and earnestly willetteth to passe his ware; but being forced by a tempest, to the intent that himselfe may escape, hee doth absolutely will to cast them into the sea.

Yea indeed this kind of will seemeth to argue weakness, because God should will that which shall not come to passe: but you will say, that this will is conditionall; that is, that God will that they bee saved, if they shall be leete. And I say first, that the will of God standeth doubtfull, until the condition be fulfilled, and that the first cause is by this means held in suspence by the second causes; Moreover there is given unto men alwaies will either to believe or not to believe; that is, flexible and inclinable bothways, either by grace, or by nature, both which things are false, as I will afterwards shew. And therefore, this will is rather a humane will than a divine. Hear what *An angelus faueth*: *The will of God is taken in two manner of wiseys by the principall Doctor, for the knowledge of God; then for the will of the Saints, who wil in charite that even the unyust should bee saved; againe, for humane reason; and lastly for Gods Commandementes.* Secondly, this conditional will seemeth idle and unnescessary, especially in him whose power is infinite; because if he earnestly willed, he would verily doe a thing, when hee might without hindrance. Thirdly, Gods will is not such concerning the Angels, whereby he willetteth that all of them should be saved: therefore, it may well be demanded, whether his will be such concerning man. Fourthly, if God will that all men, as they are men, be saved; in like manner he will that all sinners, as they are sinners, bee damned; which is absurd. Fifthly, that will which cannot bee resisted, is abfiafe: but Gods Antecedent or first will cannot bee resisted: Rom. 9.19. For here *Paul* speaketh of the will that goeth before all causes. Therefore, the precedent will is absolute. And this will I make manifest after another manner: the will of God is, that some should believe and persevere, and that otheromes should bee forsaken either not believing or not persevering. You will ask me haply how I know this. I answer, by the event. For as touching the event some believe, and some do not believe. But to believe, and to persevere is a certaine kinde of good action; and on the contrary, not to believe, or not to persevere is an evill action. And every thing that is good, is, through the effectual will of God; and so farre forth as there is, or existeth that which is good, so farre forth God willetteth, and maketh it to exiit by willing it. And that evill, which commeth to passe, commeth to passe God not hindring it; and because God will not hinder it, therefore consequently it commeth to passe. Hereupon, it is certaine that God willetteth that some should believe, and persevere unto the end, and that otheromes doe not so; yea even without any condition; and no reaon can be rendered, wherefore hee willetteth this. Therefore this will is both absolute and first: and therefore that universal precedent will concerning the salvacion of all, and every one in Christ, is counterfeite and fained.

Sixtly, the ground of this opinion, is the foregoinge place of *Paul*, which I have ready referred to be infallible word. Also, that place sheweth not only that in any condition, but also absolute will. For thereth is first affirmed, that *God commandeth all men to believe*; then followeth the commandement, *Believe in Christ Jesus, and thou shalt be saved*; then the *Paul* addeth, *He that believeth is into faith*, thereby implying that al that doth believe acknowledge the word of God, to bee acknowledge the truth. Wherefore now then that condition of *Paul* is true, and *Damascene* is wrong: where to the *Palaigian* in this place of scripture doth which that all men bee saved, maketh doubtfull the antwerpen of the demonstration. In the generall to be determinacion of the universall of men, and thence by this argument: That which God willetteth necessarily, hee doth not generally have al men; therefore hee willetteth not.

Secondly, hee is faith, that the will is to be understand of them which are actually saved: because all men which are layed, are layed by the will of God. Againe, I oppole against him *Prophets*, who saith: *If the will of God concerneth the whole full number of mankind, and the calling of them to the knowledge of the truth, is to be affirmed to sufficient strengthenesse alwaies, as that it should bee added to over passe no man in what place soever, Gods impenetrable and deepe judgment receiveth a great blow.* And againe: *We cannot say that there is the calling of grace wheresoever we see there is no regeneration of the mother the Church.* And againe: *He forbade the Apostles to preach the Gospell amonge some people; and now as yet hee suffreth some people to live vnde his grace.* Also I oppole *Theodore Aquinate* against him, who saith: *But faith folleth man, God loveth all men: whereto I answe, that it is true so faire forth as hee willetteth some good to all: And yet hee willetteth not every thing that is good to all, that is, eternall life: and therfore is it fild to hate and resell them.* To conclude, I oppole against him *Fiat de Sancto Vito*, who will (saith he) that all men bee saved according to *Antropos* of them hee willetteth. *But therere no man who would be saved, & yet are not saved.* — *In this, He offereth grace unto all, by which, if they will, they may bee saved.* But how in this solution true, are there not, and whence there not beene many, which neare heard / seen / and / a word of preaching?

Objection III. That which evety one is bound to believe, is true: but evety one is bound to believe that he is effectually redeemed by Christ; therefore it is manifest, that evety one, evan the reprobate is effectually redeemed by the death of Christ. Whereto I answer that the *termini* or parts of the proposition are to bee distinguished; that is to say, that evety one is bound to believe, is true according to the intention of God that bindeth: but it is not always true according to the event. *Iohn* preached, and therefore hee was bound to believe, *Ten yeres dierat, and Nineve shall be destroyed;* but this was not true ac-

ording to the event. The commandement ought to be infallible, in every one in the Church, by Gods commandement. (Receive the Gospell infallibly to the event,) but it is infallible by Christ; yet evety one is bound to believe as in the first place, notwithstanding in a divers and divergent respect. The one is bound to believe, that by beholding the law, hee may make partakers of election: the other is bound to believe, that by beholding the law, hee may make partakers of election: hee reprobateth that by not beholding, hee may be made infallible, even by the intention of God. For God commandeth greate a commandement, that it should bee specially done, but the law commandeth that hee performe outward and inward, and that they may be convicted of their natural infidelity, and be made infallible of their finnes before God in the last judgement. For thus I distinguish of Gods commandement: there is a certayne commandement of obedience, the performance whereof of God willetteth in al. Then, by reason of the commandements of the moral law. There is also a certayne commandement of stricke, as the commandement of sacrificing. *Look*, whereas God willetteth not the act itself, but only the manifistation of obediency. And therefore God might not bee said to mocke men: By the word, preached hee doth outwardly call those, whence his will not have to be faved: for by this means hee sheweth unto them the riches of his grace, and declares that they perish by their owne fault, because they will not receive salvation offered. But you will say, they cannot: I confess it much, but that inability whereby they cannot, is voluntarie, and borne together with us, not infallible into us by God: and therefore it cannot bee excused. Very well therefore saith *Augustine*.

The mother knoweth well, that the negligencie of the commandement exceedeth the strength of men; but he thought it expensiv even in this that it pertained to remembrance of their own infi-

cience. — *Therefore commanding alwaies impossible, bee making no man ever free from the trahc, but humiliating them, that every man shal be stopped.* So faith *Augustine*, doth great.

Objection IV. That which every one is bound to believe, is true; because any one that by his owne natiue infidelity, doth the reprobate by his owne inborne infidelity. Thirdly, I answer, that the argument doth follow upon affirmando in both propositions. For the *termini* or parts of the proposition are thus to be turned: That is true, that evety one is bound to believe, but evety one is bound to believe that he is redemeed by Christ. Therefore that is true.

Objection V. The Fathers which believed right, doe affirme that Christ redemeed all and the whole world. *Ex. 12.10.* Whereas they write that Christ redemeed all men, and the world, their meaning is, that he did it according unto sufficiency, and the common cause and common nature of all, which Christ did take

Hyper. 66.
6. cap. 8Lib. de voluntate
rat. Dni.Reasos.
pro. Augst.
lib. 1. Obiect.Quest. 3.
in lib. art.Annot. in 1.
Tunc. cap. 2.Serm. 30.
in causa.

*A Treatise of Predestination.*Reff. ad object.
Cap. 1.

Ad cap. 1.

Lib. 1. cap. 3.

De grad. sanct.
Cap. 5.

Iacob. 1.9.

take upon him : and not effectually, on Gods part. This very thing doth Prophets speak, plaine & clear (which I am) are rightly said to be redemeing, & reg'ning, of the one nature of all, and shew no cause of all which our Lord did say, take up him, and yet all are not delivered from captivity. The propriety of redemption maketh due distinction, unto them for whom the Prince of the world is sent abroad : whose death was not so farre for mankind, as that it should also persue unto their redemption of them, who were not so regenerated. And againe he saith : Our Saviour may justly be said to be crucified for the redemption of all the world, but in respect that he truly took unto him the nature of man, and also part of the commoner or general perdicion to the first men : and yet he may be said to be crucified only for those, unto whom his death was available. Moreover, the Fathers speake of the universallity and of the world, of belevet. So faith he that is the Author of the calling of the Gentiles. *The people of God*, saith he, *have their selfes*.

And thus much for the efficacie and greatness of Christs death. Now as concerning grace, that is diversly distinguished. For first, it is either restraining, or renewing. The restraining grace is that, whereby the inherent corruption of the heart, is not thereby utterly diminished and taken away, but in some is restrained more, in somelies, that it breake not violently forth into action : and it is given only for testifying unto man, and to preserve order amongst men in a politike society : and this kinde of grace is generall, that is, belouing to all and every man, amongst whome some do exceede, other-some in the gifts of civill vertues and there is not man, in whom God doth not more or lesse restraine his natural corruption. Now renewing or Christian grace (as ancient writers deuinely call it) is that whereby man hath power given him to beleve and repente, both in respect of will, and power : and it is universall in respect of those that beleve, but infinitie in respect of all and every man. Thus we teach, thus we believe.

