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DISPLAY

OF

ARMINIANISM;

BY JOHN OWEN, D. D.

FORMERLY OF QUEEN'S COLLEGE, OXFORD, AND VICE
CHANCELLOR OF THAT UNIVERSITY.

A NEW EDITION, REVISED AND CORRECTED,

By the Rev. S. BURDER, A. M.

Θέσ ὧ Ἀκείλαιε κλίμακα καὶ μόνῳ ἀναβῆθ εἰς τοῦ
ουρανόν.

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ADVERTISEMENT.

THE writings of Dr. OWEN have long been held in general and high estimation, and have, in no small degree, contributed to the instruction of the church of God. He is equally celebrated for his piety and learning, for the depth of his religious experience,—the excellency of his practical works,—and the conclusive reasoning contained in his controversial pieces. His Display of Arminianism, was originally received with great approbation. It was particularly seasonable, at the time of its publication, as the points discussed were then greatly disputed. Most of his other performances have been re-printed. But

APPENDIX

THE FOLLOWING IS A SUMMARY OF THE
MATTERS WHICH ARE BEING
CONSIDERED BY THE BOARD IN
RESPECT OF THE MATTER
MENTIONED IN THE ABOVE
PARAGRAPH. THE MATTER
IS BEING CONSIDERED
BY THE BOARD IN RESPECT
OF THE MATTER MENTIONED
IN THE ABOVE PARAGRAPH
AND THE BOARD IS
CONSIDERING THE MATTER
IN RESPECT OF THE
MATTER MENTIONED IN
THE ABOVE PARAGRAPH.

WALTER HENDER

1910,

November 1st

▲

DISPLAY

OF

ARMINIANISM.

◆

CHAPTER I.

THE soul of man, by reason of the corruption of nature, is not only darkened,* with a mist of ignorance, whereby he is disabled for the comprehending of divine truth, but is also armed with prejudice † and opposition against some parts thereof, which are either, most above, or most contrary, to some false principles which he hath framed to himself. As a desire of self-sufficiency was the first cause of this infirmity, so a conceit thereof is that wherewith he still continueth; nothing doth he more desire, than an independency of any assistance or power, which might either help,

iv. 18. John i. 5. 1 Cor. ii. 14.

and vii. 52. *Natura sic apparatus vitiosa ut hoc non videre: Aug.*

B

this has remained to the present day, without that mark of the public attention.

The controversy to which it refers has, in some degree, changed its aspect; and whenever it is now agitated, turns upon other points than those contained in this book. But as this work must be considered an able and important statement of Divine Truth, and is calculated to prevent or cure misconceptions of it, a new edition is brought forward and recommended to the notice of the Christian reader.

SAMUEL BURDER.

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• Eph. iv. 18. John i. 5. 1 Cor. ii. 14.

† John vi. 42, and vii. 52. *Natura sic apparat vitiata ut hoc majoris vitii sit, non videre: Aug.*

B

hinder, or controul him in his actions. This is that bitter root from whence have sprung, all those heresies and wretched contentions which have troubled the church; concerning the power of man working his own happiness, and his exemption from the overruling providence of Almighty God. All which wrangling disputes of carnal reason, against the word of God, come at last to this head: whether the first and chiefest part in disposing of things in this world, ought to be ascribed to God, or man: men, for the most part, have vindicated this pre-eminence unto themselves by acclamations, that so it must be; or else, that God is unjust, and his ways unequal: never did any men, *postquam Christiana gens esse cepit*, more eagerly endeavour the erecting this babel than the Arminians, the modern blinded patrons of human self-sufficiency; all whose innovations in the received doctrine of the reformed churches aim at, and tend to one of these two ends.

First. To exempt themselves from God's jurisdiction, to free themselves from the supreme dominion of his all-ruling provi-

dence, not to live, and move, in him: but to have on absolute independent power in all their actions, so that the event of all things wherein they have any interest, might have a considerable relation, to nothing but chance, contingency, and their own wills; a most nefarious, sacrilegious attempt. To this end,

1. They deny the eternity and unchangeableness of God's decrees: for those being established, they fear they should be kept within bounds, from doing any thing but what his counsel hath determined should be done, if the purposes of the strength of Israel, be eternal and immutable; their idol free-will must be limited, their independency prejudiced: wherefore they chuse rather to affirm, that his decrees are temporary and changeable; yea, that he doth really change them, according to the several mutations he sees in us: which, how wild a conceit it is, how contrary to the pure nature of God, how destructive to his attributes: I shall shew in the second chapter.

