

A
CHRISTIAN AND
PLAINE TREATISE OF
THE MANNER AND ORDER
OF PREDESTINATION, AND OF
the largeness of Gods Grace.

FIRST VVITTEN IN LATINE
BY THAT REVEREND AND FAITHFULL
SERVANT OF GOD, Mr. W. PERKINS, LATE
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AND
Carefully Translated into English by FRANCIS CACOT
and THOMAS TYKE.

ROM. 8. VERSE 29, 30.

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 he predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.



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To the Right VVorshipfull

SIR PETER BVCE, Knight; And to the

vertuous Lady his wife, Grace and Peace from

God our Father; and from our Lord Iesus Christ.



RIGHT Worshipfull, amongst the manifold points of Christian Religion, the truth of the Doctrine concerning Predestination, is worthy serious & sober study, for the sound understanding hereof. For first, it is something difficult and obscure. Secondly, because it is by some cagerly impugned, as a frivolous and forged invention of mans braine. Thirdly, divers opinions have passed from divers men diversly, about this one point; whereas notwithstanding there 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 aff-

fordeth some taste of his profound and impenetrable counsell. Sixthly, it doth notably manifest his admirable wisdom and policy, and the incorruptible purity of his nature, who wisely disposeth all things, and useth even evils without injustice; and the least receipt or infusion of corruption; and all the manifestation of the glory of his Name, and of the splendour of his renowned properties. Seventhly, it confounded the common cavill of many desperate and infatuated Atheists, who would make Gods Predestination the pillar of their sensuall security, and secure sensuality. Lastly, it ministrerh 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 sinne with full consent 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 hive of their hearts as a Bee, and worketh them like waxe. Fourthly, because God hath eternally predestinated them to eternall joyes, and those also incomprehensible and ineffable. Fifthly, because God hath in abundance vouchsafed that to them being but an handfull, which he hath denyed to whole heapes besides. Sixthly, for that they being eleecked, 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. 3. 4.* Though a Mother should forget her Child, yet he will not forget them, for he hath graven them upon the palme of his hand, *Isa. 49. 15. 16.* Therefore he will confirme them unto the end, *1 Cor. 1. 8.* And by his power keepe them unto salvation, *1 Pet. 1. 5.* He will love them constantly, though he visit their transgressions with rods, *Psa. 89. 32. 33.* He will never turne away from them, though he take them by the necke (as *Iob* speaketh) and beat them, though he cut their reines and breake them, and though he powreth their gall upon the ground, and runneth upon them like a Gyant. *Ioseph* did affect his brethern entirely, though bee spake 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 may 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 doth never fall 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 sometimes in winter; but yet it continueth firmly fixed (though now and then eclipsed) in the sphere of the heart, and keepeth sap in the roote. For the righteous man is as a tree planted by the rivers of waters, *Psal. 1. 3.* And is built by that great builder of Heaven and earth upon a rocke, *Mat. 16. 18.* These comforts will this one doctrine afford, being thoroughly pondered and understood. And no doubt these 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, soundly, and succinctly, as the subject will permit. The which (Right Worshipfull) assuring our selves of your unfeigned 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 wee humbly take our leaves, recommending you, and all yours to the protection of *Iehova. Rockester*, this 19. of February. 1606.

*Ier. 49. 40.
Iob. 16. 21.*

*Pispein,
Egyptein.*

*Rev. 2. 4.
1 Cor. 13. 8.*

Your Worships in all duty.

FRANCIS CACOTT, and

THOMAS TYKE.

MASTER PERKINS HIS

Epistle to the Reader.



THE Doctrine of Predestination and Gods grace is to be founded upon the written Word of God, and not upon the judgements of men. For as Hilatic 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 not 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 Trinit. 5.

1 GOD is alwayes just, albeit men doe not understand how he is just.
2 GOD is not governed of, much lesse doth he depend upon second causes, but doth justly order them, even then when they worke unjustly.

3 GOD workeith wisely, 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 doe so.

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

5 The secret and unsearchable judgements of GOD are to be honoured & acknowledged. Augustine, It moveth me (thou saist) that he perissheth: and another is baptized: it moveth me, it moveth me as a man. If thou wilt heare 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 heare him that saith, O man! Verily, if we be therefore moved, because we are men, the Apostle speakes to humane nature its selfe being weak and feeble, saying: O man, who art thou which pleadest against GOD! Shall the thing formed say to him that 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 who art thou? And thou art a man, but in comparison of God, thou art a beast.

De verb. Apost. ser. 1.

Rom. 9. 30.

6 No good thing can be done, unlessse 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 lesse.

7 No evill can be avoyded, unlessse 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. For that which cometh to passe, doth therefore come to passe, because God hath willed that it should come to passe.

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

10 Not a part onely, but the whole government of the world, & the execution of justice, is to be ascribed to God as to the Author.

I doe now exhibite unto thee a view and picture of this doctrine, composed of these principles, and doe publish the same, that I might to my power, helpe out * those that sticke in the difficulties of this doctrine of Predestination: and that I might cleare the truth, that is (as they call it) the Calvinists doctrine, of those reproches which are cast upon it: and that I might mitigate and appease the mindes of some of our Brethren, which have bin more offended at it than was fit. For I doe willingly acknowledge and teach universall redemption and grace, so farre as it is possible by the word. My minde is to pursue after peace, wheths departing from us: and I would have all men so interpret my fact.

Theologia flaminia.

I alleadge the testimonies of the Ancient every where, not but that even one evident and perspicuous sentence of Sacred Scripture, concerning any point of Doctrine and Faith, is of more value and force, than all the testimonies of the Doctors and Schoolemen: but because I hold it necessary, that there should be had an example of consent and concord in that doctrine, which is expounded in holy books, and is propagated to all posterity. And I hope, I shall sufficiently perswade an indifferent Judge, that these things have not bin lately hatched at home, which we deliver in our congregations and Schooles, but that we have also derived and fetched them from the Fathers themselves.

THE ORDER OF PREDESTINATION IN

the minde of God, as neere as the Author could
collect it out of the Scriptures:



Redeſtination is the counſell
of God touching the laſt end
or eſtate of man out of this
temporall or naturall life. For
as touching naturall life wee
are all alike: and this kind of

life is in the counſell of God only a prepara-
tion and ſtep unto the ſpirituall and hea-
venly life. The ſupreme end of Predeſtina-
tion is the maniſtation of Gods glory, partly
in his mercy, and partly in his juſtice. And
this hath bene the doctrine of the Fathers.

Saint *Auguſtine* ſaith, that one of theſe two
ſocieties of men, which we myſtically call two cities,
is that which is predeſtinated to reigne eternally
with God: and the other to ſuffer eternall puniſh-
ment with the devill. *Enſignius* ſaith alſo, That
in Gods predeſtination there is prepared either a
mercifull remiſſion of ſinnes, or a juſt puniſhing.
And *Gregory* ſaith, That God being a juſt Crea-
tor unto all after an admirable manner, hath fore-
elected ſome, and forſaken others in their corrup-
tions. And the more learned Schoole men uſe
to ſay, that God for the more full maniſtation
of his perfection, hath predeſtinated ſome in
maniſtating his goodneſſe by the rule of mer-
cy; and damned others, in repreſenting his
perfection by the rule of juſtice.

The common meanes of accompliſhing
this counſell is twofold; the creation, and the
permission of the fall. Creation, is that by
which God made the whole man of nothing
according to his owne image; but yet chan-
geable and endued with a naturall life. The
permission of the fall is, whereby God did
juſtly ſuffer *Adam* and his poſterity to fall
away, in that he did not hinder them when he
was able, as being indeed bound to none to
hinder. And God is ſaid not to hinder evil,
when he ceaſeth after a ſort from his opera-
tion, not illuminating the minde, and not incli-
ning the will to obey his voyce. This permis-
ſion of the evil of fault is by Gods foreknow-
ledge and will, but yet only for the greater
good of all: which would be hindred if God
did not ſuffer evil. For if there were not ſin,
there ſhould be no place for the patience of
Martyrs, and for the ſacrifice of Chriſt offer-
ed upon the croſſe, which doth infinitely ex-
ceede all the ſinne of the whole world. *Augu-
ſtine* ſaith well: God hath judged it better to doe
good with evils, than to permit no evil to bee. In

A like manner *Gregory* ſaith, In his ſevere judg-
ment he ſuffers evil to be done, but withall hee
doth in mercy fore-caſt, what good things he may
bring to paſſe by theſe evils; which he doth ordaine
by his judgement. For what greater ſinne is there
than that by which wee doe all dye? and what greater
goodneſſe then that by which wee are delivered
from death? And doubtleſſe but that *Adam* ſin-
ne d, our Redeemer 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 evil, for which they were to dye, a good
which ſhould bee greater than that evil. The
greatneſſe of which good what faithfull man is
there who doth not ſee how wonderfully it doth
excell? Surely great are the evils which we ſuffer
by the deſert of the firſt fault: but what faithfull
man would not rather endure worſe than to bee
without ſo great a redeemer? And in this reſpect
elſewhere he calleth the fall of *Adam*, *ſalutem
culpam*, a happy fault. That which I have ſaid
of the permission of the fall, I doe alſo ſay of
the fall permitted; ſaying that the permission
is a meanes of the decree by it ſelfe, but the fal
is a meanes (of accompliſhing the decree)
only by the ordination of God, who drawes
good out of euill.

This fall permitted cometh not to paſſe
but God willing it, neither doth it come to
paſſe contrarywiſe or otherwiſe than God
permitteth, 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 *Sathan*; which will ap-
peare by this ſimilitude: I build a houſe
ſubject to change and falling, which not-
withſtanding would continue many yeeres,
if it might bee free from the annoyance of
windes: yea, if I would but underprope it,
when the ſtorme cometh, it would conti-
nue ſtable. But as ſoone as the windes begin
to rage, I doe not underprope it, and it
is my will not to underprope it, becauſe it is
my pleaſure ſo to doe; thereupon the houſe
being weather-beaten falleth downe. I ſee
the fall, and in part I will it, becauſe now when
I could very eaſily have hindred the fall,
yet I would not. And although thus farre I
doe will the fall, inſomuch as it is my will
not to hinder it: yet the cauſe of the fall is
not to bee imputed unto mee, that did not

*Epiſt. 1. 29.
cap. 4.*

1 Cor. 15. 46.

*De Civ. Dei,
lib. 1.*

*Ad Montanum,
lib. 1.*

*Comment. in
1. Reg. cap. 4.*

*In Bened. 1.
Ceteri Paſt.*

under-

underproppe it, but to the windes which cast it downe. So God leaving *Adam* unto himselfe, that he might be proved by tentation, and that it might appeare 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: onely it pleased him to deny or not to conferre confirming grace. The proper cause of the fall was the diuell 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 *Isidore* saith: *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 alwayes to follow after heavenly and spirittual things, and that he might suffer the reprobate, by forsaking them, to be delighted alwayes with earthly and outward things.* And *Angelome* saith: *Christ by his secret dispensation hath out of an unfaithfull people predestinated some to everlasting liberty, quickning them of his free mercy; and damned other in everlasting death, in leaving them by his hidden judgement in their wickednesse.*

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 determination, there is (as we conceive) a double act. The former concerns the end, the latter concerns the meanes tending to the end. This the holy Ghost seemeth to me to have taught very evidently, *Rom. 9. 11. That the purpose which is according to election might remaine.* Here we see that *Paul* distinguisheth Gods eternall purpose, and election, and placeth in his decree a certaine election in the first place before the purpose of damning or saving. And in *Rom. 8. 29. 30. Those which hee knew before, be also predestinated to be made like to the image of his sonne. Whom he predestinated, them also hee called.* In which words *Paul* distinguisheth betwene the decree, and the execution thereof, which he maketh to be in these three, Vocation, Iustification, and Glorification. Moreover hee distinguisheth the decree into two acts, foreknowledge, whereby he doth acknowledge some men for his owne before the rest, and predestination, whereby he hath determined from eternity to make them like unto Christ. In like manner *Peter* teacheth. *1. Pet. 1. 2. where he saith, that the faithful are elected according to the foreknowledge of God the father, unto sanctification of the Spirit.* If any man shall say that by foreknowledge in these places we must understand (as

many would) the foreknowledge or foreseeing of future faith, he is manifestly deceived. For whom God foreknew, them he did predestinate that they should be like to Christ, that is, 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 which are predestinated to be just, and to be the sonnes of God, are also predestinated to beleeve, because Adoption and Righteousnesse are received by faith. Now we cannot rightly say, that God doth first foreknowe that men will beleeve; and afterwards predestinate them to beleeve; because that God hath therefore foreknowe that those shall beleeve, whom hee did foreknow would beleeve, because hee did decree that they should beleeve. So *Iustin Martyr* calleth those elect, who were foreknown that they should beleeve. And *Lumbard*, whom he hath foreknowe, them he hath predestinated, that is, by grace conferred he hath prepared that they should beleeve 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, *1. Ad. 1. 6. The Lord knoweth the way of the righteous, but the way of the wicked shall perish. Mat. 7. 23. Depart from me ye workers of iniquity, I never knew you.* Furthermore, the prescience and purpose of God are by the holy Ghost put for one and the same thing. *2. Tim. 2. 19. The foundation of God remaineth sure, The Lord knoweth who are his. Rom. 11. 2. Those whom God foreknew are said to be elected according to the election of grace, vers. 5. And therefore the foreknowledge mentioned by Paul doth not signifie the foreknowledge of faith, or of any other vertue in those which are to be elected. It is also the judgement of Augustine, that predestination is sometimes understood by prescience, even in the foresaid place. Hath God cast away his people which he knew before? And he saith that, Those that are sonnes in Gods foreknowledge, whose names are written in their fathers register, so as they shall never bee rased out. Cyril saith also that Christ knoweth his sheepe, electing and foreseeing them unto everlasting life. As the Apostle saith, *Rom. 11. 12. God hath not cast away his people which he knew before. For as the Lord is faithful, he knoweth those whom he doth reject: as when hee answered the foolish virgins saying, Mat. 25. 12. I tell you, I know you not: so hee is rightly said to know those, whom hee doth predestinate and foreappoint unto salvation. And Thomas expoundeth that place in the 8. to the Romanes after this sort: Whom he foreknew in his knowledge of approbation, those hee hath also predestinated: And hee will also have an effectual will of conferring grace to be included in the knowledge of approbation.**

In the decree of election the first act is a purpose, or rather apart and beginning of the divine purpose, whereby God doth take certaine men which are to be created, unto his everlasting

Cent. Tripli.

Comment. in cap. 8. ad Rom.

Cognosco scio.

De person. Sand. 1. 2. c. 18. Rom. 11. 12.

De correct. & grad. c. 9.

Explic. in Job. 7. 10.

Item Hugo de Jacob. P. 13. in sum. in Rom. 8. 10. 2. ad Rom. part. 1.

* 1. Pet. 1. 9. People which God challengeth unto himselfe, 2. ad Cor. 13. 12.

De summo bo. 1. 2. c. 6.

In 1. Reg. 8.

Eph. 1. 5.

These acts are usually called the decree and the execution of the decree.

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 that are but men give leave unto men, especially unto our friends, to doe at their pleasure in many things as they themselves list, and to use their owne discretions. The rich man is kinde to which poore person he pleaseth; and of beggers, hee doth adopt one, and will not adopt another, and that without offering any injury. Now that liberty, which wee yeld unto man, must much more be granted unto God.

The second act is the purpose of saving or conferring glory, whereby hee doth ordaine or set apart the very same men, which were to fall in Adam, unto salvation and celestiall glory. This act is in no wise to be severed from the former, but to be distinguished in the minde (for orders sake, and for the better unfolding of it:) for as by the former men were ordained unto grace, so by this latter the meanes are subordinated whereby grace may be conferred and manifest: and therefore this latter maketh a way for the execution and accomplishing of the former. Moreover, this act hath no inward impulsue 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 to dreame 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 meanes, and the end. Lastly, this act is not of men to be created as was the former, but of men false away. Therefore in this act God respecteth the corrupted masse of mankind.

Further more, 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 saith, *The kingdom of God is granted, promised, manifested, received. It is granted, in predestination, promised in vocation, manifested in justification, enjoyed or received in glorification.*

The ordaining of a Mediator is that, whereby the second person being the Sonne of God, is appointed from all eternity to be a Mediator betweene God himselfe and men. And hence it is, that Peter saith, that Christ was foreknown before the foundation of the world. And well saith Augustine, that Christ was predestinated to be our head. For howsoever as hee is (as he is) the substantiall word of the Father, or the Sonne, he doth predestinare with the Father, and the holy Ghost: yet as hee

is 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 onely 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 shall believe, and be baptized, shall be saved: but he that will not believe shall be damned. Act. 10. 43. That through his name all that believe in him, shall receive remission of finnes. Act. 13. 39. By him every one that believeth, is justified. Rom. 1. 16. The Gospell is the power of God to 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 Iesus Christ should be given to them that believe.*

With the promise there is joyed an exhortation, or commandment to believe: which is more generall than the promise; because the promise is made onely to believers; but the commandment 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 exhort all and every one to repent, considering that they are altogether ignorant, who and how many be elected, and bee to be converted: Moreover, God by exhortations to repentance, meaneth to leave those without excuse, whom he doth see will never repent. So Abbot Joachim saith: *It behooveth them to preach for the elects sake, and to declare unto men the words of life, that their light may shine before men, and that they may fatten the hearts of the elect, by anointing them with the oyle of spirituall doctrine: but for the reprobate, ligare aquam calidam, to rye the water in the cloudes. And againe, Left the reprobate should have excuse, and for the elect which are among them, the messenger himselfe shall be sent, who doth not onely preach this in secret as it were for sence, but cryeth also with a loud voyce, which may be heard farre off, and of all men also. Some are wont to say, that Gods commandment by this meanes doth overthrow his decree: because hee commandeth that, which he willett not to effect. But I answer, first, that God in his commandments and promises doth not utter whatsoever he hath decreed, but doth in part onely so farre forth propound his will, as he knoweth it expedient for the salvation of the elect, and the governing of all. By his commandments, therefore he sheweth what he liketh, & what he willett that we should do to him;*

not

De verbis libri
Sapientie.