Secondly, Grace is either naturall, or supernaturall; as Augustine himselfe teacheth. Naturall grace is that, which is bestowed on man together with nature : and this is either of nature perfect or corrupt. Perfect, as the Image of God, or righteousnesse bestowed on Adam in his creation. This grace belonged generally unto all, because we all were in Adam : and wharsoever hee received that was good, hee received it both for himselfe and insufficiency. The grace of nature corrupted, is a naturall iightning (whereof Iohn speaketh : *He enlighteneth every man that cometh into the world*.) yea and every naturall gift. And these gifts truly by that order which God hath made in nature, are due and belonging unto nature. But that grace which is supernaturall, is not due unto nature, especially

unto nature corrupted, but is bestowed by speciall grace, and therefore is speciall. This is the ancient writers surume. *Exodus* 19.11. *De Serm. apud Deit. 32.1.*
Nature of man is of all creatures the best, and her selfe knowledg a two-fold grace, namely by that common grace of nature, whereby shee is maintained, and Christian grace whereby in Christ we are accounted unto new men. And this is of opinion, that some, that we see, believe in Christ does not indee, which is a thinge notwithstanding a man is godly and virtuous, if hee be as naturall as nature. Let us well weigh his words : *In that hee liveth hee doth* (he) *good : Now, they are execusable before him* (to me) *in these mens like, wherein they come to him* (Christs) *that hee nearelye never spake, may have an apte-cause for their sinnes : To this end, according to my understandinge, I make answer, that they cannot bee inexceasable for every sinne whichever they have committed, but for this sinne, that they have not believ'd in Christ unto rebirth. Christ did not come, and make rebirth unto them, but to rebirth unto eternall life. These they are not in this number unto whom hee hath spoken in his discipules, and by his discipules, which hee also now doth. For hee came unto the Gentiles by his Churche.* It remaineth for us to demand, whether they can have therewithal which have beene, or are presented, by death, before Christ came in his Church to the Gentiles, and before they heard his Gospell. I answer, but without doubt they may, but they cannot therewithal escape damnation for whichever hath sinned without the law, shall also perish without the law. Againe hee saith : *Onlye grace distinguiseth them that are saved, from thos that are damned, who were enraptaed in one lump of corruption by one common cause from the beginning.* Chrysostome saith : *The grace of God commeth unto everyone, but it remaneth with them who doe worthily fulfill those things, which are in their power : departing quickly from them, which doe not well behoue themselves : neither durst it at all come unto thos, who doe not somuch as beginne to turne unto the Lord.* Gregory saith : *The Gentiles did they any signe or token of any good works, for indeede they were forsaken. Amoest whom, because there was no law-giver, nor no one that did according to reason take after God, there was not as were a man, but all lived as it were like beasts.* And afterwards hee saith : *When our Redemeer came, hee so received the calling of grace, as that that was not before in the life of prophete. And, againe : Teachers holding their tongue, the dials goe into their places : because none doe perswade by the silence of their pouer, but they who are not predestinated unto eternall life.* For they are places for the devils, because in Gods fore-knowledge they are not preordained unto Gods Tabernacle. Heropon is it said, that when the Pafonis did preach, as many as were predestinated unto eternall life did beleve. And hereupon saith Paul, whence he hath predestinated, those bath he called. Heropon is it, that the Apostles deuise to goe into Asia, were forbidden by the holy

Exodus 19.9.
*Lib. de con-
sulta. cord.*
Exodus 19.10.

* Put if grace be univercal, there had alwayes some Church among them, though small, though secret, and hidden : for it is not likely that all had cast away grace on that day, when they had said it curiously.

Exodus 19.11.
Reg. cap. 14.

Exodus 19.12. *They therefore which were predestinated, whether they bare the words of the preachers, or whether theyd not hear them, carried their allege unto Gods Tabernacle. And againe : *Samuel the prophet is silent.* *For his disputation that they holding their place, they which are not the Lords, may be divided from the others.* Bids faith : *His grace to us is, and enlightening of our hearts, whereof we have great iniurie done to our life, confounding the inheritance heretofore to us of inheritance. Ananias the saint saith *The Church, in the former state farre, living without eyes, and blinde, did minister for fraude, beggynge another way to come at all by God.* And againe : *all other kinds of faith, which are in the world, are dead : off the motions of shes nearelye Genitiles which are dead, in slumber, which had not in them him who saith, I am Christ. Neither do they regenerate or quicken their people and chilidren, by the number of water and the spirit : but are fructiferous, and bring of the well of desirousness into eyng the water which is lively, and freshnesse unto eternall life.* Therefore that Church which is his, *whollye scattered the life and mother of all the living.* *Hinc de Sanct. Petri. Salm. 5: Sons of those, who were before the coming of Christ, if they had not sinned : for sinne, they could not have beene damned, for that they did not believe in Christ, because they have an excuse for that sinne.* And againe : *What if thou (bouldre) steepe into consideration how many, and how excellent in comparison of these are cast-awayes, who could not attain unto this gracie which is given unto thee? Surely thou hast heard how many generations of men from the beginning even unto this day, have passed away, who are all without the knowledge of God, and the price of this redemption, stumbled downe into the gulf of everlasting destruction.* Thy redeemer and lover hath preferred them before all others, in as much as he hath given them this grace, which none of them was worthy to receive. And wher wilt thou say? wherefore dost thou thinky that thos preferred before them all, had then beene more valiant than thos beane more wikkid? hast then beene more noble? hast thou beene more rich than they all? because thou hadst obtained this speciall favour above them all? How many valiant men? how many wise men? how many noble men? how many rich men have there beene? and yet they are all forsaken, and have perished the cast-awayes. Then onlye are received before them all, and yet thou canst not finde out any cause why thy finall desti-
tute thou art destituted, besides the free fauour of thy Savious.**

Hitherto I have propounded and defended our opinion of predestination. I will now brieflye examine another, dissenting with this in many things, having taken it with as much diligence as I could, out of the publicke writings of many men and to this end I do thus brieflye propound it.

First, God created all and every man in Adam to eternall life.

Secondly, he forefaw the fall.

A Thirdly, because he is by nature good, and good, he doth seriously will that all such over the fell should be saved. & come to the knowledge of the truth & therefore will to give all the furtherances both of nature and grace, that they may be saved, but yet indefinitely, if they themselues shall believe. This will of God (they say) is predestination, & the same writers witness to golpe. The rule of this will is: *Whoever shall believeth, had his friends ; He that did not believe had no friends.*

B Lastly, Election is according to the foreknowledge of future faith, which goeth with standing may bee lost utterly for a time, as somesay, or finally and for ever, as others say, their will and interpretation is according to the foreknowledge of infidelity, or the contempt of the golpe.

This platforme is very truth (to fare as I can judge of it by the Scripture,) a mere invention of mans wit which will appear by the manifeste errors therein contained.

First, by this platforme or ground-worke there follows a certayne universall reprobation, and that a very abhord and strange one. For if there bee (as theye affirme) an universall election, whereby God will save all men shall be saved indefinitely, if they do believe, hee will also by the like reason, that all and each one shold be damned if they do not beleve. But this reprobation is nowhere to bee found in the Scriptures. Yea hence it followeth, that God being alike affected to all, and seriously willing the conversion and salvation of all, doth neither chuse nor refuse any man.

From hence also it followeth, that God had in vaine propounded with himselfe the supreme and absolute end of his counsels, which is, to communicate his goodness and eternall life unto every man. For if we consider the event, hee doth not communicate his goodness and eternall life unto very many, which is otherwise than hee purposed, namely, unto thos that are damned. But we are in no case to say, that the supreme end of Gods counsels, either have any uncertaine event, or are in vaine propounded.

Thirdly, this platforme attributeth unto God a certayne ordered and fited will, which doth wholly depend on mans will. Thou saith that God willeth that all men whatsover should bee saved by Christ. Very well : Tell me therefore why they are not saved? They themselves will not, thou saith? Ie wis, What is this but to set the creature in the throne of Almighty God the Creator, against the order of nature, and of all cautes? For the first caute, which indeed is Gods will, ought to Order and disperle the act of the second caute. And therefore we must not give unto God a will that is ordered by the will of the creature; especially considering that all order in heauen and in earth whatsoever proceedeth from him. That which ordereth

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Ecclesiastes 3.

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all things, is wonder'd of none. Moreover, men after thus for ever elect of themselves, by receiving of Gods grace being offered, by the assistance of common grace; and are also rejected of themselves, by refusing of grace offered; and men themselves shall bee the makers and framers of their owne election and reprobation: and God that chuseth is not so much to bee prayed, as the men that doe receive and embrace the blessing offered.

Error 4:

Quart. 8.
Orbis.Doubt.
Sicut ap. 14.Scientia
summa.

Error 5:

Doubt.
Sicut ap. 7.

Fourthly, this platforme layes downe a determinate fore-knowledge about the evill of faults, without any decree going before concerning the event of the fault, which cannot be: A definite foreknowledge is not the cause of that which is to bee, but the thing which shall bee is the cause of the foreknowledge thereof. For the thing which shall bee, follows not the foreknowledge of it, but foreknowledge followeth the thing which shall bee, as *infectio* taught. For God doth first decree as touching the event: then afterwards hee doth fore-see by his definite foreknowledge that it shall bee. And *Augustinus*: *In that (faith he) abiding is said to be foreseen, it is by that pronounced that it shall be. And as foreseen before his time affirmed, That God doth foreknow them whiche shall be.* Hence it follows, that a thing must exist with God, before it can be precisely and definitely known before. And every thing existeth & is because God did will and decree to do it if hee be good, or to suffer it to bee if hee be evill, having respect alwaies to the good that is joyned with it. Yea lesse we shall holde and graunt this, till we will follow that something hath beeing of it selfe, that is, that something is a God. Therefore the existency or beeing of things, doth not goe before, but out of all doubt followes the decree of God. For first of all, there is a foreknowledge, or (as it pleath others) a knowledge of beholding, whereby God beholdeheth sech what is possiblie to bee, and what not: Then followeth the decree either of Gods operation, or of his voluntary permission, and consequently of the event of the thing. And this decree beeing once laid downe, the definitive fore-knowledge is conceived, whereby it is knowne what shall come to passe infallibly.