2. They question the prescience, or fore-

knowledge of God : for if known unto God, are all his works from the beginning, if he certainly foreknew all things that shall hereafter come to pass, it seems to cast an infallibility of event, upon all their actions, which encroaches upon the large territory of their goddess Contingency ; nay, it would quite dethrone the queen of heaven, and induce a kind of necessity of our doing all, and nothing but what God foreknows : now that to deny this prescience, is destructive to the very essence of the Deity, and plain atheism, shall be declared, chapter the third.

✓ 3. They depose the all-governing providence of this King of nations, denying its energetical, effectual power, in turning the hearts, ruling the thoughts, determining the wills, and disposing the actions of men, by granting nothing unto it, but a general power and influence, to be limited, and used according to the inclination and will of every particular agent : so making Almighty God a desirer, that many things were otherwise than they are ; and an idle spectator of most things that are done in

the world, the falseness of which assertions shall be proved, chapter the fourth.

4. They deny the irresistibility, and uncontrollable power of God's will, affirming, that oftentimes he seriously willeth, and intendeth what he cannot accomplish, and so is deceived of his aim: nay, whereas he desireth, and really intendeth to save every man, it is wholly in their own power whether he shall save any one or no; otherwise, their idol Free-will should have but a poor deity; if God could, how, and when he would, cross and resist him in his dominion: concerning this, see chapter the fifth. *His gradibus itur in cœlum*, corrupted nature is still ready, either nefariously with Adam, to attempt to be like God, or to think foolishly that he is altogether like unto us; one of which inconveniences, all men run into who have not learned to submit their wills to the Almighty will of God, and captivate their understandings to the obedience of faith.

Secondly. The second end at which the new doctrine of the Arminians aimeth, is to clear human nature from the heavy im-

putation of being sinful, corrupted, wise to do evil, but unable to do good; and so to vindicate unto themselves, a power and ability of doing all that good, which God can justly require to be done by them in a state wherein they are of making themselves differ from others, who will not make so good use of the endowments of their natures; that so the first, and chiefest part in the work of their salvation may be ascribed unto themselves: a proud luciferian endeavour. To this end,

1. They deny that doctrine of predestination, whereby God is affirmed to have chosen certain men before the foundation of the world, that they should be holy and obtain everlasting life by the merit of Christ, to the praise of his glorious grace. Any such predestination which may be the fountain, and cause of grace or glory determining the persons according to God's good pleasure, on whom they shall be bestowed, grace would make the elect to be the sole cause of their salvation, that is in the elect, more than their own faith, which would make faith the

work and gift of God; with divers other things which would shew their idol to be nothing, of no value. Wherefore, what a corrupt heresy they have substituted in the place hereof, see chapter the sixth.

2. They deny original sin and its demerit; which being rightly understood, would easily demonstrate, that notwithstanding all the labour of the smith, the carpenter, and the painter, yet their idol is of its own nature, but an unprofitable block; it will discover not only the impotency of doing good, which is in our nature, but shew also, whence we have it: see chapter the seventh.

3. If ye will charge our human nature with a repugnancy to the law of God, they will maintain, that it was also in Adam when he was first created, and so comes from God himself: chapter the eighth.

4. They deny the efficacy of the merit of the death of Christ; both, that God intended by his death to redeem his church, or to acquire to himself an holy people, as also, that Christ by his death hath merited and procured for us, grace

putation of being sinful, corrupted, wise to do evil, but unable to do good; and so to vindicate unto themselves, a power and ability of doing all that good, which God can justly require to be done by them in a state wherein they are of making themselves differ from others, who will not make so good use of the endowments of their natures; that so the first, and chiefest part in the work of their salvation may be ascribed unto themselves: a proud luciferian endeavour. To this end,

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faith, righteousness, and power to obey God in fulfilling the condition of the new covenant; nay, this were plainly to set up an ark, to break their Dagon's neck; for what praise (say they) can be due to ourselves for believing, if the blood of Christ hath procured God to bestow faith upon us: *increpet te Deus & Satan*, see chapter nine and ten.

5. If Christ will claim such a share in saving his people of them that believe in him, they will grant some to have salvation quite without him, that never heard so much as a report of a Saviour. And indeed, in nothing do they advance their idol nearer the throne of God, than in this blasphemy: chapter eleven.