1 Pet. 1. 20.
Christus factus
est.

In Revel. 3.
1, 2.

Part. 4. 1.

not what he will doe to us or in us. And God who willet not all things alike in all, doth will conversion in some onely in respect of approbation, exhortation, and meanes; in others he willet it also as touching the decree of working it. Here is no disagreement in the wils, but sundry degrees of willing in regard of us, according to which God is said both to will and to will.

Secondly I answer, 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 alwayes agree, both for the beginning, as also in the end and scope) but that it is notwithstanding often diverse, and that in shew it seemeth sometimes contrary, if wee consider the manner wherein it is propounded. God commanded *Isaiah* to declare unto *Ezechias* his death; and hee did also denounce destruction unto the Ninivites within forty dayes; and yet he had decreed to put neither of them both in execution. The humane will of Christ did with an holy diffidence in some sort will deliverance from the agony of death, which notwithstanding the divine willed not. *Abraham* prayed without doubt by divine inspiration, and therefore with faith, that the Sodomites 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 remaineth good, may be different from another thing that is good. Thirdly, thou bidst thy debtor pay his debt, though in the meane time thou dost not make him able: why may not God therefore for iust 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 efficacy of this price being paid, in respect of merit and operation is infinite; but yet it must be distinguished, for it is either potentiell or actuall. The potentiell efficacy is, whereby the price is in it selfe sufficient to redeme 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 payd in the counsell of God, and as touching the event, onely 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 onely for the elect and for believers, *Iob. 1. 7. 9.* and by praying he offereth himselfe to his Father, *vers. 1. 9.* For (as *Athanasius* hath well observed) this whole prayer in the 17. chapter is indeed (as he speaketh) an oblatory and expiatory prayer, or (as the Papists call that 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

A. the price is appointed and limited to the elect alone by the Fathers decree, and the Sonnes intercession and oblation. Secondly, Christ bare their person, and stood in their roome upon the crosse, for whom hee is a Mediator: and consequently; whatsoever Christ did as a Redeemer, the same did all those in him, and with him which are redeemed: Christ dying, rising againe, ascending & sitting 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 said of the elect only, and of such as belevee, I prove it thus. To say that any one of the wicked, which are to perishe for ever, is raised up in Christ rising againe, is flat against the truth; because the raising up of Christ is (that I may to speake) his actuall abolution from their sins, for whom he dyed; for even as the Father by delivering Christ to death, did in very deepe condemne their sinnes imputed unto Christ, for whom he dyed; so by raising him up from death, even *ipso facto* hee did absolve Christ from their sins, and did withall absolve them in Christ; but being absolved from their sinnes, they shall not perishe, but be saved. Therefore that wicked man which perisheth for his sin, cannot be said to have risen againe with Christ; and therefore Christ did not beare his person upon the crosse. Thirdly, the expiatory sacrifice sanctifieth those, for whom it is a sacrifice, as the holy Ghost plainly and absolutely avoucheth, *Hebr. 9. 13. 14.* The sacrifice and sanctification appertaine to the same persons: and Christ is their perfect Saviour, whom he saveth, not onely by meriting their salvation, but also by working it effectually. But Christ doth sanctifie onely the elect and such as belevee, therefore he was a sacrifice onely for them. And this was the judgement of the ancient Church in this point, *Augustine* saith, He which spared not his owne Sonne, but gave him for us all, how hath he not also with him given us all good things: but for what us? for us which are foreknowne, predestinated, justified, and glorified. Again, Those whom hee pleased to make his brethren, he hath released and made fellow heires. *Cyrill* saith, If God who is most worthy, was in the selfe, he was of right sufficient to redeme the whole world, Again, The Lord *Iesus* separating his own from those which were not his, saith, I pray onely for those which keepe my word, and carry my yoke. For he doth make them alone, and that inly partakers of the benefit of his mediation, whose Mediator and high Priest he is. *Gregory* saith, The Author of life gave himselfe to death for the life of the elect. Again, The Lord will redeme the soules of his servants, to wit, with his precious blood, because hee which beleeveth rightly in him, is redeemed from the due punishment of his sinnes. *Sedulius*: All things are restored which are in the earth, seeing that the men themselves, who are predestinated unto eternal life, are renewed from the corruption of the old man,

Eph. 2. 6.
Col. 3. 1.

In 1. Cor.
11. 2. 8.

Tract. 8.
De rebus suis
ad Regem.

In 1. Cor. 11.
cap. 4.

In Hom. in Ec.
lib. 1.
In Psal. 33.

In Eph. 1. 1.

in Exod.

1. Jo. 3. 8.
1. Jo. 3. 9.

Mat. 16. 3. 9.

Gen. 18.

Ad Rom.

Hom. in Job.

post. remissio.

Hom. in Vigil.

Psal.

In reu. par. 1.

Col. 1. 19.

In 2. Reg. c. 7.

In Exod. 1. 2.

cap. 6.

In Ican. cap. 12.

In cap. 5. ad

Rom.

In Levit. 1. 17.

cap. 5. de de

Myl. Nisus,

cap. 4.

Roma Valli

trall. 7. de Seru

bi Dumme.

I Cor. 1. 30.

man. Bede: The flesh of the Lord is furnished with spirituell verities, that it might be a sweet savour sufficient for the salvation of the whole world. Againe, Our Lord and redeemer, to the elect—

whom he knew to be placed in his flesh: yea and as also, whom before saw should believe in the last times, he hath procured the remedy of salvation by his death and resurrection. Iosachim the Abbat:

The word All, which for the most part is universall, doth not alwaies signifie so much as it seemeth, as in that place, When I shall be lipt up I will draw all things to my selfe. And by him he was pleased that all things should be reconciled in him. It seemeth that in these places Elect Things only are understood. Angelomus: What other nation is there in the earth besides the elect people, for which God the Sonne of God vouchsafed to come into this world, as it were into Egypt? that taking upon him the forme of a servant, he might with the merchandise of his blood redeeme unto himselfe an acceptable people zealous of good workes. Rupertus: In that house he washed those only from sin, whom his death sanctified faithfull, whether dead or living. Againe, The passion of Christ is the judgement of the world, that is, salvation severing the whole number of the elect, which were from the beginning of the world to the houre of the same passion, from the reprobate. And the casting out of the Prince of this world, is the reconciliation of the nations of the elect. Againe, I will draw all things to my selfe: what all things? namely, All Elect Things, as all the members follow their head.

Haimo: Christ hath taken away in the Elect not only originall, but all aduall sinnes also, and hath ouer and besides given them eternall life. Radolphus: The blood of the high Priest Christ, was the purgation of all beleevers. Innocentius: Christs blood was shed effectually for those only who are predestinated, but for all men in regard of sufficiency for the shedding of the blood of that just one for the unjust was so rich in price, that if every one had beleeued in the redeemer, none at all had bin held captive of the diuell. Arnoldus Carnotensis: He redeemeth none but those whom he calleth and wasteth by grace; neither doth the Spirit sanctifie any but those, who are cleansed and dead to sinne. Redemption, washing away, and sanctification are combined together.

The application is, when as Christ is given unto us of God the Father by the Spirit, in the lawfull use of the Word and Sacraments; and is received of us by the instrument of a true faith, And Christ being given, is made unto us of God wisdom, righteousness, sanctification and redemption.

The accomplishment of the application is Glorification, whereby God shall be all in all by Christ in all the elect.

By this which hath beene said, it is apparent, that the decree of election is the cause and foundation of all saving gifts and workes in men. From hence is true faith. Acts 13. 48. As many as were ordained unto eternal life, beleeued. And calling; Rom. 8. whom he predestinated, them he called. And, Who are called of his

purpose. Hence Adoption: Eph. 1. predestinated to Adoption. And sanctification: Eph. 1. He hath chosen us that we should be holy and blamelesse. Hence good workes; Eph. 2. Which hee hath prepared, that we should walke in them: And perseverance: Job. 6. All that the Father giveth me, shall come unto me, and him that cometh to me I cast not away. Againe, And this is the Fathers will, that of all which he hath given me, I should lose nothing. 2. Tim. 2. 19. The foundation of God remaineth sure, and hath this scale, the Lord knoweth who are his. Excellent is that saying of Augustine: He did chuse no man worthy, but by chusing he made him worthy. Againe, It is the grace of God, whereby he doth elect me; not because any worthines is in me, but because it doth vouchsafe to make me worthy. Againe, And did not they also afterwards chuse him, and preferre him before all the good things of this life? but they did chuse him because they were chosen; they were not chosen, because they abused him. And thus much of the decree of election.

The decree of reprobation is a worke of Gods providence, whereby he hath decreed to passe by certaine men, in regard of supernaturall grace, for the manifestation of his justice and wrath in their due destruction: or, it is his will, whereby he suffereth some men to fall into sin, and inflicteth the punishment of condemnation for sinne.

It hath in like manner two acts. The first is the purpose to forsake some men, and to make knowne his justice in them. This act hath a final cause, but no impulsive cause out of God. For it ariseth of Gods mere good pleasure, no respect had of good or evill in the creature. For the will of God is the cause of causes: therefore we must make our stand in it, and out of or beyond it no reason must be sought for: yea indeed there is nothing beyond it. Moreover, every man (as Paul averreth) is unto God, as a lump of clay in the potters hand: and therefore God according to his supreme authority doth make vessels of wrath, he doth not find them made. But he should not make them, but find them made, if we say that God willed in his eternal counsell, to passe by men only as they are sinners, and not as they are men for causes most just, though unknowne to us. Thirdly, if God did reject men, because he foresaw that they would reject him, reprobation should not depend upon God, but upon men themselves. And this is all one, as if a man should say, that God foresaw that some would chuse him, and others refuse him. And the contempt of the Gospell doth not befall infants, which dye out of the covenant of the Gospell. Fourthly, Paul, who was a most skillfull defender of Gods justice, doth exclude all workes in the first place, out of this wonderfull election of one from another, made in the counsell of God: Not by workes, saith he, and therefore excludeth all respect of sinne; then afterwards being ravished with admiration, he quieteth himselfe

Job. 6. 37. 38.

Cont. Jul. Po-
log. lib. 5. lib. 5.
cap. 3.
In Rom. 9. 11.

Rom. 9. 21.

Rom. 9. 11.

himself in the alone wil of God, who hath re-
sisted his will? But, O man, who art thou which
pleadest against God? Again, O the deepness of
the riches, both of the wisdom and knowledge of
God! how unsearchable are his judgements, and
his wayes past finding out? To conclude, if it be
demanded, why God created this world and
no more, we must have recourse to the mere
will of God; and why must we not doe so, if it
be demanded why God electeth this man,
and forsaketh that man or another? *Anchor*
De vocatione gentium: A part of mankinde is
redeemed, a part perisheth. But who can tell,
why God doth not pitty them, and pittie the these?
the reason of the distinction is unknowne, but
the distinction or separation it selfe is not un-
knowne.

The second act is the ordaining of them
to punishment or due destruction. This ordina-
tion in respect of the diverse consideration
thereof, may be distinguished: and so it is ei-
ther simple or comparative. The simple ordina-
tion is that, whereby this man, suppose
Peter or *John*, is ordained to punishment. And
this ordination is of the most just wil of God,
yet not without respect of originall and actu-
all finnes. For as men are actually damned
for sinne: so God hath decreed to damne
them for the same sinne. Yet notwithstanding
sinne is not the cause of the decree of re-
probation, but in regard of order it goeth be-
fore in Gods foreknowledge, not that for-
mer, but this latter act. The ordination which
stands in comparison is that, whereby one
man and not another, and this man rather
than that, being in the like condition, is or-
dained to punishment. This serveth to shew
the liberty of Gods will, in the dispensation
of supernaturall benefits. For in that God
chooseth this man, and not that, it declareth
the liberty and very great perfection of
God: and therefore under the name of an
householder, hee challengeth the same unto
himselfe, when he saith: *May I not doe with
mine owne what I list?* And verily though God
destroy and condemne all those whom hee
doth forsake, yet should he not be unjust. For
we our selves in the daily killing and slaugh-
tering of beasts will not bee counted unjust,
neither indeed are we: and yet in comparison
of God we are not so much woorth, as a flye
is in respect of us. If it be lawfull for thee to
receiue in, or to thrust out any one of thine
house, because thou wilt; it were a point of
desperate boldnesse to take the same right
from God in his house.

The cause of this comparative ordination
is the sole wil of God, yea even without re-
spect of any sinne at all. So *Augustine*: God de-
livereeth no man but of his free mercy, and con-
demneth no man but most righteously. Now why
he delivereth this man rather than that, let him
search, who can dive into the great depth of his
judgements. Again, *Why is it thus to this man,
and otherwise to this? O man, who art thou that*

A *thou dardest dispute with God? And Gregory*. Let
no man desire to search, wherefore one should be e-
lected when another is rejected, because his judge-
ments are unsearchable, & his wayes past finding
out. In this second act of reprobation there be
two degrees, a just desertion or forsaking, and
damnation for sinne. So *Fulgentius*: In such
(saith he) God begins his judgement by forsaking,
and ends it in tormenting. Divine desertion is
twofold. The first is, that whereby God doth
forsake man, onely in regard of his assistance
and strengthening, by omitting the confir-
mation of the creature, and not conferring
the second grace, whereby the first might be
made effectual to resist temptations, and to
persevere in goodnesse. This is the desertion
of triall, and may happen to them who have
not themselves as yet forsaken God. For it
was in the first man *Adam*, who received of
God power to doe that which he would, but
not will to doe that which he could. So *Aug.*
He received (saith he) power if he would, but he
had not wil answerable to his power, for if he had,
he should have persevered. Again, he was able
also to persevere, if he would, and in that he would
not, it proceeded of free will, which then was so free,
that he was able to will well and ill. The cause of
this desertion was, that *Adam* & his posterity
might know that they could fall by them-
selves, but that they could not stand, much
lesse rise againe: & therefore that they should
wholly depend on Gods mercy. Here also it
must be remembered, that betweene this de-
sertion and *Adams* sinne, there came also *A-*
Adams will, whereby he being left to his owne
strength, did by and by perceive the very
same, his conscience telling; and yet for all
that he willed his owne fall by the free mo-
tion of his will.

The second desertion is a privation and
lesing of the gifts, wherewith the minde is ad-
orned, and a delivering into the power of
Sathan, that hee may seduce men, and more
and more leade them into sinne. This is a de-
sation of punishment, and therefore it fol-
loweth sin. And of this desertion, and not of
the former, is the rule to bee understood, *A*
Deo deserts Deum priores deservit, those which
are forsaken of God, doe themselves first for-
sake God.

And this is our doctrine of Predestination,
which savoureth neither of the errors of the
Manichees, Stoicks, Pelagians, nor of Epicu-
risme, but is (as I am perswaded) agreeable to
the truth, and orthodoxall; but yet it is oppug-
ned by sundry criminations, or false accusa-
tions, which I will strive with all my strength to
overthrow, and that briefly.

The first Crimination is,

That we teach, that certaine men, and those
but few, are elected.

Answer.

Certaine men we say. For all the elect are
knowne unto God, and their number can
neither be increased nor diminished. Few we
doe

Expos. in Ioh.
cap. 37.

Lib. ad Rom.

Desertio exple-
rationis.

De correptione
grat. c. 11.

Desertio prius

Rom. 9. 19. 20.

Rom. 11. 33.

Mat. 20. 15.

Lib. 1. ad Rom.
p. 11.

doe not say, but after a prescript 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 sit downe with Abraham, Isaac, and Iacob in the kingdome of heaven.* Revel. 7. 9. *I beheld, and loe a great multitude, which no man could number, of all nations, kindreds, peoples & tongues, stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.* Yea there is as it were a world of elect. August. *The Church which is without spot and wrinkle, & gathered together out of all nations, and which shall raigne with Christ for ever, even see is the land of the blessed, and the land of the living.* Again, The reconciled world shall be delivered out of the maligning world. Eusebius: *Christ suffered for the salvation of the world, of those which are to be saved.* The author of the book *De vocat. Gentium* lib. 1. *In those which are elected, foreknowledge and severance from the multitude of men, there is a certaine speciall universality conuext, that the whole world may seeme to be delivered out of the whole world, and that all men may seeme to be taken out of all men.* Bede calleth those a world to be enlightened & healed, who were predestinated to eternall life. Thomas: *The true light enlighteneth those, who come into the world of vertue, not those which come into the world of vices.*

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

The second Criminalisation,

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 forsake the creature, and to manifest iustice in it: so we teach and beleve. For we cannot so much as imagine a cause in the creature, why it was Gods will to passe by it, and to suffer some to fall finally from their blessed estate. Yea sinne is it selfe after the desertion and iust permission of God: and therefore it can by no means be the cause of the permission and desertion. Whence it is that *Lumbard* the Matter of all the Schoolemen saith, that *God hath rejected whom he would, not for any future meritis which he did foresee, but yet most righteously, though we cannot conceive the reason thereof.* And *Hierome* long before him doth thus expound that place of *Paul. Rom. 9. 11. (Fire the children were borne, and when they had neither done good nor euill) If Esau (saith he) and Iacob were not yet borne, neither had done good or euill, whereby*

they might winne Gods fauour or offend him, and if their election and refection doth not flow their severall deserts, but the will of the Elector and Relector, what shall we say? Afterwards: *If we grant this, that God doth whatsoever he wil, and that he either chuseth or condemneth a man without desert and works: it is not therefore in him that willeth, nor him that turneth, but in God that sheweth mercy.* Again: *Therefore it is in vaine asked, seeing that it is in his power and wil either to chuse or to refuse a man without good and euill works.* Anselmus: *It is not ours to know why God denyeth grace to those which would gladly receive & consent to grace. But this thing only we dare affirme, That God dealeth iustly, if he doe reject offenders.* But God only knowes the reason why he doth elect one that would not consent to grace, and neglect another, that would so well consent unto it. Again, *No creature is able to search out, why hee is mercifull to this man rather than to another.*

* Thomas: *Why Schoolemen ascribe in the he electeth these into midst of Papacy. Gregorius Arminius layeth downe sixe conclusions, which hath no reason but certayn Predestination. First, the diuine will. Again, that there is nobody preter. The difference of those sinners for the will of Free-will, which God fore-which are to be saved, know that he should have from them that are to Secondly, that no man be damned, proceedeth predestinated, because hee was foreknown to continue from the principall sin to the end without any let- sion of the first A. of habituall grace. 3. That gent. Again, We must know, how far God predestinates, whether he did predestinate freely, purposely and verily these, and not of his pure mercy. Fourthly, those. For this cometh by, that no man is rejected for the euill using of Free-will, which God foresaw hee of his owne meere will. And Augustine upon John: *Why he draveth out, because hee was fore- this man, and not that, because to haue finally an doe not desire to iudge, if impediment of diuine grace, them wouldst not erre.* Sixty, that whosoever God rejected, him hee did reject without any cause in him.*

Nevertheless reprobation in regard of the second act, that is, in respect of the purpose to damne, is not absolute, but for sinne. For no man perishest but through his owne default; and no man is absolutely ordained to hell or destruction, but for gain: that is, predestinated, is predestinated for any thing, which received before in Adam should be in him in time to come: so also there is no reprobate rejected for any sinne, which was to be in him in time to come. And so beeth that he would. Very often that is predestinated, is predestinated by grace, and by voluntee, not for any euill disposition, nor for any cause either all hall or priuative to be found in him, whilest hee liueth. Again,

Secondly I answer To reject is to will to shew

Comment. in Math. c. 11.