The fifth defect in this platforme is, that it teacheth that Christ for his part hath redeemed and reconciled al and every man to God, and that very many of them for all that, as touching the event are damned, which is very absurd. For if this were so, then, Satan, death, and hell shoulde bee more mighty than Christ the Redeemer, and (as *Augustinus* saith) *Pain humana vincit Dmum: God is overcome by mans sinne.* If thou wyl say, that God is not overcome yet I say, that according to this platforme, that he is altered: for he hath decreed, and feriously willeth to save all men; and yet notwithstanding, another sequense being givē, he willeth to destroy those which

will not incline and bead themselves to this course:

This platforme maketh saving grace (which indeede is supernaturall) to bee altogether univerfall. But this opinion (to speake no hardier of it) is a plausible device of mans braine: For first of all, hereby the speciall covenant made with *Abraham*, and the greatness of Gods mercies toward the Gentiles is abolished. And there is no mystery of the vocatiōn of the Gentiles; If all and every particular man were by certaine meanes called unto Christ from the beginning: For therof, which shall by sybhe helpe of common grace, which they shall receive, give sufficiente calling thereto, whether it be by extraordinary instinct, or by the minicity of the word preached: they shall be accounted among the members of the Church, and shall belong to the speciall covenant of the Gospell. Moreover, if the full grace be univerfall, it is either faith actually or in power. For without faith it is impossible to please God, and to attaine salvation. But actuall faith is not common to all. The power of faith is double; the first is that whereby thou hast received power to be able to believe, if thou wilt. But this is not sufficient unto salvation: because now after Adams fall, free will in spirituall things is wanting, especially in the conversion of a finer: and therefore further grace is required, whereby a man may be able to will to believe. *No man can come to Christ, but hee which is drawn of the Father*, John 6.44. Now they are not drawawen to receive power to believe, if they will, but those who of their willing, are made actually willing. The second power, is that whereby a man hath received power to wil to believe: but this is not common to all men. *To you (faith Christ to his disciples) it is given to know the mysteries of the kingdomē of heaven, but not so to them, because the Father hath hid them from the wise*, Matt. 13.11. Again: *Therefore could they not believe, because Israhel forsook this*, John 8.33. Furthermore, if this power were common to all and to each person, faith were common to all. For the will & the deed floweth from one and the selfsame grace, Philip. 2.13. *It is God who worketh in you the will and the deeds, even of his good pleasure*, John 6.45. *Whoever hath beene, learned and of the Father, cometh unto Christ.* But whoeuer hath power to will to believe, hath heard and learned as beeing drawne of God: therefore whoeuer hath power to will to believe, cometh unto Christ. Well faith *Augustinus*: *Is followed not that he which can come, doth come, unless he wil it, and doth not every one that hath learned of the Father, hath not only power to come, but also doth be come: where now there is (per possibilites profetas, & voluntatis effectus, & effectus,) a possibilltie, a setting forward, a desire to come, and comming indeede. So it appeareth, that to will to believe, and actuallly to believe, are most nearely coniointo;* yea

Error 6.

yea seriously to will to believe, is in very deed to believe. The publicans and harlots, and thole which are held captive at the devils will, doe repent and are converted: and therefore they doe not onely receive power if they wil, but of nillies and stuborne reprobates they are made actually willing.

Thirdly, there are and have beene many nations, which have had no knowledge of the faith, or which have not kept it, and without this knowledge, there is not any saving grace. Answere is wort to be made, that man receiving naturall light is not to bee excused for the want of supernaturall knowledge because if he would do by Gods affinitie, as farre as hee can, he would be enlightened him with supernaturall grace. For thus the schoolmen doe usually speake: *Although no man is able by the minicity of man to know the nature of faith, if he never heard any thing of it; yet hee may by Gods grace, if hee live merrily according to Gods Lawe so much as his hys littel to age. For than God will succour him either by himselfe, or by some other as mit, either man or Angel, or propounding of fault unto him.* For as in natural things, so in supernaturall God doth minister grace when man is not wanting to benefite. I answer, that this is false. For if grace be given to him which doth that which lieth in him to doe by the strength of nature; it is given either by merit or promise. Noby merit, because there is no merit before faith; and we do nothing acceptable unto God before wee have faith. *Augustinus*: *Thou bringest in a kind of men, which can please God without the faith of Christ, by the law of nature. This is the cause why the Christian Church doth specially detest you. And it is not given by promise; because there is no promise or divine law to be found in the Scriptures, that grace shoud by and by be given unto him that doth that which lieth in him to doe. It is also false to say, that God doth minister all things that make for the felicity of nature, or this present life. For some are borne leprosy, blinde, foolish, very poore, unmeetre for this temporary felicity; neither do they ever attaine unto it. This opinion alio is against experiance; because many die in their infancy, and many are foolish and madde all their life long, upon whom we cannot say that this universall grace is bestowed. It is also contrary to most plain places of Scripture. Salvation is not in him that willeth, nor in him that runneth, but in God that benth mercy. And he hath mercy on whom he will, and whom he will be hardnest. It is given to the disciples to know the secretes of the kingdomē of heaven, but to them it is not given. The wind bloweth not on all, but where it listeth: The Son doth not revele the Father unto all, but whom he will. All doctoer believe, but those which are drawne and predestinatus unto life. All doe not hear, but those whom ears are given for to hear. Furthermore it is some impairing of effectual and Christian grace, to to place*

Greg. de Val.

Cent. Ital.

Proposition.

Assumption.

Rom. 9.18.

Matth. 13.11.

Ith. 3.8.

Mat. 11.27.

1 Th. 5.9.

1 Th. 5.14.

A. it is in mans power, that he may, if hee will, receive it: and that he may also, if hee will not, refuse and despise it; and to say that God hath given unto men no other grace, than that againt which the flesh or perverce will may prevail in all men, and against which it doth prevail indeede in the greatest part of mankind, because God will not refraine it. To conclude, let us also hear the testimonies of the Fathers. The author of the calling of the Gentiles, saith thus: *If so be that the Saviour is called by force, (as we see and) it is to be referred to the hidden judgement of divine justice.*
Augustinus: Nothing deturpeth us from the grace of God by Jesus Christ. Why then can we be unknown, but not unjust? Again: (con-

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Liber. 1.12.

Liber. 1.13.

Liber. 1.14.

Liber. 1.15.

Liber. 1.16.

Liber. 1.17.

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Liber. 1.106.

Liber. 1.107.

Liber. 1.108.

Liber. 1.109.

Liber. 1.110.

Liber. 1.111.

Liber. 1.112.

Liber. 1.113.

Liber. 1.114.

Liber. 1.115.

Liber. 1.116.

Liber. 1.117.

Liber. 1.118.

Liber. 1.119.

Liber. 1.120.

Liber. 1.121.

Liber. 1.122.

Liber. 1.123.

Liber. 1.124.

Liber. 1.125.

Liber. 1.126.

Liber. 1.127.

Liber. 1.128.

Liber. 1.129.

Liber. 1.130.

Liber. 1.131.

Liber. 1.132.

Liber. 1.133.

Liber. 1.134.

Liber. 1.135.

Liber. 1.136.

Liber.

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in those which never heard the Gospel; the other privative in those that refuse and contemne the message, which they have heard of Christ. And it is to be noted, that by this distinction they do confess that God hath not vouchsafed so much as an outward calling to every man.

Obiect. I. The promise of the seed of the woman is made in Adam to all and to every man. *Answer.* It is made to Adam posterite, indefinitely, not universally. When salvation is promised to all men, all men are named for a part of men. The heads of the nations Cain, Ham, Esau, &c. knew the Messiah was promised, but those who came after, knew him not, neither had they the meanes how to know him. So saith Isaia: *Alle have they not knowne, of me they have not heard.* The nation also next adjoyning to the Lewes, peradventure heard something of the Messiah, and had profetes, but the nations a far off, seated in the uttermost parts of the earth, had no affaires with the Lewes, and no profetes. And therefore it is false which some affirme; to wit, that the chusing of the people of Israel, was only a kind of greater certeine shewed to this nation, or a more gentle entracinge of it, and no peculiare & diverse favour, whereby he shewed himselfe to bee their Father and Redemer only. And to make or maintaine a hidden and invisible Church among the Gentiles, before the comming of Christ, is altogether to contend against the word. *God is onely knowne in Iudea.* The Israelites only are called my People in Hosue: And they onely were Christs sheepfold; because Christ when hee came, made on sheepfold of the Lewes and Gentiles.

Obiect. II. There is infolded in Gods providence, that care of God touching all those things which concerne the blessednesse of man. But the Gentiles knew this Providence of God, and that his goodnesse was so great, that hee would passe by nothing which might make for the happiness and salvation of man. Therefore the Gentiles did after a sort, obfcurly and by an intolred knowledge, know the doctrine concerning the redemption of mankind. *Answe.* This faith of things vnknowne is a mere fiction. For faith of it owne nature is a certen knowledge. Moreover, although the general doctre include in it selfe the species or kindes, and the whole his members, yet he which knoweth the general and the whole, doth not by know all the kinds and parts thereof. The mind may so know the general; that yet for all that it may in the meane time be ignorant of the speciall kindest thereof. Wee must therefore beware of the Schoolemens opinion, who say, that salvation was given before Christs comming, for the impicte or infolded faith concerning the Redeemer in general, namely, when men did believe that there is a God, and that hee is a rewarder, and

the giver of all gifts which concerne the god either of soule or body, especially the remedy of sinne. But this is nothing else, than to imagine a certaine faving faith and Church, which hath no word of God atall, either written or any other way revealed. Furthermore, this is to accuse Paul of falsehood, who teacheth the contrary in these words: *Seeing the world by wisdom knew not God in the wisdom of God, he pleased God by the foolishnesse of preaching to save them that believe.* It is also most certaine, that we ought to know Christ the redeemer in speciall. This is life eternall. *He cometh unto us all, bath suffered for all, and hath often againe for all.* And if any believeth not in Christ, he deprives himselfe of the general benefit. He receiveth not the grace of common light from himselfe. Gregory saith: *The medicine which is from God meeteth us in every place; because he bath bath given unto men commandments not to sin, and bath often given remedies to them that sin.* Let us (should deffire). Theodulus Presbyter. *He bath said that bath Jewes and Gentiles should be partakers of Grace, not as all, but those that believe; and because grace is common to all, not without cause.*

Obiect. III. (a) The power of God is known unto the Gentiles. Rom. 1. (b) Christ is the power of God. 1 Corint. 1. 24. (c) Therefore Christ is knowne to the Gentiles. *Answer.* I distinguish of the proposition. The power of God is either the power of creation, or of redemption: The power of God in the creation was knowne unto the Gentiles: but not the power of God in the redemption, which is Christ himselfe, the preaching of whom is foolishnesse unto the world.