✓ 6. Having thus robbed God, Christ, and his grace, they adorn their idol Free-will with many glorious properties, no way due to it, discussed chapter twelve, where you shall find how, *movet cornicula risum, furtivis undata coloribus*.

✓ 7. They do not only claim to their new made deity a saving power, but also affirm,

that he is very active and operative in the great work of saving our souls.

✓ (1.) In fitly preparing us for the grace of God, and so disposing of ourselves, that it becomes due to us: chapter thirteen.

✓ (2.) In the effectual working of our conversion together with it, chapter fourteen.

And so at length with much toil and labour, they placed an altar for their idol in the holy temple, on the right hand of the altar of God; and on it, offer sacrifice to their own net and drag, at least, *nec Deo, nec libero Arbitrio, sed dividatur*: not all to God, nor all to Free-will, but let the sacrifice of praise, for all good things, be divided between them.

CHAPTER II.

✓ *Of the eternity and immutability of the decrees of Almighty God, denied and overthrown by the Arminians*

IT hath been always believed among christians, and that upon infallible grounds, as I shall shew hereafter, that all the decrees of God, as they are eternal, so they

are eternal acts of his will ; and therefore unchangeable, and irrevocable: mutable decrees and occasional resolutions, are most contrary to the pure nature of Almighty God. Such principles as these, evident and clear by their own light, were never questioned by any before the Arminians began, ἀχίνητα κινεῖν, and to profess themselves to delight in opposing common notions of reason, concerning God and his essence, that they might exalt themselves into his throne. To ascribe the least mutability to the divine essence, with which, all the attributes and internal free acts of God are one and the same, was ever accounted ὑπερβολὴ ἀθεότητος transcendent atheism in the highest degree. Now be this crime of what nature it will, it is no unjust imputation to charge it on the Arminians, because they confess themselves guilty, and glory in the crime.

First. They undermine and overthrow the eternity of God's purposes, by affirming, that (*in order to the divine decrees, there are some which precede every act of the creature, and some again that follow them*)

so Corvinus* the most famous of that sect. Now all the acts of every creature being but of yesterday, temporary, like themselves, surely those decrees of God cannot be eternal, which follow them in order of time. And yet they press this especially in respect of human actions, as a certain, unquestionable verity. (*It is certain that God willeth or determineth many things which he would not, did not some act of man's will go before it*) saith their great master Arminius.† The like affirmeth, with a little addition, (as such men do always, *proficere in peius*,) his genuine scholar *Nic. Grevinchovius*, I suppose (saith he) *that God willeth many things, which he neither would, nor justly could will, and purpose, did not some action of the creature precede*; and here observe, that in these places they speak not of God's eternal works; of those actions which outwardly are of him, as inflicting of punishments, bestowing of rewards, and other such outward acts of his providence, whose administration we confess to be various, and

* *Ad Molinæ. cap. 5. sec. 1. pag. 67.* - † *Antiperk. p. 211.*

diversely applied to several occasions; but of the internal purposes of God's will, his decrees and intentions which have no present influence upon, or respect unto, any action of the creature: yea, they deny that concerning many things, God hath any determinate resolution at all, or any purpose, further than a natural affection towards them. *God doth, or omitteth, that, towards which, in his own nature, and his proper inclination, he is affected, as he finds man, to comply, or not to comply, with that order, which he hath appointed,* saith Corvinus: surely, these men care not, what indignities they cast upon the God of heaven, so they may maintain the pretended endowments of their own wills; for such an absolute power do they here ascribe unto them, that God himself, cannot determine of a thing, whereunto, as they strangely phrase it, he is well affected, before, by an actual concurrence, he is sure of their compliance: now this imputation, that they are temporary, which they cast upon the decrees of God in general, they press home upon that particular,

✓ which lies most in their way, the decree of election: concerning this, they tell us roundly, *that it is false that election is confirmed from eternity, so the Remonstrants* in their apology*; notwithstanding, that St. Paul tells us, that it is the purpose of God, Rom. ix. 11. and that we were chosen before the foundation of the world, Eph. i. 4. neither is it any thing material, what the Arminians there grant, viz. that there is a decree preceding this, which may be said to be from everlasting; for seeing that St. Paul teacheth us, that election is nothing but God's purpose of saving us, to affirm that God eternally decreed that he would elect us, is all one, as to say that God purposed, that in time he would purpose to save us. Such resolutions may be fit for their own wild heads, but must not be ascribed to God only wise.