In Rom. c. 11.

* Summ. 1. 2. 2. 3. 2. 3.

Contra. Genl. 1. 4. 4.

De doct. chr. 1. 3. c. 3. 4.

Tract. in loan. 1. 1. 1.

Hisp. 1. 1. 1. 1. 1.

In Tobiam.

In Cyprian in 1. loan. ex Orig.

Lib. 1. dist. 11.

Ad Hebr. 9. 4. 2.

The very same conclusions hath Petrus de Allacolib. 1. sent. qu. 1. art. 1. and Marcellus of Inghe. 1. 1. dist. 42. 9. 4. Some of whose words I will set downe: *He is predestinate (saith he) to whom God hath purposed to give everlasting life. And he is rejected, on whom God hath determined not to bestow the same, as the Apostles saith, Rom. 9. As destruction, but for gain: that is, predestinated, is predestinated for any thing, which received before in Adam should be in him in time to come: so also there is no reprobate rejected for any sinne, which was to be in him in time to come. And so beeth that he would. Very often that is predestinated, is predestinated by grace, and by voluntee, not for any euill disposition, nor for any cause either all hall or priuative to be found in him, whilest hee liueth. Again,*

that

that God did not simply create man to destroy him, but that he might manifest his judgement by the just destruction of the sinner. Now it is one thing to will the destruction of a man as he is man; and another thing to will the deserved destruction of a man as he is a sinner. Here also the judgement of *Cameracensis*, a judicall Schooleman is to be heard and observed. According to the Scripture (saith hee) although GOD should punish or afflict some creature eternally, or utterly abolish it without any sinne in it, yet hee should not deale unjustly or cruelly with it. Whence it is wild. 12. 12. Who dare accuse thee, if the nations perish which thou hast made? God is not bound to lawes created, as if any thing were just before God did will it, whereas indeed the contrary is true.

be the cause why infants are forsaken in *U*, yet never thelesse it cannot be the cause and reason, why the whole nature of man should be suffered to fall in Adam. And *Ferrariensis* (in Thom. cont. Gent. pag. 603.) saith, that foure things are found in a reprobate: to will, a suffurance to fall into sinne, the same in selfe, Gods forsaking not raising him from sinne, and the punishment or damnation. Now reprobation is not alike, but diversly affected to all these. For if wee consider sinne in selfe, reprobation is not caused by it. Although nothing on our parts, to wit, no worke of ours be the cause of the whole worke of reprobation (for of all these together, namely, of the permission, forsaking, and punishment, the manifestation of GODS justice is the alone cause, considering that no worke of ours is the cause of the permission) yet notwithstanding our wicked working or sinne is the cause why wee are damned and punished. Again, Wee deny that GOD is cruel, for wee say that GOD doth not punish and torment the reprobate for the fulfilling (as it were) of his owne justice, but for sinne eternally foreknowne, which hee determined so to dispose of by punishing of it, that his justice might be made manifest.

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 energetically decree of God, yea even the fall of Adam, the which (say they) God according to our opinion did decree and will.

Answer.

Wee say that Adams fall came to passe, God not onely foreknowing, but also willing and decreeing it: and that without blasphemie, if thou wilt friendly and courteously give leave to shew how far forth & in what manner. The will of God is twofold: general and speciall. The speciall will (which the Latine calleth, *Cepere*) is that by which God doth both approve and effect a thing: or else it is Gods good pleasure, whereby taking delight in something hee doth will it simply. Both as touching the doing of it, as also in respect of approbation. The object of this will dependeth on the will, and followeth it as the effect followeth the cause. And by this will our judgement is, according to the word of God, that God willet that which is good, and filleth that which is evil as it is evil. *Psal. 34. Thou art a God which willet not iniquity.* And of this kinde, or rather manner of will, are these sentences of *Augustine*, to bee understood. *God hath foreknowne, but he did not foreappoint the workes of ungodlinesse. And, He doth onely foreknow, and not preordaine evils. And it is all one to say, God is the author, and God willet.* The general will is that whereby God willet a thing not to bee, (for that which is not, therefore is not, because he willet it shal not be) and for certaine causes also he willet not to hinder some things, and consequently, willet that they shal come to passe; which things notwithstanding hee doth not simply approve: Or, it is the decree of God, whereby hee willet something, not in respect of approbation and effecting of it by himselfe, but onely in respect of suffering it to bee done by others. And here the thing which is to be done, doth not depend upon Gods will, but onely 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 onely 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 willet the event of sinne, not by effecting it himselfe: but by forsaking or not hindring when hee might if hee would. And if we enquire of the order of willing, it is this; first and properly God doth will not to inhibit, and not to hinder sinne: and by consequent onely hee willet the event of sinne. For that which God doth not hinder, doth therefore come to passe, because hee doth not hinder it: and as no good thing can either be or come to passe, unless God maketh it; so no evil thing can be avoided, except God doe hinder. And there is not the least thing which may be done without this will; unless we will say that Gods providence is idle; which to say were wicked. The reasons of our judgement are many. The first reason I will draw out of most evident testimonies of Scripture. *Act. 2. 25. Him, I say, being delivered by the determinate counsel and foreknowledge*

Hyppogloss. l. 6. l. 6. No. 92.

of God, after you had takⁿ with wicked hands you have crucified and slain. Act. 2. 23. They gathered themselves together, to do whatsoever thine hand and thy counsel had determined before to be done. Here it is to be observed, that not only Christs passion, but also the works which in respect of the Jewes, were wicked, doe come under the decree and will of God; to wit. so farre forth as God willed that they should come to passe for just ends. This very thing Augustine lignifieth, when he saith, *When the Father delivered the Sonne, and Christ his body, and said to his Mother, In thee delivering, wherefore is God just, and man guilty, but, because in one thing which they do, there is not one cause for which they did it.* And there is no reason that it should seeme harsh unto any, if speaking of Adams fall we follow the holy Scripture in this manner, *When Adam did ease of the forbidden fruit, hee desired that, which the hand and counsell of God had determined before to be done.* This is that very thing which wee say: This is the language of the Apostles, and of the Church, which therefore wee may use without the least supicion of Blasphemy. But to the former testimonies I will adde one place out of Peter, 1. Epist. 3. 17. *It is better (if the will of God bee so) that ye suffer for well doing, than for evil doing.* But to punish men for well doing, in respect of men, it is flatly to transgress the Law of God. Furthermore, God is said to bid Shimei to curse David, 1. Sam. 16. 10. that is, to have ordained or decreed: for God biddeth and commandeth a thing two wayes, first by his reveald will; and this hee doth by his word delivered unto men. Secondly, by his secret will, which is his providence or hidden decree, by which hee doth governe all things, that nothing can be done without it or against it: as in these places; Ierem. 34. 22, *I will command and call backe the Affrains against this city.* Lament. 3. 37. *Who is hee then that saith, and it cometh to passe, and the Lord commandeth it not?* Job 37. 6. *Hee saith to the snow, bee thou upon the earth: like mist to the small raine, and to the great raine of his power.* By which it appeareth, that it may well bee said, that God decreed that Shimei should curse David, and it is the like kinde of speech to say, that God did not decree Adams fall simply, but in some respect. The second reason followeth: it is the common opinion of all men that God doth will to suffer sinne, but to will to suffer it is to will not to hinder, and to will not to conferre grace. Now he which foreknoweth some future evil, and willeth not to hinder it, when hee might, and not to conferre confirming grace, hee doth hindered 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 use: either without or beyond the divine permission, but we doe sowre and infold it in it. And this is that which Calvin saith, and

no other: *It often offendeth some mens eares to heare that God willed the fall of man. But I pray you what other thing is his permission before will, who hath authority to hinder, and in whose power the matter standeth? The same affirmeth Beza, If any man heere that something come to passe, which indeede was done against his will, that is against his liking, not because hee consenteth because he will not hinder them. I answer, That it is all one, as if a man should say, that they come to passe bee bring willing they should. For those things which hee could surely hinder if hee would, must needs come to passe because by not hindring of them, he willeth that they should come to passe. And whatsoever God doth not hinder, hee doth therefore not hinder it: either because he willeth that it should be done, or because hee doth utterly nill that it should bee done, or because hee doth not will it should be done, or else because hee cares not: that is, hee neither willeth nor nilleth that it should come to passe. If you grant the first, I have my desire. The second is absurd: namely, that God doth not hinder evil, because hee doth utterly nill that it should bee done. For this is to make God inconsistent. The third, Lombard 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 great part of those things, which are done in the world, should come to passe God being either ignorant or negligent. The very permission also 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 dost wickedly make an idle and Epicurish God, therefore we must needs retire unto the first, viz. that God doth decree that evil should come to passe in such sort as I have declared. Yet the fault must not bee for all that translated unto him, because hee doth justly and holily decree that which men doe wickedly.*

Thirdly, wee know that Adams revolting is now past and done: therefore we must say, that God did will that it should be done; unlesse we shall say that his providence is not in all and every thing. Thou wilt say, that an evil worke 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 finish, that which they would, but they doe not so much as begin it, unlesse 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 judgement of the

Calvin, Instit.

Ad Rom. 9. 15. 2.

Epist. ad Rom. 9.

ETIAMS NATA. 71.

the ancient Church. *Augustine, We must know that all things are either perficed the Lord helping, or permitted the Lord forsaking, that thou must know that nothing is at all admitted, the Lord being unwilling.* Againe: *There is nothing done but that which the Almighty willeth to be done, either by suffering it to be done, or by doing it himselfe.* Againe: *Sometimes a man willeth a thing with an holy will, which God willeth not.* Againe: *It is possible that a man should will this with 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 referreth his will, so as that it may be allowed or disapproved. And againe: *Know that whatsover falleth out here contrary to our will, happeneth not but by the will of God, his providence, ordinance, appointment and decree.* Tertullian: *God hath foreknowne all things by disposing them, and disposed them by foreknowing them.* Ierome: *Shall I say that any thing is done without thee, and that the wicked can doe so much against thy will? Surely it were blasphemy so to imagine.* And againe: *What good or evil things soever are in the world, they happen not by casual chance, and without the providence 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 if it be said, God willeth that which is evil, it is a thing very grievous to be heard, and a godly mind doth not easily conceite of him which is goodnesse it selfe, that hee willeth evil: for then it seemeth to be said that the good loveth that which is evil, and approoveth that which is bad, and therefore a godly mind rejecteth this, not because that which is said is not well said, but because that which is well said, is not well understood.* But after what sort it ought to be understood, hee himselfe in the selfe same place explaineth. *This (saith hee) is onely said, and yet another thing is meant and understood, because God willeth that evil be, and yet willeth not the evil.* And againe: *Hee willeth that evil be, and yet hee willeth therein nothing but that which is good.* And againe: *When hee doth good and suffereth evil, his will appeareth in this, because hee willeth that to be, which he doth or permitte.* And againe: *The will of God is his good pleasure, and his will is his working, and his will is his Permissi- on.* Catharinus saith: *We neede not bee afraid to confesse that God willeth sinne, as blessed Augustine saith also, not because he willeth sinne as it is sinne and evil, 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 evil) or as sinne it selfe is an occasion unto good in his beloved and elect.*

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

That no evil should be done that good might come thereof. To this I answer: That here are two grounds to be laid. The first is, that the object even of mans will is good, and therefore much more of Gods will: and the object of the will cannot be evil by it selfe, but by accident: for if the will willeth evil, it willeth it not as it is evil, but as it is good. The second ground is, that there is a certaine *summum bonum* or soveraigne Good, with which there is no evil conjoynd; because there is a certain thing infinitely good, namely God: but there is not any absolute evil, because there is nothing so evil, but it hath some good joynd therewith, and therefore it is good that sinne should be, and come to passe. So saith *S. Augustine*: *Although therefore those things which are evil, so farre forth as they are evil, are not good, nevertheless if it is good that there should be not onely good, things, but also evil. For unless this were good that there should be also evils, they should by no means be suffered by the Almighty, who is goodnesse it selfe.* Thus therefore I answer: 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 so farre forth as it hath some respect unto good with God which decreeth it. And this way taking sinne, although God willeth it not simply and by it selfe, yet hee decreeth it and willeth 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 trial, chastisement, 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 wisdom from thence to draw forth that which is good.

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

God did not decree the fall of Adam, nor any sinne as it is sinne unto God.

Deprav. & grat. cap. 15.

Enchir. ca. 95. 101.

In 1^a 2^a 148.

Cont. Marcel. lib.

In Abacuc. c. 3.

In Ierem. 12. c.

Lib. de Sacra. c. 1. part. 1. 4.

Lib. 1. capite 7. par. 4. de sac.

In ep. Paul ad Rom.

Enchir. ca. 98.

in it selfe. The second action is that whereby hee pilleth any thing by nilling it, as that which shall never come to passe, because God doth utterly nill the being thereof. The third and last action is remitteth in the midst betwene both, whereby he willeth some thing by nilling it slackely or remittely, that is, when hee partly willeth it, and partly nilleth it, or else so farre forth wils it, as that for just causes he nills it. And after this sort wee say, that God willeth the event of evil, as it is evil in it selfe in respect of men; because evil as it is evil after this sort, is not absolutely evil; and God draweth good out of evil, as it is evil in the nature thereof, or in it selfe; as he brought forth light out of darknesse, even as it was darknesse in it selfe. And if so be that evil were absolutely evil, as God is absolutely good, he would in no wise will the event of evil, neither should there bee any evil existent at all. For that which God utterly nilleth, hath not any being or existence. But sinne as it is sinne to God, (that is to say, God considering sinne, which is in it selfe sin, in his decree wherein all things are ordained, as sinne) hee neither willeth it, nor approoveth it, nor worketh it, no in this respect he doth not so much as permit it. I doe not deny, but that God permitteth and suffereth evil, as it is evil in it selfe, (otherwise there should not be evil properly in nature,) but I deny that hee permitteth it, because it is evil. For God never suffereth evil for it selfe; but for the good that is therewith conjoynd. And this is the meaning of that saying of Beza, *The Lord never permitteth sinnes, as they are sinnes, yea rather hee evermore forbiddeth and hindereth them.* And againe; *Sinnes so far forth as they are permitted by God, being thereto willing, are not sinnes, but the punishments of sinnes.* And thus using this expolition is the minde and judgement of Master Calvin of blessed memory, to bee understood, whereas hee saith, *that all the sinnes of Adam did fall away by Gods will.* And againe, *that it was decreed by God, that Adam should perish by his owne falling away.* And againe; *It was the secret counsell of God, in which the fall of man was ordained.* And againe; *Adam did not fall away but according to Gods knowledge and ordinance.* In these and such like manner of speeches his purpose was to overthrow the opinion of the Schoolemen who would have his permission severed from his will: It were good therefore for them better to consider of the matter, who without either charity or humanity, doe with the blasphemies of the Manichees, slander and belittle this holy man.

Secondly they use to object, that God willeth things contrary, if he will that that should come to passe which hee forbiddeth in his law. *Ans.* It is true indeed, if hee should will one and the same thing to come to passe, and not to come to passe in one and the same respect and manner: but God forbiddeth evil

which is evil, and willeth it to come to passe in it hath respect unto good. Hereupon Aquinas saith, *It is evils be, and that evils be not, are contrarily opposed; but that God willeth evils to be, and that God willeth evils not to be, are not contrarily opposed, seeing both are affirmative.*

Thirdly they object thus: That thing which being granted, another thing necessarily followeth, is the cause of that selfe same thing that doth follow: but this being granted, that God willed the fall of Adam to come to passe, the same came to passe necessarily and infallibly. Therefore the will of God was in this respect the cause of sinne. Whereunto I answer, that the first proposition of this argument is not generall, for in admitting the creation of the world, both the place and the time or continuance thereof, are infallibly and without doubt also to bee admitted; and yet the creation of the world is not the cause of the continuance thereof, and of the place, where it now consisteth. And that this proposition may be true, it is thus to bee framed; *That thing which being granted, another thing infallibly followeth (no other cause comming betwene) is the cause of the very same thing that followeth.* And the second proposition also fitted to this former is untrue. For this being granted that God willeth sinne to come to passe, sinne shall not come to passe immediately, but by the means of mans free will; although it come to passe infallibly on Gods part which decreeth it, yet it comes to passe freely on mans part, for it had beene possible for man not to have sinned when hee did sinne, if hee had would. As may appear by this similitude: God forsaketh man by not conferring and bestowing on him necessary and sufficient helpe for the avoiding of sinnes: now man being forsaken by him, sinneeth necessarily; And yet the fault is not to bee laid on God, because that in this his forsaking him the will of man commeth betwene. For God forsaketh man being willing to bee forsaken, and not against his will and minde.