Obiect. IV. The Fathers say that faving grace is univerall. First, I answer, that the sayings of the Fathers are to be understood of the grace of the last time, which is common to all men and nations. Isaia: *The Lord hath reconciled us in the last times by his incarnation, being made a Mediator betweene God and man, reconciling the Father unto all, giving unto us that corner for which is to our Creator.* Original prop. faith: *God bath a greater care to save men, than the devill hath to destroy them.* — *The only begotten Sonne of God himselfe (I say) is present with us, he defendeth, keepeth, and draweth us unto himselfe;* — *for he sailt in another place, When I shall be lifted up I will draw all things unto me.* Chrysostome: *Grace is seld abroad over all: it passeth by, and disdaineth neither Jew, nor Grecian, nor Barbarian, nor Scythian, it is alike affissted unto all, is sweetest to gentle unto all, it calleth all with equal honour;* and let those, who neglect the hope of grace, ascribe this their blindness unto themselves. For considering that a way to enter in flesh open unto all, and is forbidden to none, some desperately wicked doe refuse to enter, through their owne corruption. Cyril faith: *He is the true light, and sendeth forth his brightness unto*

1 Cor. 1. 21.
Serm. 5. in
Psal. 118.

*In Job. 1. 35.
cap. 14.*

*Comment. in
Rom. cap. 3.*

Answer 2.

Lib. 2. cap. 1. 16.

*Proposition
& Auffrisson.
Conclusion.*

*Chrysostome
faith
that the pre-
serving in the
Arke is super-
ior grace, grace
above all. Gen.
8. or the out-
ward reformatio-
n of the life.*
Lib. 2. cap. 6.
Lib. 2. cap. 6.

*Hom. 20. in
Num. 1. 16.*
*Hom. 7. in
1. 16.*
*Hom. 3. in Job.
cap. 11.*

*unto allibut (as Paul faith) hee God of this world, bath blinded the minde of unfaulfull men, that the light of Gods knowledge may not shine in them. Ambroise: The earth is full of the mercie of God, because pardon of sinnes is given unto all. The my-
selfe stamf of righteounesse is to risen unto all, as come unto all, bath suffered for all, and hath often againe for all. And if any believeth not in Christ, he deprives himselfe of the general benefit. He receiveth not the grace of common light from himselfe.*

Gregory saith: The medecine which is from God meeteth us in every place; because he bath given unto men commandments not to sin, and bath often given remedies to them that sin.

Let us (should deffire). Theodulus Presbyter.

He bath said that bath Jewes and Gentiles should be partakers of Grace, not as all, but those that believe; and because grace is common to all, not without cause.

C

B

Now as concerning Christian grace, whereby a wil to be converted, and to believe actually in Christ, is given unto men; the Fathers have not so much as dreamed, that it is common unto all, and every one: which notwithstanding some are not (e) now afraid to affirm in their writings.

This plat forme teacher that Gods foreknowledge of our faith and infidelite is the rule of predestination; which is utterly false. For first of all, the very wil is a rule unto it selfe, and the divine counsels. Eph. 1. 5.

11. We were predestinated according to his purpose, who worketh all things after the counselle of his owne will. Secondly, Gods election is the rule of faith that is to be given or not given, Rom. 11. verle 5. A reservation is made according to the election of grace.

Thirdly, the foreknowledge of faith and infidelite doth not extend it selfe so far as predestination, which belongs unto all men whatsoever, many of whom notwithstanding never so much as heard of Christ; now they cannot have faith nor pietarie infidelite, but onely a negative. The same I say

of those which die in their infancie beeing within the covenant, who we believe are laved by the tenour of the same covenant: who for all that are neither elected for faith, nor according to faith, which they as yet had not.

But if the foreseeing of faith were the rule or square of election or reprobation, the thing foreseen should belong to all met without exception, for the rule must not bee strater without exception, for the rule must not bee strater than that which is ruled by it. Fourthly, foreseen faith is the effect of election, therefore it is not the rule of it. Eph. 1. 5. Who hath predestinated us unto Adoption by Christ; and therefore also to faith, which receiveth the benefit of adoption.

Angelicus: Let us thene of ye (faith) understand that calling whereby they are chosen, who are chosen not because they do believe, but that they shold believe; for if they were for that cause chosen because they did believe, they themselves onily had chosen him before by believing in him, that they might deserve to be chosen. Again: Let any man sond far,

My faith or some such likeing, doth distinguishe me from other men, the teacher of the Gentiles meeting with such conceit as altho, When thou hast thou hast not received? and of whom,

G 88 4 bns

*Depred. cap. 5.
Cont. Ind. lib. 2.*
*Dogen, contra.
March. 16. 1.
cap. 1.
Act. 1. 1. 16.
1. 1. 16. 16.*

*c For they say
that God hath
given to every
man without
exception
power to be
himselfe if he will
himselfe.*

** Error 7.*

*Aug. decr. 26
grat. 10. &c.*

** Contope
of the Gots
pell.*

*Lib. deput. c.
1. 1. 16. 16.
God will be
the fift rule
in contingencies,
Cyprian, 1. 1. 16.
And Farcis
Maronis
faith, has
Gods will is
the principal
in contingencies,
and that it is
ruled and dis-
rected of none.
1. 1. 1. 16. 16.
Lib. 1. diff.
9. 1. 16.
Lib. 1. diff.*

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but of him, who distinguisheth him from us, to whom he hath not given that which he hath given to them. *Lxx.* God hath elected those whom he pleased him to elect of his own free merit; not because they would be elect, but that they might be elect: and to them he hath given grace, not because they were faithful, but that they might be made faithful. Again: Grace is the effect of predestination. Fifty, if God did elect according to foreseen faith, tell me why hee did foresee faith in one man rather than in another, tell me I say? for here whether thou wile or no, thou must have recourse to the mercie will of God. For God doth foreseemeing which is good in any bethideth that which he himselfe of his pleasure wil first make. And what is the cause why hee foreseeth faith in one man rather than another? but onely because it is his wil to give one man faith, and not another. Lastly, this rule is uncertaine for faith, as appears by this plattorne, may be utterly lost; and therefore the thing ruled to wit, predestination is made uncertaine. This a certaine Author plainly confesseth in his expostion of the Epistole to the Romanes, where hee teacheth unadvisedly that Gods decree may bee changed, and that election and reprobation have recourse one to another; because (as hee saith) they depend upon the condition of faith and infidelitie.

Error 8.

xvi. 52.
Ex. 24.Stat. in
Math. 55, and
Psal. 52.xvi. 52.
Ex. 24.

Lib. bar 7.1.

Pr. Trin.
lib. 3.

A build my Church. Now no man can bee built upon the confession and upon the truth, but by faith. Hence I doe conclude thus: Those that are built upon the rocke cannot fall away utterly; but those which truly believe are built upon the rocke; therefore those which truly believe doe not utterly and wholly fall away. Thirdly, the promise made to them that are built upon the rocke is, that the gates of hell shall not prevale against them. From hence it followeth necessarily, that the Devilles can but make a florish, and shew their strength and power against the faith, and that they shall never bee able to overcome and conquer. Let us here also weigh the judgments of the Fathers. Cyprian: Lord to whom shall we go? — signifying that the Church, which belongeth to Christ, and which keepeth her which is both once knowne, doth in no time altogether depart from him, and that they are the Church who do abide in Gods bosom. But that they are not of the Fathers planting, whom was not set to be void of the seede of steele, and maffe [fondness] of corne, and like to chasse vanned or bloume about with the windie of the miswilling enciente; whom also Iohn speaketh in his 1. Epistole saying, They were not from us, but they were not of us for if they had beene of us, they had surely remained with us. Augustine: Love which may bee lost was never triste. Again: To believe truly, is to believe constantly, steadfastly, valiantly, & firmly; so as that thou maist not now returne unto thine, and forsake Christ. Again, Those who are truly Saints being predestinated to reigne with God by his grace, haue not only given them more a power to persevere if they will, but perverseance it selfe. Again: He which makes man good, maketh them to persevere in that which is good. And again, The Church sojourns on the earth, but those which are wicked, and admitteth none into heaven, haue those that are good. Again: As the arke was built of fesse square timber, so the Church is built of Saints; for that which is fesse square will stand stede on which side ever you set it. And the Saint continuallie stedfast in every temptation. Chrysostome, This is the propriety of faith, that howsoeuer things may fall out contrarye to the promises, yet it never falldeth away utterly, and is never wholly confounded. Again, Let us keepe faith which is a storne and faire rocke, for neither the floods, nor the winds, can daue us any hurt, though they drive hard against us, because we stand steadfast upon a rocke, so also if in this life we will choose that true foundation, we shall abide without any detriment or losse. Again, Thou canst not overcome me, O faithful man O Diuine, thou knowest not what the Martyrs haue done unto thee, — the flesh often fainteth in the torments, and the strength of faith faileth not. Hence it is that in the same place he speaketh after this sort: If thou makest warre with me, thou shalt, it may bee, overcome, or perhaps, thou shalt bee overcome, but no might can overcomme the Church. Furthermore: The Church is farre stronger, than the earth, yea and stronger than heaven. Again: Upon this rocke which thou hast confessed, I will

B Dicte. 1. Mat. 16. 18. Upon this rocke will I build my Church, and the gates of hell shall not prevail against it. Here three questions must be asked, what the rocke is? what is meant by building on the rocke? and what is that which is promised to those which are built upon it? The rocke is faith it selfe, or Christ apprehended by faith. Chrysostome. Upon this rocke, that is (faith) uppon the rocke of confession. Again, hee setteth our feete upon the rocke, that is upon faith, for faith in Christ, may well be laid to be that which cannot be broken. Again: Christ being wise hath built his house, that is, his Church upon a rocke, that is upon the forteitude of faith, or a strong faith. Now if faith be a rocke, it remaineth constant and immovable. To bee built upon the rocke, is to perceive the doctrine of the Gospell, to embrace Christ our Saviour with a true faith, and to cleave fast to him with the heart. For the Corinthians are said to bee *P. 2. 1. 1. 1.* built building, because hee brought them to the faith. And the Ephesians are said to bee built upon the foundation of the Apostles and Prophets, because Paul came and preached unto them the Gospell of peace. The certaine and firmnesse of the doctrine of the Gospell may also bee called a Rocke. Epiphanius: They shall not prevail against the rocke, that is to say, agaist the truth. Hilarius: This is thy blest fed rocke of justitie, which Peter haue confessed with his mouth. Augustine: The Church is farre stronger, than the earth, yea and stronger than heaven. Again: Upon this rocke which thou hast confessed, I will

xvi. 52.
Ex. 24.xvi. 52.
Ex. 24.