Secondly, I answer to the aforesaid reproch of our doctrine, that we say not, that sinne is from the decree, or of the decree of God, as from the efficient, materiall, formall, or finall cause. But we doe teach and averre, that sinne commeth to passe according to the providence or decree of God, as the sole consequent thereof. For wee assuredly thinke and judge, that the decree of God doth so goe before the sinne of man, as that it hath no respect of any cause, unless it bee of such a one as is a failing and deficient cause. So saith Augustine; *I therefore truly the great workes of the Lord are exquisite in all his wils, so that after a wonderfull and unspeakable manner, that is not done beside his wil, which notwithstanding is done contrary to his wil.*

Again it is objected. He that saith that the decree of God is the energetically operative beginning of all things, necessarily maketh the

Lib. com.
Castel de
gradat.

Instr. lib. 3.
cap. 23. §. 4. C.
57.

Opus. G. S. 2.
6. 16.

Summa. 1. 39.
art. 5.

Augustin. cap.
101.

the decree of God, the beginning also of
finne. Whereunto I answer, that the holy
Ghoſt himſelfe ſaith, that the decree of God
is the beginning of all things being and exi-
ſtent; *Eph. 1. 11. God worketh all things after
the counſell of his owne will.* And againe, in the
17. of the Acts, *In him wee live, we move, and
have our being.* Auguſtine ſaith: *The will of
God is the very cauſe of all things which are.* Hu-
go de S. Vict. ſaith: *There is no cauſe of the will
of God, which is the cauſe of all things.* And this
very thing common reaſon will teach us, be-
cauſe there muſt firſt ſome certaine ground
be laid, from whence every thing ſhould have
or take his being and exiſtence: and this
ground is even the very will of God. For a
thing is not firſt, and then afterward God
willeth it to come to paſſe, but becauſe God
hath decreed that a thing ſhould come, to
paſſe, or be done, therefore it is; And yet ſhall
not God therefore be the cauſe of finne; be-
cauſe finne is not properly a thing, action, or
being, but a defect onely: and yet neverthe-
leſſe it is not therefore nothing. For whatſo-
ever hath a being, is either Really and Poſi-
tively, or elſe in reaſon onely. And under
thoſe things which are in reaſon, are contain-
ed not onely notions and relations, but alſo
privations: becauſe they have not a reall
matter and forme out of the underſtanding.
But finne hath not a poſitive and reall being,
and yet it hath a being in reaſon (as they
tearme it.) For ſo farre forth it is in the na-
ture of things being, as it may cauſe a true
composition in the minde: and although it
does not exiſt poſitively, that is, by matter or
forme created; yet it is privatively, becauſe
that by the remove or taking away of origi-
nall rightcouſneſſe, that doth immediately and
truly follow & exiſt. Neither doth it follow, as
ſome other naturall habit, or as a pure nega-
tion, but as a certain thing between both, that
is, a want and abſence of the contrary good.

Some uſe to object, that we doe teach, that
God doth incline unto finne, & that he doth
poſitively harden the heart. Whereto I an-
ſwer, that we allow not a bare permiſſion ſe-
vered utterly from his will, neither do we at-
tribute a poſitive or naturall action unto God;
as though hee did infuſe corruption and ſin;
and yet wee ſay that he doth actively harden
the heart. The action of Gods providence,
(as ſaith *Smidas*) in the works of men, is three-
fold. The firſt is, according to his good plea-
ſure, whereby God willeth any worke, allow-
eth it, effecteth it, and is therewith delighted:
this action is onely in good workes, which
have their beginning in us from the holy
Ghoſt. The ſecond action of Gods provid-
ence is of ſuſtaining, whereby God uphold-
eth and maintaineth the being and all the
faculties, motions, actions, and paſſions of
nature which offendeth. *Act. 17. 28. In him
wee live, and move, and have our being.* And
although God doe ſuſtaine nature offending,

A and the action of nature, yet is hee free from
fault; becauſe he upholdeth the creature
onely as it is a creature, not as it is evil. For
the ſecond cauſe, as the will of man can by it
ſelfe doe evilly and corruptly: yet it can doe
nothing by it ſelfe, unleſſe the effect there-
of bee reduced to the firſt cauſe. As may ap-
peare more plainly by this ſimilitude: A
man doth haule by reaſon that his legge is
out of joynt: now here are two things to bee
conſidered; the very walking or motion it
ſelfe, and his hauſting; the hauſting proceedes
onely from his legge out of joynt, the wal-
king both from his legge, and alſo from the
faculty of moving. In like manner a man
finning in that he doth, it is of God, but in
that he, doth evilly, it is of himſelfe. Wee
muſt therefore here know that God doth up-
hold order as it is of nature, but furthereth
not the will violently breaking out againſt
the order of the morall law. The third action
of Gods providence, is according unto
conceſſion, whereby God in the evil worke
of man, worketh ſome thing holily; and this
laſt action is threefold. The firſt is permiſſi-
on: whereby God ſorſaketh eſpecially the
wicked, by withdrawing from the his grace,
and by leaving them according to their de-
ſerts, unto their owne wickedneſſe, which he
had before reſtrained, that it might not breake
forth to ſo immoderate liberty. And wee uſe
commonly to ſay, that he which permiſſeth,
doth and effecteth ſomething, as when the
rider giveth the reines unto his wanton and
ſporting horſe, wee ſay that hee doth move
and encourage him; and we ſay, that the hun-
ter doth put his dogge on the game, when as
he letteth him ſlippe. The ſecond action (as
I may ſo tearme it) is occaſional, whereby
God by proffered occasions, in themſelves
good or indifferent, outwardly draweth forth,
ſtirres up, and brings out finne in thoſe who
of themſelves openly runne into wickednes;
to the intent that hee may juſtly either puniſh
their knowne impiety, or elſe diſcover
it being cloſely ſhrouded. The like have we
ordinarily even among our ſelves, for the
Phyſician by his preſervative medicine, ſtir-
reth up, inflameth and draweth forth the
humours out of the corruption of the bo-
dy. Admitte a houſe bee weakly timbred,
which being almoſt now already ſalne, will
ere long fall, and that I doe not with any en-
gines or instruments throw or beate downe
the ſame, but onely take away the outward
hinderances, and on every ſide as it were o-
pen a way for the downfall, to the intent, that
when it falleth, it may by the greater fall bee
broken in peeces. After this ſort dealeth
God with the wicked: and hereupon is it that
the law is ſaid to ſtirre up and increaſe finne
in *Paul, Rom. 7. 8.* This action is done many
manner of wayes, as when the hinderances of
finne are taken away; when as the way is o-
pened to the committing of one eſpeciall finne,

De gene. cont.
Manc. libro 1.
cap. 2.

Ex Reale &
Rationale.

Smidas.
argumens.

Act. 17. 28.

Act. 17. 28.

fort every thing in respect of God is necessary, and the will of God (as *Augustine* saith) is the necessity of things. Secondly, necessity is either of compulsion or infallibility. Necessity of compulsion, is that which inferreth violence to things by some cause working without, and forcibly constraineth that they doe either this or that. And this indeed is the Stoicall necessity, that a man should doe any thing against 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 consider 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 of necessity. 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 causes, or to God, who is the first cause. Now some things in respect of the second causes are necessary, other some contingent. From causes which are necessary, must needs proceed that which is necessary, from those that are free, that which is free; from those that are naturall that which is naturall; and to bee brieve, such as are the next causes 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 mutable: howsoever according to nature and the order of the next causes, they be necessary and immutable. In respect of Gods decree, the second causes and the effects of them are all necessary, howsoever in themselves they be uncertaine and contingent. And yet they are not absolutely necessary, but by the supposition of Gods decree; neither are they necessary by the necessity of compulsion, but of infallibility onely, because God ordained before, that those things which should come to passe should be. And this kinde of necessity taketh not away the contingency and liberty of second causes, 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 some, in respect of the next causes, are necessary, and other some contingent; but all of them in respect of Gods liberty mutable. And as the

mutability which things have from Gods power, taketh not away the necessity which they have from the second causes; so the necessity of immutability by Gods decree consequently comming to passe, taketh not away the contingency which they have from the next causes and from Gods liberty. Moreover we say, that Gods decree, ordaineth the second causes, and the very liberty is selfe also of mans will, not by compulsion, as if a man should violently throw a stone, but by inclining and gently bending them, by objects outwardly offered to the understanding (even as a sheepe is said to be drawne, when grasse is shewed her being an hungred) that a man may choole by his owne free motion, or refuse that which God hath justly decreed from all eternity.

These things being granted, it is manifest also what wee 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; because the decree of God howsoever it was necessary in it selfe, yet it planted nothing in *Adam*, whereby he should fall into sinne, but left him to his owne liberty, not hindering his fall when it might; and the same fall in respect of mans will (which doth that freely that it doth) came to passe contingently and most freely. But you will say, that *Adam* could not withstand Gods will, that is, his decree; whereto 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 confesse 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 divell. But to the intent that these things may more plainly be understood, wee must make distinction betweene threentimes, 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 which hee foreknew 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 immutably. *Honorius Augustodunensis* saith, It cannot otherwise be, but that all things must come to passe, which God hath predestinated and foreknown, seeing that hee only either doth all things, or permitte them to be done. *Hugo de S. Victore* saith: Since followeth of necessity upon the withdrawing of grace. And the reason hereof is very easie, because evil permitted must come to passe, and cannot otherwise come to passe than God permitte. For to permit evil, is not to stir up the will, and not to bestow on him that istempered the act of resisting.

Augustine de verb. apost. ser. 2.

Dial. de grad. 1. 12. in Catal. go. 11. 12.

Quæst. in Rom. 4.

De divi Dei lib. 5. cap. 8. 9. 10. Et de Circ. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

Tull. de Finib. 1.

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 resisting is not conferred, howsoever he may have power to withstand: yet can he not actually will to withstand, nor persist for ever in that uprightness wherein he was created, God denying him strength. I confesse 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 destitute 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 hee made himselfe the servant of sinne. Bernard saith: *he knew not after what evil & strange manner, the will is selfe corrupted or changed to worke maketh a necessity to sinne, and yet the necessity although it be voluntary, is not able to excuse the will: nor the will, although it be misused, exclude necessity.*

If any man shall say, that by this our platforme many are tyed by an inevitable necessity to be damned: I would have him give eare to *Augustine*, who saith: *Hold this most steadfastly, and doubt not in any wise that any can perish whom God before the creation of the world, hath of his free goodnesse made vessels of mercy, — or that any of them whom he hath not predestinated to eternall life, can by any means 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 not 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 sinne 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 some will say, that the foreknowledge of God doth never cause in men any necessity of damnation, although it doe assuredly 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 *Augustine*: As

they did fall by their will, so by their will they are content to be saved: he that turneth himselfe away from God, hath both deprived himselfe of will to do that which is good, and also of power. He doeth not therefore followe as they imagine which object such things; that God hath a compulsion from sinners to whom hee gave it not, and hath therefore damned those, whom hee hath not taken up.

Moreover, the selfe same necessity followeth of their hypothesis, who affirme a bare permission. For that which God permitteth, the selfe same thing will he not hinder; and evil, if God hinder not, cannot be avoided, and that which cannot be avoided, shall come to passe infallibly. And therefore evil, permission being once granted, of necessity commeth to passe, although most freely on mans part. Wherupon 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 object unto us either the Stoicall fate, or the dotages of the Manichees. For wee differ from them as much in certaine judgement and opinion, as whosoever do differ most. For first, the Stoicks do tie 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 Stoicks say, that neither God nor second causes can doe otherwise by their nature than they doe: we say that some second causes, are by Gods ordinance mutable, other some immutable; and that God himselfe, can either not doe, that which hee doth, or else doe it otherwise. But now to come to the Manichees, who make two coeternall Gods; we but one. They of their two Gods, make one good, and another evil: 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 evil: 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: wee say, that God doth most freely convert 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 sins, as doe grievously wound the conscience. Fifthly, they say, that they that are created by the evil 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, unless God give him that grace, yet doth he not sinne of necessity, that is, of compulsion, but willingly.

And

sonnes, 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 (saith Augustine) the children of God, who are not as yet so unto us, and yet they are so unto God: because that by believing they should afterwar disbe so through the preaching of the Gospel, and yet before this was so, they were engraven the children of God, by a steadfast and immutable stability, in the register of their Father. And againe, 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 they not so unto God. Finally: None are truly redeemed on Gods part, but they who are freed from sinne, both according to the power that it hath to cause damnation, and also according to the power that it hath to reigne in them. In this doe the ancient Fathers agree: for August. saith, By this Mediator God sheweth that he doth make them of evil men eternally good, whom he hath redeemed with his blood. And againe: Those whom hee would make his brethren, he freed and made them fellow heires. And againe, Christ will have no partaker in that which hee hath bought, but will possesse it wholly to himselfe, so that end gave he so great a price, that he might only possesse the same. Irenaeus saith, Christ who suffered for us, hath freed us from sinne and the bondage thereof: Remigius saith; Thou art the reconciler, thou art the reconciler, and blessed shall they be for whom thou shalt make reconciliation. Out of these I thus conclude; all and every one are not 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 sin shall no more reigne in them. Christ therefore is but onely the halfe redeemer of these, and for that cause not a redeemer. Lastly, let us diligently consider the judgement of ancient writers. Ambrose saith; If thou beleevest 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 againe: It is well said, I will have mercy on whom I will have mercy. For if the whole world being in thraldome, & in the power of sin, and most justly ordained to punishment, be nevertheles in part by Gods mercy freed: who can say unto God, why dost thou condemne the world? And againe: Hee that hath bought us also deere a price, will not that we whom he hath bought should be destroyed. God hath given a great price and bought those whom hee quickneth. And againe: Of whose mercy it is but of his who hath sent Iesus Christ into this world to save sinners, whom he hath both fore knowne and predestinated, and called, and justified, and glorified? Bernard saith; Christ needed none of these: neither did he any of those things in regard of himselfe, but rather in regard of the elect

—; they were not directly the Iewes to whom he was sent, but the Elect for whom hee was sent. Haymo saith; Even as by one man death and sin came generally to condemnation: so by one justice of man, that is, of Christ, to all men elected and predestinated to eternall life, came grace to the justification of life. And againe: Hee took not away in the elect onely original, but also all sinnes: and therefore grace and the gift through grace did redound unto the elect. Aquinas saith; Christ his merit according to the sufficiency thereof carrieth it selfe indifferently to all, but not according to the efficacy, which cometh to passe partly by Gods election, through which the effect of Christs merits is mercifully bestowed on some, and partly by the just judgement of God withdrawne from other some.

B *Object. 1.* Against this it is thus objected; The Scripture saith; meth that Christ redeemed 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 (saith 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 be called after the ascension of Christ, as Paul plainly explaining his owne minde sheweth, Rom. 11. 12. Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be? And againe in the 15. vers. If the casting away of them, (that is, of the Iewes) be the reconciling of the world; what shall there receiving be but life from the dead? in these very words he plainly sheweth, that the reconciliation of the world is the reconciliation of the Gentiles after the casting away of the Iewes. And hereby it is most manifest, that all the like places of Scripture, which many doe thinke to make for the universall redemption of all and every one, are to be understood of some men to be called out of every nation and country after the death of Christ. And hereunto also let us joine the answer of Augustine; He calleth often times even the Church is selfe by the name of the world: according unto that, God was reconciling the world unto himselfe in Christ: And againe; the Sonne of man came not to judge the world, but that the world might be saved through him. And Iohn saith in his Epistle, we have an advocate with the Father, Iesus Christ the just, and he is the reconciler of our sinnes, and not onely of ours, but also of the whole world. Therefore the whole world is the Church, and the whole world hateth the Church. Therefore the world hateth the world; the malignant world the reconciled world, the damned the saved, and the defiled that which is cleansed. But this world, which God in Christ reconciled unto himselfe, and which by Christ is saved, and to which all sinne is through Christ pardoned, is elected out of the malignant, damned, and defiled world. Rupertus saith: The world

Comment. in
Rom. cap. 1.

ibid.

Summa de
rect. Math. 23
27.

2. Cor. 5. 15.

Tract. 1. 7.
Iohn.

Comment. in
Iuan 16. 33
Ioh. 2. 2. 1.

Ioh. 1. 12.

De corruptio
grat. cap. 9.

De corrup. &
grat. cap. 11.

Tract. in Ioh.
2. 6. 7.

In Iovin. lib.
6. capit. 23.
in Psal. 64.

De file ad
Gratian.

Ser. 44. de
Verb. Apoc.
cap. 20.
de Verb. Apoc.

Serm. 109.

De nat. &
grat. cap. 10.
cap. 5.

Ser. 4. de nat.
17.

every man is a lyer. But, if this saying be true, these words every man hath lye, are (as he said before) to be understood after this sort, A great part of men are lyers. And the Apostle writeth elsewhere, Teaching every man: and againe admonishing every man: not that he taught all men, for how many are there yet at this day which have neither heard of the Apostles doctrine, nor yet so much as his name? but that he should teach and admonish all that are in the Church. Sedulius also faith: Many and all in Paul are one.

Fourthly, Saint Paul speaketh in this place according to the charitable judgement of Christians: and not according to the judgement of secret and infallible certainty. Like unto this, is that also that he calleth the faithfull in severall 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. Augustine saith: We ought so charitably to be affected to wils that all men be saved: as men that know not who appertaine to the number of those that are predestinated, and who doe not. And againe: We must as much as in us lyeth being unable to distinguish those that are predestinated from those that are not, desire that all men be saved, and use sharpe correction unto all with an intent to breake them that they perish not.

Hence it appeareth what wee ought to thinke 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, willethto bestow all good things, yea blessednesse it selfe upon the creatures: and by this will hee alloweth, that God willetht that all men should be saved, and attaine unto his kingdom; because he made us not to punish us, but that he might make us partakers of his goodnesse, as being good himselfe. But his consequent will is that, whereby for some certaine circumstances of the creature, he absolutely willetht this or that: and by this will, he saith, that God willetht that man should be damned for ever, 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 willing will, whereby he will indefinitely or upon condition, that all and every man of all ages should be saved. For first, it argueth a finite power and insufficiency in him that willetht. For whatsoever any one desireth and earnestly willetht, that will he bring to passe, unless he be hindered. As for example: The Merchant desireth and earnestly willetht to save 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.