Epist. 12.

xvi. 52.

xvi. 52.

B. 1. ab. 19.

D. 2. Cor. 10.

p. 2. 1. 1.

2. 1. 1.

Lxx. 1. ab.

xvi. 52.

xvi. 52.

D. 2. Cor. 10.

D. 2. Cor. 10.

xvi. 52.

the earth, yea and stronger than heaven. Again, Faith in God is a certaine secure anchor. Gregory: Because the liges of the elect are not extinguished by temptation, we do not say there is nothing made but an evening-sunne because regeneration doth continuallie hide the liges of righteounesse in the hearts of the elect; but it doth not cut it quite out it makes it as a heretimber and long wane, but it doth not extinguish it. Angelicus: The observation of Gods commandement, being established in the hearts of the elect by faith, hope, and love of that heavenly recompence, can by no let of temporal things be dislodged. Again: The hearts of the elect are compared to a four-square figure which haue learned so to remaine in the strength of faith, that they cannot be removed from the certainty of their estate by any removallie of those things which meete with you not by death it selfe. Andreas: Those are found to be obseruare or uniuersally borne children, who haue departed from the true light, which is Christ. Thomas: If we by the revelation of our heavenly Father shall then confess, namely, when our conuersation is in the heavens, that Iesus Christ is the Sonne of the living God, and if that be said unto us, There are Peter, — for every one that followeth Christ, is a rocke; he, against whom the gates of hell preuaile is neither to be starded the rocke whereon Christ doth build his Church, neither the Church, nor a part of the Church which Christ builded upon the rocke. And again: Although though much he fisted alittle, yet haue not the seede of faith hidde in them through the leauynge, haue bloume downe with the tempters wnde, yet the roote is fresh.

Second reason: Matth. 6. 1. Lead us not into temptation, & that is, do not vterly forake us and deliver us up to Satan. August. God leadeth a man into temptation, when he suffereth him to be tempted, that he may triall him and destroy him. — And hee deliverte from euill, when he suffereth us not to be tempted beyond our power. Gregory: The grace of the holy Ghost qualifies the temptations of the aduersaries, by dispensation, that those which may bee, may busie with their beatnes, and may hymn up with their fire. Hence I thus reason: whatsoeuer we ask according to Gods will, it shall be given us; but weaske according to Gods will, that we may not be utterly foraken in temptation, for our Advocate taught us to pray. Therefore that we be not utterly foraken in temptation, shall be given of God. Now whom God doth not utterly forake, he doth not utterly fall away. And this Christ taketh for granted in the elect. Matth. 24. 24. So arath, if it were possible, they should deserue the very least.

Third reason: If there bee a totall or utter falling away from a true faith, then is there also required a second ingrafting into Christ, and consequently a seale of the second ingrafting, baptizing anew, that is to say, baptism; for so often as we are borne againe, we are to be baptizied. This is *angeli* ground

As the carnall generation is one, neither can a man enter into the womb against his spirital regeneration; for we are once bornes, and we are all once bornes againe. Therefore also it is requisite, that the Sacrament of regeneration be once received, if it chance to fall out byfayre, that some are weakled who are regeneratid, they haue made of care by repenteance, and of by baptism. But those that doth utterly or wholly fall away from faithand grace, are the second time to be ingrafted into Christ; and consequently, they are not once regenerated but againe: and therefore they are oftner than once to be baptizied.

Fourth reason: 1. Job 3. 9. Who first is born of God commandeth not signs, because his seede remaineth in him. We must here marketh that hee faith his seede remaineth in him, that is to say, that it doth not depart nor vanish away; And this seede is the very word of God, which remaineth in us by faith, and doth not remaine, faith being vterly lost. This seede also is immortal, because it will never perish, if it bee truly fowne in our hearts.

A fifth reason is taken out of the sixt to the Romanes, "If Christ having once died cannot die any more, then wech which are his members being dead together with him, shall not die any more in finne." But Christ having once died cannot die any more." Therefore wee which are his members shall not die any more in finne. The proportion is in the eight ver. and hath a manifal ground. For by the vertue of the mytical compunction, which is had with Christ by faith, his spirituall life, which cannot perish, flowing into his members, maketh them in like manner that they die no more in finne. The assumption is in the 9. and 10. ver. yesterdays conclusion in the eleventh. Moreover, those which are the members of Christis body, shall grow up on a perfect man: Ephi. 4. 12. 13. and 1. John 2. 29. but all those which haue a true faith are members of Christis body, therefore those which haue a true faving faith shall grow up unto a perfect man; and therefore those which do truly beleve shall not perish, but obtaine salvation.

For the better understanding of this doctrine, two things must bee sought for: first, whence it is that faith perishest not? Answ. If wee consider faith by it selfe, that is, in the owne nature, it may perish and be lost; but if wee consider the confirming grace, which God hath promised to them that beleve, faving faith doth not perish. It is by reason of Christ, that ye should not only beleve in him, but also suffer for his sake. One of these (Ianch Agapit) belongs unto the beginning, the other to the end; but both are Gods gifts, because both are given. A Christian man beginning is to beleve in Christ, and the best end hee can make is to suffer for Christ. 1cor. 1. 14. 1 mil

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Trot. 2. 1. 1.

11. 1. 1. 1.

Proposition.

Assumption.

Conclusion.

Psal. 1. 29.

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will make an everlasting covenant with them that I will never depart from them, & doe them good; (lo the everlasting forgiveness of sinnes) and I will put my fear in their hearts, that they shall not depart from me. (behold the perseverance of faith, and regeneration that shall never be lost.) *Phil. 1. 6.* *Hoc that habet esse his
good works in you, will suffice unto the end.*

Secondly: it may be demanded how farre forth the faithful lode grace and the holy spirit? Answer: Distinguishing the faithful, and distinguishing grace: There bee four sorts of believers; the firste they which heare the word and understand it; the seconde arerthey which doe heare, understand, and for a time approve it. The third, are those who doe heare, understand, approve, and bring forth some fruits; The fourth are such as doe heare, understand, approve, bring forth some fruits, and lay hold upon Christ the Redeemer by the hand of a lively faith unto salvation. These are true believers and cannot utterly cut her fallaway from God, or perish: how ever all other besides these, both may, and use to fall away and perish. Furthermore, Grace is either the first, or second. The first, is the free favour of God who embraceth those that his, beeing in Christ, unto everlasting life. From this grace the faithful are said to fall after this fashion. As soone as they have committed some hainous sinne against the law of God, they doe grievously offend him: God beeing offended, changeth the effects of grace, into the effects of a certaine hatred, not against the faithful themselves, but against their sinnes, and this both within, & without. Within, when he maketh them to feele an accusing conscience, and witting that God is displeased, and that they are made guilty of death by their sin. Without, when they raze of Gods anger against them in the outward chastisements of the boordie. And thus fare they fall from his fatherly love, and are become the enemies of God after a sorte: *I say, After a sort;* because God doth not lay downe his fatherly affection: & doth not alter his purpose of adoption and eternall life. Although the faithful do fall away, so muche lieth in them, yet God remaneth a Father in Christ, and they as touching right unto eternall life, remaine sonnes. *John 10. 28.* *They shall never perish, neither shall any plucke them out of my hand.* Here some doe say, that the sheepe cannot be pluckt out, but yet they may of their owne accord slinke away; but without reason: for the sheepe which revolteth is pluckt away by the devill, when it doth revolt. And as he which continuall in Christ's word is verily his disciple, so lieth that doth not fall away, but abides a sheepe, is verily a sheepe. *Rom. 8. 35.* *Who shall separate us from the love of Christ?* *Rom. 11. 28.* *The gifts and calling of God are dauerious without reparation.* *2. Tim. 1. 19.* *The foundation of God remaneth sure, and habt this seale, The Lord knoweth*

wher are his.

The second grace is either imputed or inherent; imputed is in iustification, apart wher of it is remission of sinnes. And this remaneth and shall for ever remaine sure as touching sinnes past. That laying of the Scholemen is not true. *Sinnes are forgiven continuall so alwaies.* But when that any faithful man shall fall grievously, the pardon of that fall is granted in Gods decree a notwithstanding no pardon is actually given of God, nor received of man until he doe repente: yea if he shold never repente (which notwithstanding is impossible) hee should bee damned as beinge guilty of eternall death by this offence. For there is no pardon of any new sin, without a new act of faith and repentence.

Inherent grace, is either faith, or the gift which followeth faith; In saving faith wee must consider, the act, and the habit. The act of faith is the very action of apprehending, or an unfeigned apprehension of Christ. Now this faith may be lost according to some act.