A Yea indeed this kinde of will seemeth to argue weaknesse, because God should willetht that which shall not come to passe: But you will say, that this will is conditionally; that is, that God will that they be saved, if they shall beleeve. And I say first, that the will of God stands doubtfully 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 a free will either to beleeve or not to beleeve: that is, flexible and inclinable both wayes, either by grace, or by nature, both which things are false, as I will after wards shew. And therefore, this will is rather a humane will than a divine. Heare what Augustine saith. The will of God is taken

B four manner of wayes by the principall Doctors, first for the knowledge of God; then for the will of the Saints, who will an charity that even the unright should be saved; againe, for humane reason; and lastly for Gods Commandements. Secondly, this conditional will seemeth idle and unnecessary, especially in him whose power is infinite; because if he earnestly willed, he would verily doe a thing, when he might without hindrance. Thirdly, Gods will is not such concerning the Angels, whereby he willetht 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, be damned; which is absurd. Fifthly, that will which cannot be resisted, is absolute: but Gods Antecedent or first will cannot be resisted: Rom. 9. 19. For there Paul speaketh of the wil 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 beleeve and persevere, and that other some should be forsaken either not beleeving or not persevering. You will aske me haply how I know this. I answer, by the event. For as touching the event some beleeve, and some do not beleeve. But to beleeve, and to persevere is a certaine kinde of good action; and on the contrary, not to beleeve, or not to persevere is an evil 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 willetht it, and maketh it to exist by willing it. And that evil, which cometh to passe, cometh to passe God not hindring it; and because God will not hinder it, therefore consequently it cometh to passe. Hereupon, it is certaine that God willetht that some should beleeve, and persevere unto the end, and that other some doe not so; yea even without any condition; and no reason can be rendered, wherefore hee willetht this. Therefore this will is both absolute and first: and therefore that universall precedent will concerning the salvation of all, and every one in Christ, is counterfeite and

D failed.

Comment. ad Rom. 6. 5.

In Epist. ad Rom. 6. 5.

De corrup. et grav. cap. 15.

cap. 16.

Optativa voluntas.

Lib. de voluntat. Dei.

fained, Sixtly, the ground of this opinion, is that forefaide place of *Paul*, which I have already shewed to be misunderslood. And yet, that place laith not downe unto us any conditionall, but an absolute will. For there it is first affirmed, that *God will have all men to be saved*: afterwards, that *he will have all men to come to the Knowledge of the truth*; that is, unto faith, because by applying faith to the word of God, we acknowledge the truth. Where is now then that condition of faith? Lastly, against *Damasene* I oppose *Augustine*: who to the Pelagians urging this place of scripture, God willeth that all men be saved, maketh a double answer: first he denieth that it is not generally to be understood of the universality of men, and that by this argument: That which God willeth he effecteth: but he doth not generally save all men; therefore he willeth not. Secondly, he saith, that the place is to be understood of them which are actually saved: because all men which are saved, are saved by the will of God. Again, I oppose against him *Prosper* also, who saith: *If the will of God concerning the universall saving of mankind, and the calling of them to the knowledge of the truth, is to be affirmed so indifferently throughout all ages, as that it should bee saide to overpasse no man in what place soever, Gods impetereable and deepe judgements receive a great blow.* And againe: *Wee cannot say that there is the calling of grace whereas as yet there is no regeneration of the mother the Church.* And againe: *He forbade the Apostles to preach the Gospell unto some people; and now as yet bee suffereth some people to live out of his grace.* Also I oppose *Thomas Aquinas* against him, who saith: *But saith some man, God loveth all men: whereto I answer, that it is true so farre forth as he willeth some good to all: And yet he willeth not every thing that is good to all, that is, eternall life: and therein he is said to hate and reject them.* To conclude, I oppose against him *Hugo de Sancto Victore*, who will (saith he) that all men bee saved according to *Ambrose*, if they themselves wil. But are there not many who would be saved, & yet are not saved?—or this, He offereth grace unto all, by which, if they will, they may be saved. But how is this solution true, are there not, and have there not beene many, which never heard so much as a word of preaching?

Objection III. That which every one is bound to believe, is true: but every one is bound to believe that he is effectually redeemed by Christ: therefore it is manifest, that every one, even the reprobate is effectually redeemed by the death of Christ. Whereto I answer; that the *termini* or parts of the proposition are to be distinguished; that which every one is bound to believe, is true according to the intention of God that bindeth; but it is not alwaies true according to the event. *Jonas* preached, and therefore hee was bound to believe, *Tet forty dñis, and Ninive shall be destroyed*; but this was not true accor-

ding to the event. The assumption also must be distinguished, Every one in the Church, by Gods commandment (Believe the Gospell) is bound to believe that he is redeemed by Christ; yea even the reprobate as well as the elect: but yet notwithstanding in a divers and different respect. The elect is bound to believe, that by believing hee shall bee made partaker of election: the reprobate, that by not believing, he may be made unexcusable, even by the intention of God. For God sometimes giveth a commandment not that it should bee actually done, but that men may bee tried, that they performe outward discipline, and that they may be convicted of their naturall infidelity, and be made unexcusable of al their sinnes before God in the last judgement. For thus I distinguish of Gods commandment: there is a certaine commandment of obedience, the performance whereof God willeth in all: hither are referred the commandments of the morall law. There is also a certaine commandment of trial, as the commandment of sacrificing *Isaac*: whereas God willeth not the act it selfe, but onely the manifestation of obedience. And therefore God must not bee said to mocke men, if by the word preached he do outwardly call those, whom hee will not have to be saved: for by this meanes he shewes 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 confesse as much, but that inability wherby they cannot, is voluntarie, and borne together with us, not infused into us by God: and therefore it cannot bee excused. Very well therefore saith *Barnard*. *The master knew well, that the weightinesse of the commandment exceeded the strength of men: but he thought it expedient even in this, that is put them in remembrance of their owne insufficiency.*—Therefore by commanding things impossible, hee makes not men sinners from the truth, but humbleth them, that every mouth may bee stopped. So saith *Augustine* de grat. & lib. arbit. cap. 43. Secondly, I answer: that, that which every one is bound to believe, is true unlesse any one shall by his owne unbelief hinder himselfe; this doth the reprobate by his owne inborne infidelitie. Thirdly, I answer, that the argument doth follow twice affirmatiuely in both propositions, For the *termini* or parts of the proposition are thus to be turned: That is true, that every one is bound to believe, but every one is bound to believe that he is redeemed by Christ. Therefore that is true.

Obiect. IV. The Fathers which believed right, doe affirme that Christ redeemed all and the whole world. *Answer.* Whereas they write that Christ redeemed 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

Hym. lib.
6. cap. 5Reason.
pro. August.
li. i. Obiect 5Quest. 23.
in sum. act.Annot. in 1.
Tim. cap. 2.

Gen. 22. 7.

Serm. 30.
in cant.

take upon him: and not effectually on Gods part. This very thing doth *Prosper* make plaine: *All men* (saith he) *are rightly saide to be redeemed, in respect of the one nature of all, and the one cause of all, which our Lord did truly take upon him: and yet all are not delivered from captivity.* The propriety of redemption without doubt belongeth unto them for whom the Prince of the world is sent abroad: — whose death was not so bestowed for mankind, as that it should also pertaine unto the redemption of them, who were not so regenerated. And againe he saith: *Our Saviour may truly be saide to be crucified for the redemption of all the world, both in respect that he truly tooke upon him the nature of man, and also in respect of the common or generall perdition in the first man: and yet he may be saide to be crucified onely for those, unto whose his death was available.* Moreover, the Fathers speake of the universalitie and of the world of beleevers. So saith hee that is the Author of the calling of the Gentiles. *The people of God* (saith he) *have their fulnesse.*

And thus much for the efficacie and greatness of Christs death; Now as concerning grace; I say, that that is diversly distinguished. For first, it is either restraining, or renewing. The restraining grace is that, whereby the inbred corruption of the heart, is not thereby utterly diminished and taken away, but in some is restrained more, in some lesse, that it breake not violently forth into action: and it is given onely for a testimonie vnto man, and to preserve order amongst men in a politicke society: and this kinde of grace is generall, that is, belonging to all and every man, amongst whome some doe exceede other some in the gifts of civill vertues: and there is no man, in whome God doth not more or lesse restraints his naturall corruption. Now renewing or Christian grace (as ancient writers doe usually call it) is that whereby man hath power given him to beleeve and repent, both in respect of will, and power: and it is universall in respect of those that beleeve, but indefinite in respect of all and every man. Thus we teach, thus we beleeve.

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 righteousness bestowed on *Adam* in his creation. This grace belonged generally unto all, because wee all were in *Adam*: and whatsoever hee received that was good, hee received it both for himselfe and his posterity. The grace of nature corrupted, is a naturall inlightning (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 the ancient writers affirm. *August.* saith: *Nature is common to all, but not grace: and hee onely acknowledgeth a two-fold grace: namely that common grace of nature, whereby we are made men: and Christian grace whereby in Christ wee are againe borne new men.* And hee is of opinion, that some that doe not beleeve in Christ, doe not sinne: which is a thing notwithstanding very ungodly and untrue, if grace bee as generall as nature. Let us well weigh his words: In that he hath (saith he) added: *Now they are inexcusable for their sinne: it may move men to aske, whether those unto whom Christ hath not come nor spoken, may have any excuse for their sin.* — To this question, according to my understanding, I make answer: that they cannot bee inexcusable for every sinne which they have committed, but for this sin, that they have not beleeved in Christ unto whome Christ did not come, and unto whome hee did not speake. But they are not in this number unto whome hee hath spoken in his disciples, and by his disciples, which hee also now doth. For hee came unto the Gentiles by his Church. — It remaines for us to demand, whether they can have this excuse which have bene or are prevented by death before Christ came in his Church to the Gentiles, and before they heard his Gospell. I answer, that without doubt they may, but they cannot therefore escape damnation: for whosoever hath sinned without the law, shall also perish without the law. Againe hee saith: *Onely grace distinguisheth those that are saved, from those that are damned, who were enwrapped in one lump of corruption by one common cause from the beginning.* Chrysostome saith: *The grace of God cometh unto every one, but it remaineth with them who doe worthily fulfill those things, which are in their power: departing quickly from them, which doe not well behave themselves: neither doth it at all come unto those, who doe not so much as beginne to turne unto the Lord.* Gregory saith: *The Gentiles did not any way worship God, neither shewed they any signe or token of any good worke, for in deede they were forsaken.* Amo giſt whom, because there was no law-giver, nor no one that according to reason seeketh after God, there was not as it were a man, but all lived as it were like beasts. And afterwards hee saith: *When our Redeemer came, hee so received the calling of grace, as that there was not before in it the life of propheticie.* And againe: *Teachers holding their tongues, the devils gas into their place: because none doe perish by the silence of their pastors, but they who are not predestinated unto eternal life.* For they are places for the devils, because in Gods fore-knowledge they are not preordained unto Gods Tabernacle. Hereupon it is said, that when the Pastours did preach, as many as were predestinated unto eternal life did beleeve. And hereupon saith Paul, whome he hath predestinated, those hath he called. Hereupon it is, that the Apostles defrons to gee into Asia, were forbidden by the holy

De Sect. Apost. for 1.1.

Trad. Sj. Iohann.

Kachis cap. 3.

Lb. de re-punct. cond.

* Put if grace be universal, there had always bin some Church among the gentiles, although freed and hidden: for it is not like y plural had cast away grace or that they had used it euilly.

Exceſ. in. f. Reg. cap. 14.

holy

Ref. ad ubiect. Rom. 1. 2. ubiect 1.

Ad caput Gal. cap. 2.

Lib. 1. cap. 3.

De grad. sanct. cap. 5.

Iohn. 1. 9.

holy Ghost. They therefore which are not predestinated, whether they beare the words of the preachers, or whether they do not beare them, cannot bee called unto Gods Tabernacle. And againe: Sometimes the preachers are Silent by Gods dispensation, that they holding their peace, they which are not the Lords, may be deceived of evil spirits. Beda saith: He goeth to visit and enlighten their hearts, whome hee hath predestinated to eternall life, forsaking those whome he knoweth to be none of his owne. Anastasius saith: The Church in the former state of error, seeing without eyes, and blinde, did neither see from the beginning, neither was it seene at all by God. And againe: All other kinds of faith which are in the world, are dead, as also the motions of those people and Gentiles which are dead, as they which had not in themselves who saide, I am the life. Neither do they regenerate or quicken their people and children, by the wombe of water and the spirit; but are fruitlesse, and bereft of the well of life, and not enjoying the water which is living, and streameth unto eternall life. Therefore that Church which is his, is only termed the life and mother of all the living. Hugo de Sanct. Vi. saith: Some of those, who were before the coming of Christ, if they had not had some other fiene, they should not have bene damned, for that they did not beleeve in Christ, because they have an excuse for that sinne. And againe: What if thou shouldest enter into consideration how many, and how excellent in comparison of thee are cast awayes, who could not attaine unto this grace 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, tumbled downe into the gulf of everlasting destruction. Thy redeemer and lover hath preferred thee before all those, in as much as he hath given thee this grace which none of them was worthy to receive. And what wilt thou say? wherefore dost thou thinke that thou art preferred before them all? hast thou bene more valiant? hast thou bene more wise? hast thou bene more noble? hast thou bene more rich than they all? because thou hast 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 bene? and yet they are all forsaken, and have perished like cast-awayes. Thou only art received before them all, and yet thou canst not finde out any cause why thou shouldest thou bee dealt withall, besides the free favour of thy Saviour.

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

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

Secondly, he foresaw the fall.

Thirdly, because he is by nature gentle and good, he doth seriously will that all men after the fall should be saved, & come to the knowledge of the truth: and therefore wilts to give all the furtherances both of nature and grace, that they may be saved, but yet indefinitely, if they themselves shall beleeve. This will of God (they say) is predestination, & the same with the written Gospel. The rule of this will is, *Whoever shall beleeve, shall be saved; Hee that will not beleeve, shall be damned.*

Lastly, Election is according to the foreknowledge of future faith, which notwithstanding may be lost utterly for a time, as some say; or finally and for ever, as some others will: and reprobation is according to the foreknowledge of infidelity, or the contempt of the Gospel.

This platforme is in very truth (so farre as I can judge of it by the Scriptures) a meere invention of mans wit: which will appeare by the manifold errors therein contained.

First, by this platforme or ground-work there follows a certaine universall reprobation, and that a very absurd and strange one. For if there be (as they doe affirme) an universall election, whereby God willeth that all men shall be saved indefinitely, if they do beleeve; hee willeth also by the like reason, that all and each one should be damned if they doe not beleeve. But this reprobation is no where to be 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 hath in vaine propounded with himselfe the supreme and absolute end of his counsels, (which is, to communicate his goodnes in true felicity even to every man. For if we consider the event, hee doth not communicate his goodnesse and eternall life unto very many, which is otherwise than he purposed, namely, unto those that are damned. But wee 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 certaine ordered and fitted will, which doth wholly depend on mans will. Thou saist that God willeth that all men whatsoever should be saved by Christ. Very well: Tell mee therefore why they are not saved: They themselves will not, thou saist? Yea wis. What is this but to set the creature in the throne of Almighty God the Creatour, against the order of nature, and of all causes? For the first cause, which indeed is Gods will, ought to order and dispose the act of the second cause. 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 heaven and in earth whatsoever proceedeth from him. That which ordereth

Lib. 1. in Isa.
cap. 1.

Lib. 1. contemp.
in Hexam. l. 10

In Job.
Eliad. 15.

Error. 1

Error. 2

Error. 3

all things, is ordered of none. Moreover, men after this sort are elected 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.

Fourthly, this platforme laines downe a determinate fore-knowledge about the evill of fault, without any decree going before concerning the event of the fault, which cannot be: A definite foreknowledge is not the cause of that thing 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 be, as *Iustinus* taught. For God doth first decree a thing as touching the event: then afterwards hee doth fore-know by his definite foreknowledge, that it shall be. And *Anselmus*: *In that (saith he) as thing is said to be foreknown, it is by that pronounced that it shall be. And Augustine* before his time affirmed, *That God doth foreknow that which shall be.* Hence it followes; 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 doe it if it be good, or to suffer it to be done if it be evill, having respect alwaies to the good that is ioyned with it. Vnlesse we shall holde and graunt this, it will follow that something hath beene of it selfe, that is, that something is a God. Therefore the existence or being of things, doth not goe before, but out of all doubt follows the decree of God. For first of all, there is a foreknowledge, or (as it pleaseth others) a knowledge of beholding, whereby God beholdeth and seeth what is possible 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 being 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 all 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, sinne, Satan, death, and hell should bee more mighty than Christ the Redeemer, and (as *Augustinus* saith) *Vultis homines vincant Demus: Deus est overcome by mans sinne.* If thou wilt say, that God is not overcome; yet I say, and that according to this platforme, that he is altered: for he hath decreed, and seriously willett to save all men; and yet notwithstanding, another sentence being givē, he willett to destroy those which

will not incline and bend themselves to this counsell.