The very habit also of power of faith, may in it selfe bee lost; but by reason of confirming the grace, faith doth not perish as touching the essence thereof, but is lesse fained and abated according to some degree. And hence it followeth that our communion with Christ may be diminished, but that our union cannot be dissolved. There remained in *David* after his fall, the seede of true faith and regeneration: as appeareth by his words, *Psalm. 1. 11.* *Take not thy holy spirit from me.* It is also the judgement of the ancient Fathers, that the roote of faith in Peters fall may not taken away and abolished, but only moved and that it did as it were waxe dry, that it was but only shaken and troden on, and that it did not utterly vanish. Here also we are to give earre a while to *Gratian*, who confeneth with us, and to his purpose hath gathered many testimonies together out of the Fathers. *Faith love (faith he) taken root; bee secure; no evil can proceede.* Again: *I Love doth utterly estrange the mids; wherein is death into take poyson; from the delights of the world.* *Love is synned* — *to God and unitid inseparably; and is alwaies invincible in all.* Again: *Love is an invisible anction; which standis as it were in stead of a roote to him, in whomsoever it shall bee; which cannot with her though the same doe parch; whatsoever is rooted is nourished with the heate of the sunne, and doth not wither.* Again: *He lookes backe after the plough, who after that he hath begin to doe good workes, returnes to soile, which he did forake.* Which in no wise befallath to the elect. Again: *At the elect do go forward unsore goode things; that they do not returne to the committynge of evill.* And again: *The sitting and mooving of the spirit may bee thus understood. For as touching somme vertues it doth alwaies abide in the hearts of the Saines: but according unto other is come as that which will returne, and endure, as propoing to come.* For as concerning

faith,

faith, hope, and charite; and when grace without which at all, possiblity shalde not be remoued, or any man be able to salvation, justice, and reward, it never cometh to man. *but when this man approveth the meanees of grace, & the dispensation of God, and workes of mans creature; and only person with himselfe, and himselfe it selfe, is before him.*

Now be *Scroobellus* alledg: Arguing to the contrary opinion, subscriveth to the *doublet* or *two fold* meaning of *the word* *inherent* *and* *imputed* *grace.* *For* *the word* *inherent* *meaneth* *things* *which* *are* *not* *given* *to* *men* *but* *are* *born* *with* *them* *as* *the* *image* *of* *God*; *and* *the* *word* *imputed* *meaneth* *things* *which* *are* *not* *born* *with* *them* *but* *are* *given* *to* *them* *as* *the* *image* *of* *God*. *Whiche* *is* *particular* *explicacion* *of* *the* *word* *inherent* *and* *imputed* *grace.* *And* *the* *word* *inherent* *meaneth* *things* *which* *are* *not* *given* *to* *men* *but* *are* *born* *with* *them* *as* *the* *image* *of* *God*; *and* *the* *word* *imputed* *meaneth* *things* *which* *are* *not* *born* *with* *them* *but* *are* *given* *to* *them* *as* *the* *image* *of* *God*.

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Again: *Agayn* *the* *word* *inherent* *meaneth* *things* *which* *are* *not* *born* *with* *them* *but</i*

marked, and that the gift of creation affect the mind of the created, by which he might be made for a time, though it is not said that he did indeed quite put out. This last degree is perfection; namely, when times being pastured and supplied by often iterations and custode, growth as in a vegetative habit, doth satisfy *spiritus* *formis*, and so finisheth his work by *spiritus* *formis* *spiritus*. And forth the spiritus consummatum doth perfectly effect his work, discharging the sight of *spiritus* *blushing* as the flesh itself is brought into existence, and at the last act he is identified with the divine *spiritus* *spiritus*, or with the substance of *spiritus* *spiritus*. And I desire : *Constitutus* *spiritus*, *perfusus*, and *consummatus* *spiritus*, *that* *it* *is* *a* *man* *being* *foreseen* *with* *such* *looks*, *that* *he* *will* *be* *found*, *as* *one* *with* *a* *chain* *of* *spurts*. This last degree before now the regenerate *spiritus* *spiritus* *spiritus*, *that* *it* *did*, *faith*, and the *holy* *spiritus* should bee broken, or curse banished.

Ques. *Did Adam when he was void of corruption fall wholly away : therefore much more they, who being born and regenerated after Adam shall believe?* **Ans.** *The reason is willful : For we have faith (August) by this grace of God, in the receiving of that which is good, and in the continuall keeping of the same, not only proper to do that which were well, but also wilfull to do whatsoever can, which Adam wanted. For one of these was in him, but the other was not. For to receive godly manna is grace, because as yet he had not left it. But to continue in it was mannes sinnes of grace, without which he was not able as he did stand in his reserved power if he would, but he had not will, answerable to his power, for if he had beene in him he would have perfecced.*

Obit. 11. * The member of an harlot cannot be the member of Christ. But a true believer who is actually a member of Christ, may be still a member of an harlot: There fore one that truly believes, may come to be no member of Christ. *Infor.* The member of Christ is slenderly distinguished; for there is either a true or an apparent member: An apparent member is that, which is not a member according to election, nor in it's fiber in this case; that is, judged by means of supposed professed to be in the visible church. And it is like a wooden legge fai'd to the body byart. A true member is either by de-flination and appointment, or now actually ones. Members by appointment are all those who are fleshed; although they be not as yet regenerated or borne. An actual member is either one that is lively, or half dead. A lively member is that, which is according to election, and in very soode ingrafted into Christ, and ruled by his spirit. That is an half dead member: which doth indeed belong to God's election, , and is grafted into Christ; but yet being hurt by some grievous fall, hath so much as in it is, lost the grace of the holy Spirit. Now I answer to

the prophecies. First, an harlot; of Chypria
she may be the member with harlot, as a
woman first, which is belongeth the mem-
ber of Christ kind; may bee an apparent
member of Christ; but Christe is infested
by an harlot; therefore al Christ by ap-
pointment, (in Gods decree,) may bee the
member of an harlot; as Paul wrote unto Corin-
thians the whoremonger was a member of them;
and of Sathan perfecting the Church Christ
by withdrawe lively and stedfast members of
Christ, and by commanding them to bee
the member of an harlot; how these members
of Christe and dead he may be, for nowe for to
bee remaineth in Christe is Christe involved in incor-
poration and the mystical unio; yet he is
out of hime touching the force and efficacy
of the Spirit; which is a summe through his
counsels defensed both sorceryes, until he
should report. A legge that is associated with
the pale, and receiveth no manisfication, is
a true legge, because in respect of union it
is incorporated into the body; howefer it
hath almost lost all communion and fellowship
with the rest of the members. Nei-
ther mustlich which I saye findeth that
the member of Christ may in forme bee
the member of an harlot; because the
conjunction is of the fume kinde. The
conjunction with Christ is spiritual, but
that which is with an harlot is corpo-
real.

This platform giveth unto every man free will flexible and inclinable to both parts by grace, and teacheth that it is in us gans will to apply himself to grace being given, by the helpe of univerſal grace, or to reſect the fame through the weakneſſe of corrupt na-ture. But this is fule : for the firſt univerſal grace is not effectual, unleſſe it be conſidered by the ſecond grace following it. As for ex-ample : If a man ſhall receive power to be-ſeeve if he will, yet he ſhall never actually and indeede believe except there be alſo given him the helpe of the other grace, which bringeth the former into act. But this ſecond grace is not given to all and every one. Moreover this opinion is repugnant to very plain pla-ces of Scripture. *1 Cor. 3. 24. 30.* *I will make an end* taſting covenants with them, *that will not turne away from them to do them good,* and *I will put my fears in their hearts,* that they ſhall not depart from me. Againe ; *1 Cor. 1. 19.* God ſhall con-ſume you unto the end blamelēſe; God is faithful unto whome yo are called unto the fellowship of his Sonnes Iesu Christ our Lord. It is alſo contra-ry to Chrifl's speech : *John 6. 44.* Every man ſhall haue heard and haſt heard of the Fa-ther, commenſate me. This grace (faith & con-ſervative) which is ſecretly infuſed into men heart by God, liberallē, is refuſed and left behind beaſter. And afterward : if it had pleſed the Father to reaſon them to come unto Christ, who accompanied the word of the croſſe ſoliloquie, without al doubt they alſo would haue come : — why doth he

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A Treatise of Predestination.

not teach all? if we shall say, because they will not learn, whom he doth not teach, it will be unscriptural; and where is that which is said unto him, Thou O Lord, conversest and quickenest us? Again: The effect of Gods mercy cannot be in more power so, as that he should bestow mercy to him in vain if a man be unwilling, because if he were to have mercy on them, he could call them so, as they should be fitted to move, understand, and follow. And again; God giveth mercy to none in vain, but unto whom he sheweth mercy, him he calleth so, as he knoweth to be fitting for him, that he may no reject him who calls him. Neither doe I here respect the distinction of sufficient and effectual grace: for I acknowledge no grace sufficient for the conversion of a sinner, which is not effectual, as I have already laid before: because free-will is altogether wanting in spiritual things. We are stark dead in sinnes, and our sufficiency is wholly from G o d, Therefore there is in us in behinde the want of original righteousness, a threefold impotency. The first is that, whereby we are unable to receive or desire supernaturall grace offered by God. The second is that, whereby we are unable to use it lawfully. The third is that, whereby we are unable to retain and keep it. And therefore therewere certaine degrees of grace to be bestowed in the true conversion of a sinner, in respect of which, Augustine makes a five fold grace; preventing, preparing, working, coworking, & the gift of perseverance. Preventing grace is that, whereby we are enabled to receive the voice and preaching of the Gospel, by the which being heard and thought upon, the holy Ghost doth shew forth his efficacy and power. For hence it is that the Gospel is called the ministry of the Spirit, 2. Cor. 3. 6. And that faith is fadeth by hearing, Rom. ro. 17. Therefore they which are out of the Church doe want the preventing grace, unless it be extraordinarily conferred, which yet is very seldom done. Preparing grace is that, whereby it is given us to consent unto God offering grace, or whereby the mind and will are prepared, that they may yield affent and obedience to the holy Spirit. For as all supernaturall grace in respect of Gods donation, is altogether from him; so to obtaine our confirmation and power to receive grace conferred upon other with them by the gift of God. Working grace is that, whereby we are delivered from the dominion of sinne, and aregetten in virtue, will and affection, having received power to obey God. Coworking grace is that, whereby God confirmeth and perfecteth the grace of renewing being received. And without this grace following, the first is unsatisfactorie. For when grace is given by God, and received of us by the second grace, we see not use it lawfully.