This platforme maketh saving grace (which indeede is supernaturall) to bee altogether universal. But this opinion (to speake no harder of it) is a plausible device of mans braine. For first of all, hereby the speciall covenant made with *Abraham*, and the greatmeete of Gods mercies towards the Gentiles is abolished. And there is mystery of the vocation of the Gentiles; If all and every particular man were by certaine meanes called unto Christ from the beginning; For those, which shall by the helpe of common grace, which they shall receive, give sent unto God calling them, whether it be by extraordinary instinct, or by the ministry of the word preached; they shall be accounted among the members of the Church, and shall belong to the speciall covenant of the Gospel. Moreover, if the first grace be universal, it is either faith actually or in power. For without faith it is impossible to please God, and to attaine salvation. But actual 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 beleve, if thou wilt. But this is not sufficient unto salvation: because now after *Adams* fall, free will in spiritual things is wanting, especially in the conversion of a sinner: and therefore further grace is required, whereby a man may be able to will to beleve. No man can come to Christ, but he which is drawne of the Father, *Iohn 6.44.* Now they are not drawen receive power to beleve, if they will, but those who of men nilling, are made actually willing. The second power, is that whereby a man hath received power to will to beleve: but this is not common to all men. *Thou* (saith Christ to his disciples) *it is given to know the mysteries of the kingdom of heaven, but not so to them, because the Father hath hidden this from the wise,* *Matth. 13.11.* Again *Therefore could they not beleve, because Isaiah fore-told this,* *Iohn 12.33.* 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,* *Iohn 6.45.* *Whoever hath heard and learned of the Father, cometh unto Christ.* But whosoever hath power to will to beleve, hath heard and learned as being drawne of God: therefore whosoever hath power to will to beleve, cometh unto Christ. Well faith *Augustine*: *it is followed not that he who can come, doth come, unless he will it, and doth not every one that hath learned of the Father, hath not only power to come, but also doth he come: where now there is (& possible) as professor, & voluntarie affector, & effectus,* a possibilitie, a setting forward, a desire to come, and coming indeede. So it appeareth, that to will to beleve, and actually to beleve, are most necerly conioyned;

Error 6.

Error 4.

Quest. 5. Orthodox.

Deprad. Just. cap. 19.

Scientia salutis.

Error 5.

De dec. 10. grat. cap. 7.

Proposition.

Assumption.

De nat. 10. grat. com. 1. Reg. 1. 5.

146. 6. 4. 9.

146. 13. 4. 9.

yea

yea seriously to will to beleeve, is in very deed to beleeve. The publicans and harlots, and those which are held captive at the devils will, doe repent and are converted: and therefore they doe not onely receive power if they will, but of milles and stubborn repugnances 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. Answer is wor 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 assistance, that which lieth in him, God would enlighten him with supernaturall grace. For thus the schoolmen doe usually speake: *Although no man is able by the ministry of man to know the nature of faith, if he never heard any thing of it; yet he may by Gods helpe, if he live morally according to Gods law so much as in him lieth to doe. For then God will succor him either by himselfe, or by some other so wit either man or Angel, by propounding of faith unto him. For as in naturall things, so in supernaturall God doth minister grace when man is not wanting to himselfe. 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. Not by merit, because there is no merit before faith; and wee do nothing acceptable unto God before wee have faith. Augustine: Thou bringest in a kinde 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 especially detest jew. And it is not given by promise, because there is no promise or divine law to be found in the Scriptures, that grace should be 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 leprose, blinde, foolish, very poore, unmette for this temporary felicity; neither doe they ever attaine unto it. This opinion also is against experience; because many dye 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 plaine places of Scripture. Salvation is not in him that willeth, nor is him that runneth, but in God that stretcheth mercie. And he hath mercy on whom he will, and whom he will he hardeneth. It is given to the disciples to know the secrets of the kingdom of heaven, but to them it is not given; The winds bloweth not on all, but where it listeth; The Son doth not reweale the Father unto all, but to whom he will. All doe not beleeve, but those which are drawne and predestinated unto life. All doe not heare, but those to whom eares are given; in fur to heare. Furthermore it is some unpaying of effectual and Christian grace, so to place*

A it in mans power, that hee may, if hee will, receive it: and that he may also, if he will not, refuse and despise it: and to say, that God hath given unto men no other grace, than that against which the flesh or perverie will may prevaille in all men, and against which it doth prevaille indeede in the greatest part of mankind, because God will not restrain it. To conclude, let us also heare the testimonies of the fathers. The author of the calling of the Gentiles, saith thus: *If so be that the Saviours grace do passe by some (as we see it doth) it is so be referred to the hidden judgement of divine justice. Augustine: Nothing delivereth us from this wrath whereby we are all under sinnes, saving the grace of God by Iesum Christ. Why shold grace come in to that infant, and not unto this, the cause may be unknowne, but not unjust. Again, it is by divine dispensation, that Pharaoh did not irakely consent, but obstinately resist, because that there was not onely a just punishment, but a just punishment evidently prepared for such a heart, whereby those which feare God may be corrected. Again: The judgements are inscrutable, wherefore of two wicked men being of yeares aged, one should be called so, as that he should follow the other, and the other should either not be called at all, or not called so as that he should follow him that calls him. And again: He giveth to whom he will, because he is mercifull, which though he should not give, yet he is just. Again, hee doth not give to them to whom hee will not, that he might make knowne the riches of his glorie upon the vessels of mercy; for by giving unto some, who deserve nothing will have it to be his free, and by this alse, his true grace and favour. Again: Whosoever are set apart from originall damnation through the bountie of Gods grace, it is no doubt, but that it should be procured for them to beare the Gospel, and to beleeve when they heare it. Again: We know that Gods grace is not given unto all men. And again: why one man is so exalted that he is perswaded, and why it is not so with another. O the depth of his riches? Thomas, As he doth not open the eyes of all that are blinde, nor cure all that are craze: thus in these his power might appeare, and that in the other the order of nature might be preserved: even so he doth not by his helpe prevent all that hinder grace, but some in whom hee willeth that his mercie should appeare; so also that the order of justice should be manifest in others. Hicore, Spirituall grace is not distributed to all, but is onely given to the elect. Again, It is given to him, because hee is evil that would be good: another neither willeth, neither is it given him that hee might be good. Cameracensis: Although God be an universal agent over all, so as that he giveth unto all some gifts of grace, as being life, knowledge, &c. yet he giveth some gifts of speciall grace unto one, which hee giveth not to another, as namely faith, & the grace which makes us gracious; & such like which are the effect of predestination. Finally, Augustine, and almost all the Schoolmen make two kindes of infidelitie, the one negative*

Lib. de pecc. merit. c. 22

In Exod. quod. 18.

Lib. de bon. prof. cap. 8.

Cap. 12.

Thol. cap. 7.

Epist. ad Vind. 107. Lib. de spirit. in cap. p. 4. Cont. gent. l. 3. c. 161.

Sent. lib. 2. cap. 5. art. 6.

In lib. sent. 1. q. 12. art. 3.

Org. de Val.

Cent. Ital.

Rom. 7. 18.

Matth. 13. 12.

Iohn 3. 8. Mat. 11. c. 27.

Ioh. 6. 44.

Ad. 13. 49.

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 doe confesse that God hath not vouchsafed so much as an outward calling to every man.

Obiect. I. The promise of the seede of the woman is made in *Adam* to all and to every man. *Answer.* It is made to *Adams* posteritie, 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, Cham, Esau, &c.* knew the Messiah was promised, but those which came after, knew him not, neither had they the meanes how to know him. So saith *Isaias*: *Me have they not knowen, of me have they not heard.* The nation also next adjoining to the Jewes, peradventure heard something of the Messiah, and had proselytes, but the nations a farr off, seated in the uttermost parts of the earth, had no affaires with the Jewes; and no proselytes. And therefore it is false which some affirme, to wit, that the chusing of the people of *Israel*, was onely a kinde of greater curse shewed to this nation, or a more gentle entreating of it, and no peculiar & diverse favour, whereby he shewed himselfe to bee their Father and Redeemer onely. And to make or maintaine a hidden and invisible Church among the Gentiles, before the coming of Christ, is altogether to contend against the word. *God is onely knowne in Iudas.* The Israelites onely are called *my People in Hosea*: And they onely were *Christs* sheepefold; because Christ when hee came, made on sheepefold of the Jewes 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 happinesse and salvation of man. Therefore the Gentiles did after a sort, obscurely and by an infolded knowledge, know the doctrine concerning the redemption of mankind. *Answer.* This faith of things unknowne is a meere fiction. For faith of it owne nature is a certen knowledge. Moreover, although the generall doe include in it selfe the species or kindes, and the whole his members, yet he which knoweth the generall and the whole, doth not by and by know all the kinds and parts thereof. The mind may so know the generall, that yet for all that it may in the meane time be ignorant of the speciall kindes thereof. Wee must therefore beware of the Schoole-mens opinion, who say, that salvation was given before Christs coming, for the implicate or infolded faith concerning the Redeemer in generall, 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 good either of soule or body, especially the remedy of sinne. But this is nothing else, than to imagine a certaine saving faith and Church, which hath no word of God at all, 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, it pleased God by the foolishnesse of preaching to save them that believe.* It is also most certaine, that wee ought to know Christ the redeemer in speciall. *This is life eternall, that they know thee to be the only very God, and whom thou hast sent Iesus Christ.* The same affirme the ancient Fathers, *Irenaeus*: *They being ignorant of that Emmanuel, who is borne of the Virgin, are deprived of his gifts, which is life eternall.* Hierome: *Wee cannot be his sonnes before, unlesse we receive the faith and understand of his Sonne Iesus Christ.* Augustine saith, that those which were just in old time; whatsover they were, were delivered onely by that faith, whereby wee are delivered; to wit, by the faith of Christs incarnation. Again: *What truth sever thou faist was in those which were just in old time, the faith onely of the Mediator swareth them; who shed his blood for the forgiveness of sinnes.*

Obiect. III. (a) The power of God is known unto the Gentiles, *Rom. 1.* (b) Christ is the power of God *1. Corinth. 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 saving grace is universall. 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. *Irenaeus.* 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 conversion which is to our Creator. *Origene* saith: God hath a greater carere for man, than the devill hath to destroy them.—The onely begotten Sonne of God himselfe (I say) is present with us, he defendeth, keepeth, and draweth us unto himselfe:—for he saith in another place, *When I shall be lifted up I will draw all things unto me.* *Chrysostome*: Grace is shed abroad over all: it passeth by, and disdaineth neither Jew, nor Grecian, nor Barbarian, nor Scythian, it is alike affixed unto all, it steecheth is selfe gentle unto all, it calleth all with equall honour; and let those, who neglect the helpe of grace, ascribe this their blindness unto themselves. For considering that a way to enter in lieth open unto all, and is forbidden to none, some desperately wicked doe refuse to enter, through their owne corruption. *Cyril* saith: He is the true light, and sendeth forth his brightnesse unto

1 Cor. 1. 21.

1sb. 17. 3.

Lib. de heres. 3. cap. 21.

1a Epist. 1.

Lib. 1. cont. 2. epist. Fel. cap. 21.

a Proposition
b Assumption
c Conclusion

De heres. 1. 3. cap. 17.

Hanc. 20. in Nam.

Hom. 7. in 1sb.

Lib. 1. in 1sb. cap. 11.

De vocat. Gent. statim. 1b. 1. cap. 3.

1sa. 52. 6b.

Psal. 76. Hos. 1. Epist. 7. 14. ap. 10. 16.

unto all; but (as Paul saith) the God of this world, hath blinded the minds of unfaithfull men, that the light of Gods knowledge may not shine in them. Ambrose: The earth is full of the mercie of God, because pardon of sinnes is given unto all. The mystical steame of righteousness is risen unto all; so come unto all, hath sufficed for all, and hath risen againe for all. And if any beleue not in Christ, he deprives himselfe of his generall benefit. He shutteth out the grace of common light from himselfe. Gregory saith: The medicines which is from God meeteth us in every place; because hee hath both given unto men commandements not to sin, and hath also given remedies to him that sinneth, lest hee should despaire. Theodulus Presbyter. He hath said that both Jewes and Gentiles should be partakers of Grace, yet not all, but those that beleeve; and because grace is common to all, not without cause.

Secondly, they speake of naturall vocation, or of the grace of nature consisting in the reliques of naturall light and understanding, in the common gifts of vertues and outward blessings, which are testimonies of Gods providence and goodnesse. The author of the calling of the Gentiles: For this cause verily the nations may be excused, which being alively from the common wealth of Israhel, void of hope, and without God in this world, have perished under the darkness of ignorance, because this abundance of grace, which doth now water the whole world, did not flow so plentifully before: For there is evermore shewed unto all men a certaine measure of doctrine from (a) above, which albeit it proceed from a more sharpe and hidden grace, yet it is sufficient (in the Lords iudgement) for a (b) remedie unto some, and a witnesse unto all. Again, who may not easily perceive that he never denied his divine goodnesse to the posteritie of his brother sayer, if he consider how profitable so long patience of God, such plentifull store of temporal blessings, and such an universall increase of multiplied fruitfulness might have bene unto them: which benefits, although they wrought no cure and amendment in those whose hearts were hardened, yet they prove that their apostasie was not caused by God. Again, In the farthest parts of the world there bee some nations, unto which the light of saving grace hath not as yet dawned: — unto whom that parcell of generall assistance is not denied, which is alwayes from above granted unto all men: Although the nature of man hath received so sharpe a wound that it is not possible for any man to come to the knowledge of God by the helpe of his owne voluntarie contemplation, unless the true light dispell the darkness of the heart, which the iust & good God in his unspeakable judgement hath not so shedde abroad in times past, as he doth in these last daies.

III. The Fathers speake of the universall aptnesse, whereby mans will being by Gods ordinary dispensation prevented and helped by the holy Ghost, may beleeve and be converted; which notwithstanding, a

stone, stocke, or beast cannot. August. A possibility to have faith is given of nature. Again he saith, that mans nature is capable of justification by the grace of the holy Spirit. Again: Men may keepe Gods commandements and beleeve in God if they will; because that light enlighteneth every man which cometh into this world. Prosper: To be able to have faith is the nature of man; but to have faith, is the grace of the faithfull. Augustine: This difference there is betwixt wicked men and the devils, that men though they be exceedingly wicked, may be reconciled, if God will shew mercie; but there is no conversion reserved for the devils.

Now as concerning Christian grace, whereby a wil to be converted, and to beleeve 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 (c) now affraid to asseme in their writings.

This plat-forme teacheth that Gods foreknowledge of our faith and infidelitie is the rule of predestination; which is utterly false. For first of all, the very will 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 counsel of his owne will. Secondly, Gods election is the rule of faith that is to be given or not given. Rom. 11. ver. 5. A reservation is made according to the election of grace.

Thirdly, the foreknowledge of faith and infidelitie 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 these cannot have faith nor * privative infidelitie, but only a negative. The same I say of those which die in their infancie: being within the covenant, who wee beleeve are saved 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 men without exception, for the rule must not be straiter 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 alfo to faith, which receiveth the benefit of adoption. Augustine: Let us therefore (saith he) understand that calling whereby they are chosen, who are chosen not because they did beleeve, but that they should beleeve: for if they were for that cause chosen because they did beleeve, they themselves verily had chosen him before by beleeving in him, that they might deserve to be chosen. Again: Let any man shew me, My faith or some such like thing, doth distinguish me from other men, the teacher of the Gentiles meeting with such conceits aseth, What shouldest thou have received? and of whom,

Now as concerning Christian grace, whereby a wil to be converted, and to beleeve 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 (c) now affraid to asseme in their writings.

De prad. cap. 5. Cont. Iul. lib. 2.

De gen. contra. Manich. lib. 1. cap. 1. Ad art. (his fals) Joimp. 6.

c For they say that God hath given every man without exception power to beleeve if he will himselfe. * Error 7.

Aug. de cor. & grat. c. 10. & 12. * Contempe of the Gods pell.

Lib. de prad. c. 17. cap. 5. Gods will is the first rule in contingents, (long in loc. one lib. 1. c. 6. And Francis Maronis saith: that Gods will is the principall in contingents, and that it is ruled and directed of none. 1. lib. 1. dist. 42. 9. l. 9. Lib. 1. dist.

Serm. 8. in p. 118.

In Job lib. 35. cap. 12.

Comment. in Rom. cap. 3.

Answer 2.

Lib. 2. cap. 14.

a Chryso- some saith that the pre- serving in the Arke is super- a gratia, grace from above. Rom. 2. in Gen. b For the out- ward reformat- ion of the life. Lib. 2. cap. 4. Lib. 2. cap. 6.

but of him, who distinguishes thee from him, to whom he hath not given that which he hath given to thee. Lumb. God hath elected those whom he pleased him to elect of his owne free mercie, not because they would be beleevors, but that they might be beleevors: and to them hee hath given grace, not because they were faithfull, but that they might be made faithfull: Again: Grace is the effect of predestination. Fiftly, 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 wilt or no, thou must have recourse to the mere will of God. For God doth foresee no thing which is good in any besides that which he himselfe of his pleasure will first make. And what is the cause why hee foreseeth faith in one man rather than in another? but onely because it is his will to give one man faith, and not another. Lastly, this rule is uncertaine for faith, as appeareth by this platforme, may be utterly lost; and therefore the thing ruled to wit, predestination is made uncertaine. This a certaine Author plainly confesseth in his exposition of the Epistle to the Romanes, where he teacheth unadvisedly that Gods decree may be changed, and that election and reprobation have recourse one to another; because (as he saith) they depend upon the condition of faith and infidelitie.

Furthermore, this platforme teacheth that true and saving faith, may perish and be lost either wholly or for ever; which notwithstanding is not true. Reason. I. Math. 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 (saith he) upon the faith of confession.* Again, hee setteth our feet upon the rocke, that is upon faith, for faith in Christ, may well be said 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 fortitude of faith, or a strong faith. Now if faith be a rocke, it remaineth constant and immoveable. To be 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 be *Pauls* building, because hee brought them to the faith. And the Ephesians are said to be built upon the foundation of the Apostles and Prophets, because *Paul* came and preached unto them the Gospell of peace. The certaintie and firmnesse of the doctrine of the Gospell may also be called a Rocke. Epiphanius: *They shall not prevail against the rocke that is to say, against the truth.* Hilarie. *This is thy blessed rocke of faith, which Peter hath confessed with his mouth.* Augustine: *Upon this rocke which thou hast confessed, I will*

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 beleve are built upon the rocke; therefore those which truly beleve 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 prevail against them. From hence it followeth necessarily, that the Devils can but make a flourish, and shew their strength and power against the faith, and that they shall never be able to overcome and conquer. Let us here also weigh the judgements of the Fathers. Cyprian; *Lord to whom shall we goe?—signifying that the Church, which beleeveth in Christ, and which keepeth that which is both once known, doth at no time altogether depart from him, and that they are the Church who doe abide in Gods house.* But that they are not of God the Father planting, whom we doe see to be void of the steadfastnesse, and masse foundnesse of corne, and like to chaffe vanned or blowne about with the winde of the winnowing enemy: of whom also Iohn speaks in his 1. Epistle saying, *They went out from us, but they were not of us: for if they had bene of us, they had surely remained with us.* Augustine: *Love which may be lost was never true.* Again: *To beleve truly is to beleve constantly, steadfastly, valiantly, & firmly, so as that thou maist not now returne unto thine, and forsake Christ.* Again, *Those which are truly Saints being predestinated to reigne with God by his grace, have not only given them now a power to persevere if they will, but perseverance it selfe.* Again: *He which makes men good, maketh them to persevere in that which is good.* And again, *The Church loseth none on the earth, but those which are wicked, and admitteth none into heaven but those that are good.* Again: *As the ark was built of square-square timber, so the Church is built of Saints; for that which is square-square will stand stedie on which side soever you set it.* And the Saints continue steadfast in every temptation. Chrysostome, *This is the property of faith, that howsoever things may fall out contrary to the promises, yet it never falleth away utterly, and is never wholly confounded.* Again, *Let us keepe faith which is a firme and sure rocke, for neither the floods, nor the winde can doe 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 one faithfull man O Devil, thou knowst not what the Martyrs have done unto thee,—the flesh often fainteth in the torment, 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 many, thou shalt, it may be, overcome, or perhaps, thou shalt be overcome, but we might can overcome the Church.* Furthermore: *The Church is farre stronger, than the earth, yea and stronger than heaven.* Again: *Faith*

B *shall we goe?—signifying that the Church, which beleeveth in Christ, and which keepeth that which is both once known, doth at no time altogether depart from him, and that they are the Church who doe abide in Gods house.* But that they are not of God the Father planting, whom we doe see to be void of the steadfastnesse, and masse foundnesse of corne, and like to chaffe vanned or blowne about with the winde of the winnowing enemy: of whom also Iohn speaks in his 1. Epistle saying, *They went out from us, but they were not of us: for if they had bene of us, they had surely remained with us.* Augustine: *Love which may be lost was never true.* Again: *To beleve truly is to beleve constantly, steadfastly, valiantly, & firmly, so as that thou maist not now returne unto thine, and forsake Christ.* Again, *Those which are truly Saints being predestinated to reigne with God by his grace, have not only given them now a power to persevere if they will, but perseverance it selfe.* Again: *He which makes men good, maketh them to persevere in that which is good.* And again, *The Church loseth none on the earth, but those which are wicked, and admitteth none into heaven but those that are good.* Again: *As the ark was built of square-square timber, so the Church is built of Saints; for that which is square-square will stand stedie on which side soever you set it.* And the Saints continue steadfast in every temptation. Chrysostome, *This is the property of faith, that howsoever things may fall out contrary to the promises, yet it never falleth away utterly, and is never wholly confounded.* Again, *Let us keepe faith which is a firme and sure rocke, for neither the floods, nor the winde can doe 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 one faithfull man O Devil, thou knowst not what the Martyrs have done unto thee,—the flesh often fainteth in the torment, 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 many, thou shalt, it may be, overcome, or perhaps, thou shalt be overcome, but we might can overcome the Church.* Furthermore: *The Church is farre stronger, than the earth, yea and stronger than heaven.* Again: *Faith*

In epist. ad
Rom. cap. 8.

Error 8.

Matth. 16. 18.

Homel. in
Matth. 55. and
Psalm. 124.

In eodem
peric. 7. in
Matth. 7.

Lib. bar. 71.

De Trin.
lib. 3.

KATIS 700. 12. 12.

Epist. 1. 3.

1. Joh. 2. 19.

Dece. de
pass. d. 2.
c. 2. Tract.
116. in lib.

Dece. de
grad. d. 12.

Epist. 16. 3.

Quel. 52.
An Orosium.

Hom. 1. in
2 Tim. 1.
Perist.
ommo.

Hom. de
expulsi.
Chry.

Hom. 25 in
Gen.

the earth, yea and stronger than heaven. Again, *Gregory*: Because the light of the elect is not extinguished by temptation, we do not say there is in white made but an evening darkness. Because temptation doth oftentimes hide the light of righteousness in the hearts of the elect, but it doth not put it quite out: it makes it as it were twinkling and looks wane, but it doth not extinguish it. Angelom. The observation of God's immutability, being established in the hearts of the elect by faith, hope, and love of that heavenly recompence, can by no let of time or all things be dissolved. Again: The hearts of the elect are compared to a four-square figure, which have learned so to remain in the strength of faith, that they cannot be removed from the certainty of their assent by any repugnance of those things they meet with, no not by death it selfe. And as: Those are found to be obdurate or untimely borne children, who have departed from the true light, which is Christ. Thomas: If we by the revelation of our heavenly Father shall then confesse, namely, when our conversation is in the heavens, that Jesus Christ is the Sonne of the living God, and if it shall be said unto us, I am as Peter, — for every one that followeth Christ, is a rock; but he, against whom the gates of hell prevail, is neither to be shaken the rock whereon Christ doth build his Church, neither the Church, nor a part of the Church which Christ builded upon the rock. And again: Although though must be sited awhile, yet they have the seed of faith bidden in them: though the leaven be blowne downe with the tempters winde, yet the roote is fresh.

Second reason: *Matth. 6. 31. Leads us not into temptation, &c.* that is, doe not utterly forsake us and deliver us up to Satan. *August.* God leadeth a man into temptation, when he suffers him to be tempted, that he may trie him, and not destroy him: — And hee delivereth from evil, when he suffers us not to be tempted beyond our power. *Gregory*: The grace of the holy Ghost qualifieth the temptations of the adversaries by dispensation, that those which may bee, may bee scorched with their heate, and not burne up with their fire. Hence I thus reason: whatsoever we aske according to Gods will, it shall be given us: but we aske according to Gods will, that we may not be utterly forsaken in temptation, for our Advocate taught us so to pray. Therefore that we be not utterly forsaken in temptation, shall be given of God. Now, whom God doth not utterly forsake, he doth not utterly fall away. And this Christ taketh for granted in the elect. *Matth. 24. 24. So as that, if it were possible, they should deceive the very elect.*

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, anabaptisme: for so often as we are borne againe, we are to be baptized. This is *August* ground

As the carnall generation is one, neither can a man enter into the worship againe, so is spiritual regeneration for we are once borne, and we are as often borne againe. Therefore also it is requisite, that the Sacraments of regeneration be once received. If it chance to fall out by sinne, that some are weakened who are regenerated, they have made of cure by repentance, and not by baptism. But those that doe utterly or wholly fall away from faith and grace, are the second time to be ingrafted into Christ: and consequently, they are not once regenerated but againe: and therefore they are often than once to be baptized.

Fourth reason: *1. Iob. 3. 9. Whose seed is borne of God committeth not sinne, because his seeds remaineth in him.* We must here marke that he 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 utterly lost. This seede also is immortal, because it will never perish, if it bee truly sowne in our hearts.

A fift reason is taken out of the sixth to the Romanes, * If Christ having once died cannot die any more, then wee which are his members being dead together with him, shall not die any more in sinne. * But Christ having once died cannot die any more. * Therefore wee which are his members shall not die any more in sinne. The proposition is in the eight verse, and hath a manifest ground. For by the vertue of the mystical communion, which is had with Christ by faith, his spiritual life, which cannot perish, flowing into his members, maketh them in like manner that they die no more in sinne. The assumption is in the 9. and 10. verse; the conclusion in the eleventh. Moreover, those which are the members of Christs body, shall grow up unto a perfect man: *Eph. 4. 12, 13.* and *1. Iob. 2. 29.* but all those which have a true faith are members of Christs body, therefore those which have a true saving faith shall grow up unto a perfect man: and therefore those which doe 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 perisheth not? *Answer.* If wee consider faith by it selfe, that is, in the owne nature, it may perish and be lost; out if wee consider the confirming grace, which God hath promised to them that beleve, saving faith doth not perish. It is by reason of the second grace freely promised, that the first grace doth not perish. To you it is given for Christ, that ye should not onely beleve in him, but also suffer for his sake. One of these (saith *Augustine*) belongs unto the beginning, the other to the end; but both are Gods gifts, because both are given. A Christian mans beginning is to beleve in Christ, and the best end hee can make is to suffer for Christ. *1. Cor. 3. 140. I will*

Tract. in Iob. 11. cap. 12.

* Proposition.

* Assumption.

* Conclusion.

Phil. 1. 29.

will make an everlasting covenant with them, that I will never depart from them, to doe them good. (Ioe the everlasting forgiveness of finnes) *and I will put my feare in their hearts, that they shall not depart from mee* (behold the perseverance of faith), and regeneration that shall never be lost.) *Phil. 1. 6. Hee that hath begun this good worke in you, will finish it unto the end.*

Secondly: it may be demanded how farre forth the faithfull lose grace and the holy spirit? Answer: Distinguish the faithfull, and distinguish grace: There bee foure sorts of beleivers; the first are they which heare the word and understand it. The second are they 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 beleivers and cannot utterly either fall away from God, or perish: howsoever 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 are his, being in Christ, unto everlasting life. From this grace the faithfull are said to fall after this fashion. As soone as they have committed some heinous sinne against the law of God, they doe grievously offend him: God being offended, changeth the effects of grace, into the effects of a certaine hatred, not against the faithfull themselves, but against their finnes, and this both within, & without. Within, when he maketh them to feele an accusing conscience, and witnessing that God is displeased, and that they are made guiltie of death by their sin. Without; when they taste of Gods anger against them in the outward chastisements of the bodie. And thus farre they fall from his fatherly love, and are become the enemies of God after a sort: I say, *After a sort*, because God doth not lay downe his fatherly affection: & doth not alter his purpose of adoption and eternal life. Although the faithfull do fall away, so much as lieth in them, yet God remaineth a Father in Christ; and they as touching right unto eternal life, remaine finnes. *Iohn 10. 28. They shall never perish, neither shall any plucke them out of my hand.* Here some doe say, that the sheepe cannot be plucked out, but yet they may of their owne accord sinke away; but without reason: for the sheepe which revolteth is plucked away by the divell, when it doth revolt. And as hee which continueth in Christs word is verily his disciple, so he 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. 29. The gifts and calling of God are without repentance.* *2. Tim. 2. 19. The foundation of God remaineth sure, and hath this seal, The Lord knoweth*

who are his.

The second grace is either imputed or inherent: imputed is in justification, apart whereof is remission of finnes. And this remaineth and shall for ever remaine sure as touching finnes passed. That saying of the Schoolemen is most true: *Sinnes once forgiven continue so alwaies.* But when that any faithfull man shall fall grievously, the pardon of that fall is granted in Gods decree; notwithstanding no pardon is actually given of God, nor received of man untill he doe repent: yea if he should never repent (which notwithstanding is impossible) hee should be damned as being guiltie of eternall death by this offence. For there is no pardon of any new sin, without a new act of faith and repentance.

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 unfained apprehension of Christ. Now this faith may be lost according to some act: The very habit also or power of faith, may in it selfe bee lost; but by reason of confirming grace, faith doth not perish as touching the essence thereof, but it is lesned 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, *Psal. 51. 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 was not taken away and abolished, but onely moved and that it did, as it were waxe drie, that it was but onely shaken and troden on, and that it did not utterly vanish. Here also we are to give care a while to Gratian, who consenteth with us, and to this purpose hath gathered many testimonies together out of the Fathers. *Hath love (saith he) taken roote? bee secure: no evill can proceede. Again: Love doth utterly estrange the minde, wherein it hath once taken possession, from the delights of the world. Love is joynted to God and united inseparably; and is alwaies invincible in all. Again: Love is an invincible union; which stands as it were in stead of a roote to him, in whomsoever it shall bee, which cannot wither though the sunne doe parch: whatsoever is rooted is nourished with the heate of the sunne, and doth not wither. Again: He looks backe after the plough, who after this hee hath begun to doe good workes, returnes to evill, which hee did forsake. Which in no wise befalleth to the elect. Again: All the elect doe so go forward unto good things, that they doe not returne to the committing of evill. And again: The sitting and moving of the spirit may bee thus understood. For as touching some vertues is doth alwaies abide in the hearts of the Saints: but according unto other it comes as that which will returne, and returnes, as purposing to come. For as concerning faith,*

as touching

Gen. lib. 25, in Job, & in Ezech. Head. 15. Tertullian de Perse. Chrysostom. 26. in Math.

Decret. 2. part. cap. 3. 3. sine de penit. dist. 2.

matter, and that the gift of true faith, after the receipt of the wound, lyeth flat and in a swoone for a time, but that it is not for all that abolished and quite put out.

The last degree is perfection, namely, when sinne being perished and ripened by often iteration and custome, groweth as it were unto a habit. So saith Gregory: *Sinne alwaies is finished in a worke by those same foure waies. For first the sinne is committed secretly: after that it is discovered in the sight of men without blushing at the fault: then it is brought into a custome. And at the last either it is nourished with the deceit of vaine hope, or with the obstinacie of wretched despaire. And Isidore: Althin bringeth forth custome, and custome necessitie: And so a man being fettered with these linkes, lieth fast bound as it were with a chaine of vices.* This last degree befalls not the regenerate, and if it did, faith and the holy Spirit should bee shaken out and banished.

Obiect. II. Adam when he was void of corruption fell wholly away: therefore much more they, who being borne and regenerated after Adam shall beleeve. *Answer.* The reason is unlike: For we have (saith August.) by this grace of God, in the receiving of that which is good, and in the constant keeping of the same, not only power to doe that which wee will, but also wil to doe that which we can, which Adam wanted. For one of these was in him, but the other was not. For to receive good he wanted not grace, because as yet he had not lost it. But to continue in it he wanted the helpe of grace, without which hee was not able as all to doe it: and he received power if he would, but he had not will answerable to his power, for if it had bene in him he should have persevered.

Obiect. III. * The member of an harlot cannot be the member of Christ. * But a true beleever who is actually a member of Christ, may bee the member of an harlot: * Therefore one that truly beleeves, may come to bee no member of Christ. *Answer.* The member of Christ is diversly 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 selfe but in shew onely, that is, judged by meanes of outward profession to be in the visible church. And it is like a wooden legge fastned to the bodie by art. A true member is either by destination and appointment, or now actually one. Members by appointment are all those who are elected: although they bee not as yet regenerated or borne. An actual member is either one that is lively, or halfe dead. A lively member is that, which is according to election, and in very decde ingrafted into Christ, and ruled by his spirit. That is an halfe dead member: which doth indeede belong to Gods 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

A the proposition. First, a member of Christ in shew may bee the member of an harlot, as a wooden foote, which is indeede the member of some image, may bee an apparant member of a mans bodie whereto it is fitted by art. Secondly, a member of Christ by appointment (in Gods decree) may bee the member of an harlot, as Paul who was separated from the wombe, was for a time a member of Satan persecuting the Church. Thirdly, he which is a lively and actual member of Christ, and so continueth, cannot bee the member of an harlot: but a member that is crazie and halfe dead may be. For howsoever hee remaineth in Christ in respect of incorporation and the mysticall union, yet hee is out of him as touching the force and efficacy of the Spirit, which for a time through his owne default he doth not perceive, untill hee doth repent. A legge that is troubled with the palfie, or receiveth no nourishment, is a true legge, because in respect of union it is incorporated into the bodie, howsoever it hath almost lost all communion and fellowship with the rest of the members: Neither must this which I say seeme strange, that the member of Christ may in some sort bee the member of an harlot: because the conjunction is not of the same kinde. The conjunction with Christ is spirituall, but that which is with an harlot is corporall.

C This platforme giveth unto every man a free will flexible and inclinable to both parts by grace, and teacheth that it is in mans will to apply himselfe to grace being given, by the helpe of universall grace, or to reject the same through the weakenesse of corrupt nature. But this is false: for the first universall grace is not effectually, unlesse it be confirmed by the second grace following it. As for example: If a man shall receive power to beleeve if he will, yet he shall never actually and indeede beleeve except there bee also given 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 plaine places of Scripture. *Ier. 32. 40. I will make an everlasting covenant with them, that I will not turne away from them to doe them good, and I will put my feare in their hearts, that they shall not depart from mee.* Again, *1. Cor. 1. 8. 9. God shall confirme you unto the end blamelesse: God is faithful by whom ye are called unto the fellowship of his Sonne Iesus Christ our Lord.* It is also contrary to Christs speech: *John 6. 45. Every man that hath heard and hath learned of the Father, cometh unto mee. This grace (saith Augustine) which is secretly infused into mens hearts by Gods liberalitie, is refused of no hard heart. And afterward: If it had pleased the Father to teach them to come unto Christ, who accounted the word of the crosse foolishnesse, without al doubt they also would have come: — why doth hee*

Gal. 1. 15.

Quadrages. 27. p. 12.

Error. 9.

Cant. 13.

De grad. iustit. cap. 8. not

70. 2. 10. 15. 16.

Moral. lib. 4. cap. 27.