A ly, but by this third grace. *Awful* faith well. If into great weakness of this life the will renewed should be so left unto the regenerate, that they may remaine in Gods help if they themselves will, and if God could not make them to will, among so many and so mighty temptations, the will would faint by reason of the weakness thereof. Many weaknesses therefore relected, that through the grace of God, stirs it should bee with inseparably annexed to the power; and therefore the will strength it be but weake yet shouldest never for all that fainte and be overcome by aduersity. Again: *I therefore* those we may will bee wonke without us; but when we will, and so will, that we do also; bee coworkes with us. *To* normaltys standing without him working that we may will, or cowering when we do will, we have no power to performe the good works of goddesse. The gift of perseveracion is that, where by, after that we have received the grace of renovation, we do all receive a will to persevere and continue constantly in that good which we can doe. *Hierome*: *That sufficeth me not, which he hath once bestowed, I like that I may receive, and when I shall receive, I ake againe.* These five graces spoken of even now, being taken severally and asunder by themselves, are not sufficient unto salvation (for the preventing grace is nothing available without the preparing grace, & the wakking grace, without the coworking grace) yet be layned together they are sufficient. And hence it plainly appeareth, that there is not any grace truly sufficient unto the salvacion of a sinner, that is stark dead in sinnes, the which is not also effectual. If so much strength were given to one, that would lift up, a mighty burthen, as were sufficient, that is, to much as did exceed the weight of the thing that is to be lifted up, out of all doubt motion would follow, it would come up so if God doe give so much grace, as is sufficient, that is, as would overcome the hardness of the heart, the corruption thereof could not possibly hinder it from being converted. Moreover, if these five graces doe concurre in the conversion of a sinner, the regenerate person shall not have free will flexible alike either to good or will; neither shall it be in our choyce to obey or refist the motion of the spirit. Yes hence it followeth, that it multiplie grace, and that the will is so effectually ruled by it, that are truly converted, as that they follow faith and godlynesse with an inflexibele and steadfast affection. The spirit promised us of God doth not enable us to walke if we will, but maketh us walke indeed. Those which are drawne, have not only power to runne if so be thatthey themselves will; but they runne indeed after Christ. Who which is borne of God falleth not: yes he cannot. Furthermore, perseveracion in faith doth wholly depend upon Gods will as these words of Paul doth shew: *I have foerward past my selfe, saue*

Decor. 63
1545-13

Det gratt. (G)

Domus per
Gerardi.

Epis. ad Cris.
Sipho.

Ezra. 36.

1 Rob. 3, 9

Row. II.4

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thousand men, which have not bowed the knee unto Baal: And those which doe truly believe, have received of God both power to persevere in grace, if they will, and also will to doe that which they have power to do. So Augustine. *T*here is in us by this grace of God (which is by Christ) in receiving of god, and in the continuall keeping of the same, not only power to do that wh. ch. we will, but will to doe that which we have power to do. Therefore those that doe truly believe, cannot but persevere.

*O*bject. I. *I*fa. 5:3. O Inhabitants of Jerusalem, and ye men of Judea, judge between me and my vineyard: what could I have done any more unto my vineyard, that I have not done unto it? Why have I looked that it shoulde bring forth grapes, and it bringeth forth wild grapes? These lewes therefore had the helpe of God which was throughly sufficient unto conversion, and the leading of a life acceptable to God. *A*nswer. God speaketh in this place of the sufficiency of outward meaneas, that is, of the preaching of his word, of his benefits, and challemens, whereby they were sufficiently invited and led unto salvation, but that they were of such plevy and perverse dispositions, God therefore did that to this wicked vineyard, which if he had done in a good vineyard, it would have brought forth the fruite of obedience. And here he speketh not of the sufficiency of inward grace, whereby an evill vineyard might be changed into a good vineyard. Thou wilt say, that God then hath no just cause to excommunicate the lewes: that they brought not forth fruite; because he gave them not grace to repent and bring forth fruite which could by no means be had, if he doe not give it. *I* answer, that God could not justly have expostled with the lewes, if he had owed them grace, and being bound to give it, had not given it, if they had not cast away the grace which they received in their first parents, by which they might have brought forth fruite before meing repente: If he had denied them being anewe destrouit to receive the grace which now is lost, but God is boud to no man: and we have cast away that grace which was bestowed in adam. And we doe not desire nor care for it being cast away: therefore God doth most justly expostle with us, if we bring not forth fruite.

*O*bject. II. *M*att. 23:37. *H*ow often would I have gathered thy children together, and thou wouldest not! How did Christ will, and so will that he complaines of those who would not, if he had not through his helpe made them able to will, whom he knew could not will? *A*nswer. Christ is here said to have willed to gather them together, hot by the will of his good pleasure, which may never bee fulfilled, but by his signifying or revealed will. For he is bid to will to gather all unto himselfe, because by the preaching of the word he calleth all componen unto salvation, and

prefixed to himself this end of preaching, that they shoulde circumcise themselves to his protection and fidelity. By this will therefore he may will to gather the lewes together, though in the meane time he doth not helpe them, that they themselves may bee able to will. And hee doth also jolly complain of those that will not, because mens impotency to that which is good, and their bondage under sinne, whereby they are made to nill, and unable to will that which is good, cometh not from the Creator, but from him who of his owne accord fell away from the Creator. *S*econdly, I say that Christ is here said to have willed, not as he is God effectually mollifying and converting the hearts of men, but as he was a minister of the circumcision, while he sought the conversion of the lewes by preaching. A place altogether like is in Act. 7:51, where the lewes are said to have sinned against, or resisted the holy Ghost. But these words are to be understood, not in regard of the inward and effectual operation of the spirit, but in respect of the outward ministry of the Prophets. It pleased *L*ombard also thus to interpret this place: *H*ow often would I have gathered thy children, and thou wouldest not? that is, So many as I have gathered together, I did it by my effectuall will then being dwyling.

*O*bject. III. *R*evel. 3: 20. *I* stand at the doors and knocke; if any man open is sinnes, I will come in unto him. Therefore all, at whose doore Christ knocketh, have sufficient grace whereby they are able to open if they will. Hee is unwise that knocketh at the doore, if he know assuredly that there is no body within that is able to open it. *A*nswer. This place favoureth not universall grace, for those at whose doore Christ knocketh, are those which believe and are converted: and hee knocketh at their hearts, partly by his word, partly by affection, that he might stirre up their languishing faith, and increase and confirming his fellowship with them. You may reade the like in *Cant.* 5: 1. *O*pen unto me my sister, my love, my dove.

I ently, this plattforme disagreeth with it selfe. For it saith that God doth conferre unto all men all the helpe of nature and grace, and that he is not wanting to any, so, but that he may obtaine saluation. But I say, and that out of this plattforme, that God is wanting to some offenders, because hee giveth them only a power to persevere in sinne, if they will not (if you had rather) a power to will to persevere, and makes them not to persevere actually and indeed: And unless this grace be given, it is nevver possible that any shoulde attaine salvation by persevering. For it is a most sure rule, a man doth not that good thing, which hee is not able to do, unless God make him to doe it, as he hath made him able to do his will. Therefore hee, to whom the very act of perseverance is

not given, being smitten with the violence of some grievous temptation, without delay wil fall away from faith, and shall be damned.

*L*ately, this hypothesis or plattforme is but the vanishing and fresh trimming over of certaine opinions, which the Church in former ages did condone. The Pelagians taught that men were redeemed by Christ, but not made free: because God distributed his gifts according to the capableneys of them which came to receive them. The same did *F*ayrus the Pelagan also affirme. *H*ow hab God (saith he) redemeid all the world? do we not see men to live still in their sinnes? *H*ow shall we think that they are transformed, whom wee doe see still to continue captives? Let us gather that which is here meant by a similitude; as for example: If any ambassador or priefe platoe to make intercession for a city taken by warre, shall before a very great ranfone, and at fresson of his seruante which the cheife Commander, all the multitude which is in captiuitie, in somuch that they are altogether delivered from all constraint or necessity of bondage: and then if happily either their selfe delight, or some soothng slave, shall so inflanely urge some of the captiuitie, as that every overreturning servant and slave to his swarmer, shall refuse that freely bestowed benefite? shall we say that the commandemt which is in all captiuitie he left the emanation of the same? or that hee which removeth the same, doth any way dispossess the good will of him that removeth? surely no. For even as he which carrieth may be not accepted with him that doth removeth him, so it is with the captiuitie. *W*ho did answere? Thus we see that the Pelagians did forge or frame a redemption through Christ, without deliverance. And what else do they who publish in their pamphlets, yall and every one on Gods partare redeemed, but not saved, because they will not believe? *N*ow lett it heare the confirmation of this opinion. *S*aint Paul in his Epistles, doth say, that they are not delivered, they are made, but they are not cleasened: *T*hus bee your maner of ophous: *T*hus are the paradoxes of the Pelagian hereticks. *S*o, that I pray thee tell me how can the redemption bee satisfactorie to the newe creation, if all creatures be made, but not delivered? *T*hus removeth the Pelagian hereticks from all, which redemeid them from all their sinnes: for wherefouer we make mention for example, there alwaies is found a remouement: and what is that but the present blood of the immaculate lambe Christ Jesu? and concerning this remouement, why should we make any other, wherefore it is founed in him that paid the price of the remouement? *T*hus saith he, *B*lood which is shed for many, for the remouement of sins. Proceed I pray you, and make your selfe in the Sacraments of our Saviour, when you are baptised, but they are not saved: they are redeemed, but they are not delivered: *S*o saye you else? *C*hrist his bloud is founed for them to remouement of sins, but they are cleasened by the remouement of sin. They are wonderfull things, and suruaine things, which you affirme. *C*ome, let me shew you the example of Christis bloud, by reason of the exceeding errors which

*C*oncil. Vat. *Act. Ann. 3:37*, cap. 1.

A have growne in respect therof, insomuch that some, even as their owne writings doe witness, do hold that it was flesched for those ungodly ones, who from the beginning of the world, until the passion of our Lord, were dead in their ungodlynes, and punished with eternall damnacion, contrary to that saying of the Prophet: *O death, I will be thy death, and thy sting O Hell, wee due deceare to thee* ought simply and faithfully to be held and taught, according to the Evangelical and Apotheciall truthe, that we indede that this wondred grace was given for them, of whom the Lord himselfe saith: *E*ven as Moyses lifted up the Serpent in the wilderness, so must the Sonne of man be lifted up, that every one that believeth in him may not perish, but have eternall life. *S*o God loved the world, that hee gave his onely begotten Son, that every one that believeth in him might not perish, but have eternall life. *A*nd the Apostle saith, *Christ was once offered for the taking away of the sinnes of man.*

*P*roper alclides this plattforme of universall grace unto the Pelagians. *T*his is (faith he) their very opinion and profession: *T*hat Adam sinning, every man sinned, and that no man is saved by his own works, but by the grace of God in regeneration. And yet that the reconcilment which is in the Sacrament of Christis bloud, is with one exception offered unto all men, so that whosoever will come unto Christ and baptism, may be saved: and that God did soke knowe by the creation of worlds, who should believe, or who should remaine in that faith, which must afterwarde be propred and helpeid by his grace, and that hee propred and helpeid them with his bloud, who being frely called, forsoke that they would be worthy of election, and that they would depart out of this life, making a good end. *A*nd that therefore every man is prouoked to believe and doe good by godly influences, that no man may desirre of the attencion of eternall life, seeing that there is a reward prepared for a voluntarie devotion. *T*he difference I confesse confutes in this, that the Pelagians doe either wholly accribe unto nature the ability to doe well, or else party to nature, & partly to grace; but this plattforme acribes all things wholly unto grace, which indeed is very right: but whilke they goe about to ordaine universall grace, they doe not tree themselfes, but are rather them selfes enagled. For most trus is that sayling of *Pater Marcellinus*, *Whilke thefesse megalomachia, or commonia glori, they turne grace into carnallitudo*. And I would willingly be certified whether they who have received this grace, be regenerate or no: If they bee regenerate, then all men are regenerate: if they bee not regenerate, then have all men power to believe, and to attaine salvation if they will, yea even whilke they remaine unregenerate. *B*ut this power, whilke is in them before his conversion, will not differ much from nature: And if to bee that grace extend as far as nature, we must not say more for grace than for nature; neither then we any more pray for the conversion of unregenerate, because it is in their owne power, by reason of generall grace, to

*H*ab. 2: 3. *Epist. ad. Cor. 3: 1-2.*

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be converted if they will; Prosper also scribeth this platforme to the Pelagians in these veres.

Thus we determine of that grace that makes Us Gods own people, and to him full deere: But see affirme that no man is for sakes, But that the world from sinnes is freed cleare, And passing now, doth profer meere salvation, To all without exception: yet they come Guided by their owne lust to this vocation, And motions of the munde, direlling some To the embrasing of that offered light, Which unto all that will, death cleers the sight. But afterwards he condemneth it in this sort Lett see how you can prove that Christ his grace Proffers Gods kingdome and true blessednesse To all men borne, letting none overpass, To whom it grants not this happiness, When even at this time throughout the whole worlds frame, And compasse of the earth, wherin we live, Christys Gospell is not knowne, nor yet his name; I cannot say but that he could be give Even as the first, to all that breatheth on earth, Or ever in this world received breath,

And againe he faith: If no man be whom he will not redeeme, No doubt but that his will be effected, But of a great part he makes no effecte, Who in infernal darke misseive rejected, Now if the divers motions of the munde, And a peculiar perfel libertie, Does make a diff'rent cause, to all mankindes, Gods will most free from inability, Either receiveth strength from humman pleasure, Or wanteth strenght, when will attaines that treasure.

And againe he answirth the Pelagians, who say that by willing we are able to attaine Gods grace, or else to refut it by nilling it, after this manner :

How fad is our host this almighty grace Which I saw at, rejects the works it wrought, When neither cause, condition, time, nor place, Can for a hinderance therewere to bring?

And againe,

What would you say when you doe plainly see How Christ his grace in triuis a difference made, And that w'ho at one time conceaved be, And them the world into her bosome take, It doth distingue, granting one heavenfull hell To the other hell, where grieves and boroyer sit?

To say the will dorells, you speak amisse.

And againe,

No man can hold them justly culpable, Or guilty of this sinnes whom Gods might Did never them selfe to answerable, As to appear, no not in glimmering light,

Falsly the Semipelagian acculed the Catholiques, in that they say that our Lord Jesus Christ did not take upon him mens ful for all men, nor did generally for all. And on the other side the Catholiques accule the Pelagiens, in that they say, that God did nothing from

eternal life, but is willing, indifferently that all men should be saved, & come unto the knowledge of the truth. And againe: that they say that our Lord Jesu Christ dyed for all mankind, and that no man is utterly extempstion from the redencion of his blood, although he leade all this his life offred from him: because that the sacrament of Gods grace appertaineth unto all men, wherby many are not therefore regenerated; because they are foreknown, that they have not a will to be regenerated; and that therefore on Gods part, eternall life is prepared for all men, but in respect of the freedom of the will they say that they only attaine everlasting life, who doe of their owne accord believeth. And againe they say, that they will not admitt of that expostion of that saying which is alleged out of Angelus: which is, that nolens ho will have all men to be saved. And againe: not only those which appertaine unto the number of the saints: but all men altogether, without exception of any.

I with all that that were marked: namly, that the Catholiques are accused by the Pelagiens, that under the name of predestination, they did establish a certaine fatal necessitie; and that they made a kind of violent preordination: Which accusation hath also beene laid against us. And the like crime sheweth the like cause.

Lally, this platforme doth passing well agree with that doctrine concerning predestination, which is generally maintained in the Schooles, and Synagogues of the Papists yea verily to speake the truth, it seemes to be borrowed even from thence. For if we will consider of the mater, what else hath Pelagius taught? What else hath Catholiques maintained and what els at this day do the grosse fat Monkes maintaine? who imparte Gods actions in the case of predestination, within these pales. First, say they, God foreknew the natures and mens of all men. Then prepared he Christ the Redeemer. Afterward, he willde for the errit of Christ foreseen, to bellof sufficient helps of grace upon all men, whereby they might bee saved through Christ; and in this willed for his part, by his answercient will, that all should be saved. Lally, he did mostcertainly predestinate those, whom he did fewe would predestinate, and their lives in Gods favour: and he did suilty reject otheres: either for original or actual finnes, in which he forswore, they would and their lives.

D.

A Corolary, or addition.

A most certeine and true adition.

GOD HATH NOT REVEALED
Christ unto all and every man.

This is evident by Scriptures, and experiance. Isa. 52. 14. That which hath not been told them

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them, soall they see, and that which they have not heard, they shall understand. Isa. 55. 5. Behold thou great nation, which knowest not my name: and nations that knew not the lawes unto thee, Isa. 65. 1. I have beene sought of them that asked not, I was found of them that sought me not. Olsa. 1. 10. And in the place where it was said unto them, ye are not my people, it shall bee said, ye are the sonnes of the living God. Olsa. 2. 2. 3. I will have mercy upon her that was not pised, and I will say to them which were not my people, thou art my people. Act. 14. 18. God in times past suffered all the Gentiles to walke in their own ways. Act. 17. 30. And the issue of this ignorance God regarded not, but now hee admonisheth all men every where to repente. Roman. 16. 25. 26. To him now that is of power to effectually according to my Gospell and preaching of Jesus Christ, by the revelation of the mystery, which was kept secret since the world began, but now is opened. Coloff. 1. 16. 17. 18. Which is the mystery he had hid since the world began, & from all ages, but now is made manifest to his Saints, to whom God would make knowne what is the riches of this glorious mystery among the Gentiles. Ephc. 2. 12. As were at that time without Christ, & had no hope, and were abhified, or without God in the world. Ephc. 3. 5. The mystery of Christ in other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles. P. C. 14. 7. 19. 20. He benneth his word unto Iacob, his shanies and his judgements unto Israel. He hath no deals to mish every nation, neither have they known his judgements.

The most wise Philosophers among the Gentiles have indeed smattered many things of God: but in the meane time what say they of Christ? why should they be exceeding silent in this point? If Christ were revealed unto all? Socrates being ready to dye, said, I depart out of this life, and they before whom I pleade my cause, doe mee wrong. Whether may better the immortall Gods doe know, but I think that no man knoweth. And my owne (saith he) O Cristo, a Cocke to Escalpines to perorme ride for the portion. It is reported that a drigite be-

ing ready to die, cried out, O thou which art the chiefest thing of all things which are, have mercy upon me.

The Gentiles knew not God, that great benefactor, and therefore faulnt unto themselves certaine favours, Castor, and Pollux, and Hercules, called Arethians, that is, a helper in distresses, or repeller of evills, and Escalpines the Phylistian. Solinus saith, that there is not as yet among the Gentiles found, who hath attained unto the height of felicity, and may justly be accounted happy. Abibus speach thus: When such like questions are propounded, why this is indeed true, & another after another manner, why this man is blissted, God giving him ouer, and another euyldest through Gods assistance; let us not presume or take upon us to judge of the judgement of so great a Judge, but with trembling as we cry out with the Apostle, O the depthes.

Confessary I.

The promise concerning the feede of the woman belongs not to all and to every one: For a promise to whom it is not revealed, is not actually a promise.

Confessary II.

Howsoever the redemption, that is by Christ, belongeth unto all, yet it belongs not to all and to every one. For a benefit to bee perceived or received by a supernaturall faith, if it be not revealed, is no benefit.

Confessary III.

Vocation and univerall saving grace, belongs not to all and every particular person; for God calleth us by revealing and offering Christ to us.

Confessary IV.

The foreknowledge of faith in Christ, and of a privative infidelity, is not the square and of a Contempt of the Gospell.

Trin. mis Deo gloria.

THE ART OF PROPHECYING

OR
A TREATISE CONCERNING THE
SACRED AND ONELY TRUE MANNER
AND METHODE OF PREACHING.

First written in Latine by Mr. WILLIAM PERKINS:
and now faithfully translated into English (for that it containeth
many worthy things, fit for the knowledge of men of all degrees)

By THOMAS TVER.

NETHM. 8, 4, 5, 6.

And Ezra the Scribe stood upon a pulpit of wood which he had made for the preaching: and Ezra opened the booke before all the people: for he was above all the people; and when hee opened it, all the people stood up. Moreover, Ezra praised the Lord, shewinge God, and all the people answered, Amen, Amen, verily. In like manner Nehemia and Esdras, &c. ver. 8 and they read in the booke of the Law of God distinctly, and gave the sense and caused them to understand the reading.



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g.d.H.