De cor. 1. 8. 9. cap. 11

* Proposition.
* Assumption.
* Conclusion.

not teach all? If we shall say, because they will not learn, whom he doth not teach, it will bee answered us; and where is that which is said unto him, Thou O Lord, convertest and quickenest us? Againe: The effect of Gods mercy cannot be in mans power so, as that he should shew mercy to him in vaine if a man be unwilling, because if he would have mercy on them, he could call them so, as they should be fitted to move, understand, and follow. And againe; God sheweth mercy to none in vaine, but unto whom he sheweth mercy, him he calleth so, as he knoweth to be fitted for him, that he may not 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 said before: because free-will is altogether wanting in spiritual things. We are starke dead in sinnes, and our sufficiency is wholly from God. Therefore there is in us beside the want of originall 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 retaine and keepe it. And therefore there are 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, cōworking, & the gift of perseverance. Preventing grace is that, whereby God inspirith into the minde of the sinner that is to be converted, good thoughts, a good purpose, and a desire of supernaturall grace. The means whereby preventing grace is given is the voyce 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 Gospell is called the *ministry of the Spirit*, 2. Cor. 3. 6. And that faith is said to be by hearing, Rom. 10. 17. Therefore they which are out of the Church doe want the preventing grace, unless it be extraordinarily conferred, which yet is very feldome done. Preparing grace is that, whereby it is given unto consent unto God offering grace, or whereby the minde and will are prepared, that they may yeeld assent and obedience to the holy Spirit. For as all supernaturall grace in respect of Gods donation, is altogether from him, even so we obtaine our consentment and power to receive grace conferred no otherwise than by the gift of God. Working grace is that, whereby we are delivered from the dominion of sinne, and are renewed in minde, will and affection, having received power to obey God. Coworking grace is that, whereby God conferreth and perfitteth the grace of renewing being received. And without this grace following, the first is unprofitable. For when grace is given by God, and received of us by the second grace, we doe not use it lawfully,

ly, but by this third grace. *Augustine* faith well: If in so great weaknesse 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 should not make them far to will, among so many and so mighty temptations, the will would faint by reason of the weaknesse thereof. Mans weaknesse therefore is relieved, that through the grace of God, there should bee will inseparably annexed to the power: and therefore the will though it be thus weak, yet should not for all that faint and be overcome by adversities. Againe: Therefore that we may will bee worketh without us; but when we will, and so will, that we doe also, bee cōworketh with us. *Tes* notwithstanding without him working that we may will, or cōworking when we doe will, we have no power to performe the good works of godlinesse: The gift of perseverance is that, whereby, after that we have received the grace of renovation, we do also 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 ake that I may receive, and when I shall receive, I ake againe. These five graces (spoken of even now, being taken severally and afunder by themselves, are not sufficient unto salvation (for the preventing grace is nothing available without the preparing grace, & the working grace, without the cōworking grace) yet being ioyned together they are sufficient. And hence it plainly appeareth, that there is not any grace truly sufficient unto the salvation of a sinner, that is starke 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, so 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 hardnesse of the heart, the corruption thereof could not possibly hinder it from being converted. Moreover, if these five graces doe concur in the conversion of a sinner, the regenerate person shall not have free will flexible alike either to good or evil; neither shall it be in our choyce to obey or resist the motion of the Spirit. Yea from hence it followeth, that it multiplieth grace, and that the will is so effectually ruled by it in those that are truly converted, as that they follow faith and godlinesse with an inflexible and stedfast affection. The Spirit promised us of God doth not enable us to walke if we will, but makes us walke indeed. Those which are drawne, have not onely power to runne if so be that they themselves will, but they runne indeed after Christ. Hee which is borne of God sinneth not: yea he cannot sinne. Furthermore, perseverance in faith doth wholly depend upō Gods wil, as these words of *Paul* doe shew; I have reserved unto my selfe seven thou-

De cor. 13. grat. c. 12.

De grat. 1. arb. c. 15.

Deum perferendi.

Epistol. ad Ebreos.

2. Cor. 3. 6. 27. Cant. 1. 3.

1. Joh. 3. 9.

Rom. 11. 4.

Ad Rom. 1. 2. 1. 2. 2.

ad Rom. 1. 2. 1. 2.

De grat. 1. arb. c. 17. Predestination.

Preparation.

Operant.

Cooperant.

thou (saith I men, which have not bowed the knee unto Baal: And those which doe truly beleve, 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: There is in us by this grace of God (which is by Christ) in receiving of good, and in the constant keeping of the same, not onely power to doe that which we will, but will to doe that which we have power to doe. Therefore those that doe truly beleve, cannot but persevere.

Object. I. Isa. 5. 3. O Inhabitants of Ierusalem, and ye men of Judah, 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 should bring forth grapes, and it bringeth forth wild grapes? These Iewes therefore had the helpe of God which was thoroughly sufficient unto conversion, and the leading of a life acceptable to God. *Answer.* God speaketh in this place of the * sufficiency of outward meanes, that is, of the preaching of his word, of his benefits, and chastiments whereby they were sufficiently invited and led unto salvation, but that they were of such perversish 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 speaketh not of the sufficiency of inward grace, whereby as evil vineyard might be changed into a good vineyard. Thou wilt say, that God then hath no just cause to expostulate with the Iewes: that they brought not forth fruite; because hee gave them not grace to repent and bring forth fruite which could by no means be had, if hee doe not give it. I answer, that God could not justly have expostulated with the Iewes, 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 bestemming repentance: If he had denied them being anew desirous to receive the grace which now is lost, But God is bound 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 expostulate with us, if we bring not forth fruite.

Object. II. Math. 23. 37. How often would I have gathered thy children together, and thou wouldst not? How did Christ will, and so will that he complains of those who would not, if he had not through his helpe made them able to will, whom he knew could not will? *Answer.* Christ is here said to have willed to gather them together, not by the will of his good pleasure, which may never be fulfilled, but by his signifying or revealed will, for he said to will to gather all unto himselfe, because by the preaching of the word he callth all in common unto salvation, and

A prefixed to himselfe this end of preaching, that they should commit themselves to his protection and fidelity. By this will therefore hee may will to gather the Iewes together, though in the meane time hee doe not helpe them, that they themselves may be able to will. And hee doth also justly 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. Secondly; 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 Iewes by preaching. A place altogether like is in Act. 7. 51. where the Iewes are said to have resisted 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 *Lambard* also thus to interpret this place: How often would I have gathered thy children, and thou wouldst not? that is, So many as I have gathered together, I did it by my effectual will thou being unwilling.

Object. III. Revel. 3. 20. I stand at the doore and knocke: if any shall open it unto me, 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. Here is unwise that knocketh at the doore, if he know assuredly that there is no body within that is able to open it. *Answer.* This place favoureth not universall grace, for these at whose doore Christ knocketh, are those which beleve and are converted: and hee knocketh at their hearts, partly by his word, partly by afflictions, that he might stirre up their languishing faith, and increase and confirme his fellowship with them. You may reade the like in Cant. 5. 1. 2. Open unto me my sifter, my love, my dove.

Thirdly, this platforme disagreeeth with itselfe. For it saith that God doth conferre unto all men all the helpes of nature and grace, and that he is not wanting to any so, but that he may obtaine salvation. But I say, and that out of this platforme, that God is wanting to some offenders; because hee giveth them onely a power to persevere in faith if they will not (if you had rather) a power to will to persevere, and maketh them not to persevere actually and indeed. And unless this grace be given, it is not possible that any should obtaine salvation by persevering. For it is a most sure rule, A man doth not that good thing, which by grace he is able for to do, unless God maketh him to doe it, as he hath made him able to desire the will. Therefore hee, to whom the very act of perseverance is

Rom. 2. 8.

Lib. 1. dist. 46.

Error 10.
Suffe Gelle
perseverare.

* So Hierome on this place. *Equius et de sufficiencya exteriorum madorum, non intra gratia.*

* Vultate bene placulum fig. ni.

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

Lastly, this hypothesis or platforme is but the varnishing and fresh trimming over of certain opinions, which the Church in former ages did condemne. The Pelagians taught that men were redeemed by Christ, but not made free: because God distributed his gifts according to the capablenes of them which came to receive them. The same did *Faustus* the Pelagian also affirme. How hath God (saith he) redeemed all this world? do we not see men to live still in their finnes? How shall we thinke that they are ransomed, whom wee doe see still to continue captives? Let us gather that which is here meant by using a similitude; as for example: If any embassadour or priest purposing to make intercession for a city taken by warre, shall bestow a very great ransom, and set free from his servitude who is the chiefe Commander, all the multitude which is in captivity, inasmuch that they are altogether delivered from all constraints or necessity of bondage: and then if happily either their usuall delights, or some soothing slave, shall so instantly urge some of the captivity, as that every one returning servant and slave to his own wil, shall refuse that freely bestowed benefit: shall we say that the contempt of the unthankfull captive hath lessened the estimation of the ransom? or that hee which refuseth liberty, doth any way diminish the good wil of him that ransomed? surely no. For even as he which returns may be well accepted with him that doth ransom him, so is he guilty of contempt who did not returne: Thus wee 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 part are redeemed, but not saved, because they will not believe? And now let us heare the confutation of this opinion. *Augustine* saith; You say they are redeemed but they are not delivered, they are washed, but they are not cleansed: these bee your monstrous opinions: these are the paradoxes of the Pelagian hereticks, &c. but I pray thee tell me how can this redemption bee understood, if be doe not redeeme from evill, which redeemed Israel from all their finnes? for whereforever we make mention for redemption, there also is understood a ransom: and what is that but the precious blood of the immaculate lambe Christ Iesus? and concerning this ransom, why should we aske any other, wherefore it was given? let him that paid the price, make the answer. This is, saith he, my blood which is shed for many, for the remission of sins. Proceed, I pray proceed, and as you say in the Sacraments of our Saviour, men are baptized, but they are not saved: they are redeemed, but they are not delivered:—so say you also; Christ his blood is shed for them for the remission of sins, but they are cleansed by the remission of no sin. They are wonderfull strange, and strange things which you affirme. Concerning the redemption of Christs blood, by reason of the exceeding errors which

A have growne in respect thereof, inasmuch that some, even as their owne writings doe witness, doe hold that it was shed even for those ungodly ones, who from the beginning of the world, until the passion of our Lord, were dead in their ungodlinesse, and punished with eternall damnation, contrary to that saying of the Prophet: O death, I will be thy death, and thy sting O Hell, wee doe decree that it ought simply and faithfully to be held and taught, according to the Evangelicall and Apostolicall truth, that we judge that this ransom was given for them of whom the Lord himselfe saith: Even as Moyses lifted up the Serpent in the wilderness: so must the Sonne of man be lifted up, that every one which beleeveth in him may not perish, but have eternall life. So God loved the world, that he gave his onely begotten Son, that every one that beleeveth in him might not perish, but have everlasting life, And the Apostle saith, Christ was once offered for the taking away of the sinnes of many.

C *Proper* ascribes this platforme of universall grace unto the Pelagians. This is (saith hee) their very opinion and profession; That 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 recondemnt which is in the Sacrament of Christs blood, is without exception offered unto all men, so that whosoever will come unto faith and baptism, may be saved: and that God did foreknow before the creation of world, who should believe, or who should remaine in that faith, which must afterward be propped and helped by his grace, and that he predestinated them unto his kingdom, who being freely called, be foreknew that they would be worthy of election, & that they would depart out of this life, making a good end. And that therefore every man is provoked to believe and doe good by godly instructions, that no man may desire of the attainment of eternall life, seeing that there is a reward prepared for a voluntary devotion. The difference I confesse consists in this, that the Pelagians doe either wholly ascribe unto nature the ability to doe well, or else partly to nature, & partly to grace; but this platforme ascribes all things wholly unto grace, which indeed is very right: but whilst they goe about to ordaine universall grace, they doe not free themselves, but are rather more entangled. For most true is that saying of *Peter Martyr*: Whilst these men make grace so common to all, they turne grace into nature. 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 be not regenerate, then have all men power to believe, and to attaine salvation if they wil, yea even whilst they remaine unregenerate. But this power, if it be in man before his conversion, will not differ much from nature. And if so be that grace extend as far as nature, we must not pray more for grace than for nature: neither neede we any more pray for the conversion of unbelievers, because it is in their owne power, by reason of generall grace, to

Epist. ad. rom. cap. 8.

Loc. Comm. Matt. 3. cap. 2.

Esout. 12.

Aug. cont. iul. Pelag. lib. 3. cap. 3.

Lib. de grat. cap. 16. ar. 2. cap. 16.

Cont. Tr. lib. 3. cap. 3.

a Concil. Vas. l. 8. 855. cap. 3.

be converted if they will, *Prosper* also ascribeth this platforme to the Pelagians in these veries.

Thus we determine of that grace that makes Us Gods owne people, and to him self deere: But yee affirme that no man is forsaken, But that the world from sinne is free cleere, And passing none, doth prosper meere saluation, To all without exception: yet they come Guided by their owne list to this vocation, And motions of the minde, disrelling some To the embracing of that offered light, Which unto all that will, dath cleere the sight. But afterwards he condemneth it in this sort Lets see how you can prove that Christ his grace Prosperfs Gods kingdome and true blessednesse To all men borne, letting none overpasse, To whom it granteth not this happinesse, When even at this time through the whole worlds frame,

And compasse of the earth, where eue mee liue, Christ Gossell is not knowne, nor yet his name; I cannot say but that he could it giue Even at the first, to all that breathe on earth, Or euer in this world receiveth breath,

And againe he saith: If no man be whom he will not redeeme, No doubt but that his will shall be effected, But of a great part he makes no esteeme, Who in infernall darknesse liue rejected, Now of the diuers motions of the minde, And a peculiar perfect liberty, Doe make a different cause, to all mankind, Gods will free from inability, Fisher receiveth strength from humane pleasure, Or wanteth strength, when will attaines that treasure.

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

How saith it out that this almighty grace Which saveth all, rejects the worke is wrought, When neither cause, condition, time, nor place, Can for a hinderance thereunto be brought?

And againe.

What would you say when you doe plainely see, How Christ his grace in twins a difference makes, And those who at one time conceived be, And whom the world into two becometh takes, It doth distinguish, granting one heauenly blisse, The other hell, where griefs and sorrow is? To say the will deths, you speake amisse.

And againe,

No man can hold them justly culpable, Or guilt of this sinne so whom Gods might Did never leave in selfe self favourable, As to appeare, no not in glimmering light,

Faustus the Semipelagian accused the Catholikes, in that they said that our Lord Iesus Christ did not take upon him many flesh for all men, nor did generally for all. And on the other side the Catholikes accuse the Pelagians, in that they say, that Gods grace letteth none from

*eternall 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 Iesus Christ dyed for all mankind, and that no man is wiserly exempted from the redemption of his blood, although he leade all this his life estranged from him: because that the sacrament of Gods grace appertaineth unto all men; whereby many are not therefore regenerated; because they are foreknown, that they have not a wil to be regenerated; and that therefore on Gods part, eternall life is prepared for all men: but in respect of the freedome of the will they say that they only attaine ever lasting life, who doe of their owne accord beleve. And againe they say, that they will not admit of that exposition of that saying which is alleadged out of *Augustine*: which is, that wlesse he will have all men to be saved. And againe; not onely those which appertaine unto the number of the saints: but all men altogether, without exception of any.*

I with all o that thing were marked: namely, that the Catholikes are accused by the Pelagians, that under the name of predestination, they did establish a certaine fatal necessity: 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.

*Lastly, 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 matter, what else hath *Paginus* taught? What else hath *Catharinus* maintained? and what els at this day do the grosse fat Monkes maintaine? who imparke Gods actions in the case of predestination, within these pales. First, say they, God forelaw the natures and sins of all men. Then prepared he Christ the Redeemer. Afterward, he willed for the merit of Christ foreseene, to bestow sufficient helps of grace upon all men, whereby they might bee saved through Christ; and in this willed for his part, say his antecedent wil, that all should be saved. Lastly, he did mercifully predestinate those, whom he did see would end their lives in Gods favour: and hee did justly reject other some: either for original or actual sinnes, in which he foresaw, they would end their lives.*

A Corolary, or addition.

A most corollary to the doctrine of the double truth.

GOD HATH NOT REVEALED Christ unto all and every man.

This is evident by Scriptures and experience. Isa. 52. 1. That which hath not beene sold them

** Prosper. ep. ad August.*

1 Tim. 2.

Hier. epist. ad August.

Lib. car. de ingratia.

Lib. 1. de l. arb. 6. 13.

them, shall they see, and that which they have not heard, they shall understand. *Mat. 13. 12.* Behold thou shalt call a nation, which thou hast not known: and nations that knew not thee shall run unto thee, *Mat. 23. 1.* I have been sought of them that asked not, I was found of them that sought me not. *Mat. 1. 10.* And in the place where it was said unto them, ye are not my people, it shall be said, ye are the fomes of the living God, *Mat. 2. 13.* I will have mercy upon her that was not pitied, 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 time of this ignorance God regarded not, but now he admonisheth all men every where to repent. *Roman. 16. 25. 26.* To him now that is of power to establish you according to my Gospel and preaching of Jesus Christ, by the revelation of the mystery, which was kept secret since the world began, but now is opened. *Coloss. 1. 16. 17.* Which is the mystery hid since the world began, & from all ages, but now is made manifest to his Saints, to whom God would make known what is the riches of this glorious mystery among the Gentiles. *Ephes. 2. 12.* Ye were at that time without Christ, & had no hope, and were Atheists, or without God in the world. *Ephes. 3. 5.* The mystery of Christ in other ages was not opened unto the fomes of men, as it is now revealed unto his holy Apostles. *1 Pet. 1. 19. 20.* He sheweth his word unto Jacob, his statutes and his judgements unto Israel: He hath not dealt so with 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 so exceeding silent in this point, if Christ were revealed unto all? *Socrates* being ready to dye, said, *I depere out of this life, and they before whom I pleade my cause, doe love. Whether may be better the immortal Gods doe know: but I think that no man knoweth.* And we owe (saith he) *O Criso, a Cocke to Esculapio to performe rites for the portion.* It is reported that *Aristotle* 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 fained unto themselves certaine faviours, *Cassor*, and *Pollux*, and *Hercules*, called *Aleziarum*, that is, a helper in distresses, or repeller of evils, and *Esculapio* the Physician. *Sofinus* saith, that there is not as yet any of the Gentiles found, who hath attained unto the height of felicity, and may justly be accounted happy. *Albinus* speaketh thus: *When such like questions are propounded, why one is judged thus, & another after another manner, why this man is blinded, God giving him power, and another enlightend through Gods assistance; let not us presume or take upon us to judge of the judgement of so great a Judge, but with trembling let us cry out with the Apostle, O the depth!*

Confellary I.

The promise concerning the seede 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.

Confellary 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 be perceived or received by a supernaturall faith, if it be not revealed, is no benefit.

Confellary III.

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

Confellary IV.

The foreknowledge of faith in Christ, and of (a) privative infidelity, is not the square and rule according to which God hath ordained and disposed his predestination; because there be every many that never so much as heard of Christ; in whom therefore there is neither faith in Christ, nor privative infidelity, or contempt of the Gospel:

Eni causum miserece me.

Call. Har. 3. ed. 7.

a Contempt of the Gospel.

Trin-mi Deo gloria.