Secondly. As they affirm them to be temporary, and to have had a beginning, so also to expire and have an ending, to be subject to change and variableness. Some acts of God's will do not cease at a certain

* *Apol. cap. 18. p. 100.*

time saith Episcopius.* What! doth any thing come into his mind that changeth his will? Yes, saith Arminius, † he would have all men to be saved, *but compelled, with the stubborn and incorrigible malice of some*, he will have them to miss it: however this is some recompence, denying God a power to do what he will, then grant him to be contented to do what he may, and not much repine at his hard condition: certainly, if but for this favour, he is a debtor to the Arminians, thieves give, what they do not take, having robbed God of his power, they will yet leave him so much goodness, as that he shall not be troubled at it, though he be sometimes compelled to, what he is very loath to do: how do ‡ they and their fellows the Jesuits, exclaim upon poor Calvin, for sometimes using the harsh word of compulsion, describing the effectual, powerful working of the providence of God, in the actions of men, but they can fasten the same term on the will of God, and no

* Disp. de vol. Dei. Thes 7.

† Antip. fol. 195.

‡ Bell. Amiss. pal. Armi. antip. crin. 3. Rem apol. ut.

harm done: surely, he will one day plead his own cause against them: but yet blame them not, *si violandum est ius regnandi causa violandum est*: it is to make themselves absolute, that they thus cast off the yoke of the Almighty: and that both in things concerning this life, and that which is to come, they are much troubled that it should be said, that* *every one of us, bring along with us, into the world, an unchangeable preordination of life and death eternal*; for such a supposal, would quite overthrow the main foundation of their heresy, viz. *that men can make their election, void and frustrate*, as they jointly lay it down, in their apology,† nay, it is a dream, saith Dr. Jackson, to think of God's decrees, concerning things to come, as of acts, irrevocably finished, which would hinder that which Welsingius lays down for a truth, to wit,‡ *that the elect may become reprobates, and the reprobates elect*, now to these particular sayings, is their whole doctrine concerning the de-

* Filii. Armin. in epist. ded. ad Examen. lib. per.

† Rem. apol. cap. 9. p. 105.

‡ Welsin. de of. Ch. hom.

crees of God, inasmuch, as they have any reference to the actions of men, most exactly conformable, as,

1. *Their distinction of them, into peremptory, and not peremptory, (terms rather used in the citations of litigious courts, than as expressions of God's purpose, in sacred scripture) is not, (as by them applied) compatible with the unchangeableness of God's eternal purposes: *προβηκαιροι*, say they, or temporary believers are elected, (though not peremptorily) with such an act of God's will, as hath a coexistence every way commensurate, both in its original, continuance, and end, with their fading faith: which sometimes, like Jonah's gourd, is but *filia unius noctis*, in the morning it flourisheth, in the evening it is cut down, dried up, and withereth: a man in Christ by faith, or actually believing, (which to do, is as they say, in every ones own power) † is in their opinion the proper object of election; of election,

* Concio. Ad. Cle. oxen. ann. 1641. Rem. decla. sen in synod. alii passim. Grevin. ad Amcs. p. 136, 137.

† Rem. spol fol. 190.

I say, not peremptory which is an act pendent, expecting the final perseverance, and consummation of his faith: and therefore immutable, because man having fulfilled his course, God hath no cause to change his purpose, of crowning him with reward; thus also, (as they teach) a man according to his infidelity, whether present, and removeable, or obdurate and final, is the only object of reprobation: which in the latter cause, is peremptory, and absolute, in the former conditional and alterable; it is the qualities of faith, and unbelief, on which their election, and reprobation do attend. * *Now let a faithful man, elected of God, according to his present righteousness, apostatize totally from grace, (as to affirm that there is any promise of God, implying his perseverance is with them to overthrow all religion) and let the unbelieving reprobate, depose his incredulity and turn himself to the Lord; answerable to this mutation of their conditions, are the changings of the purpose of the Almighty, concerning their everlast-*

• Corvi. ad Moli. cap. 5. sec. 10.

ing state: again, suppose the two by alternate courses, (as the doctrine of apostacy maintaineth they may) should return each to their former estate, the decrees of God concerning them, must again be changed; for it is just with him, either not to elect him that believes, though it be but for an hour, or not to reprobate unbelievers. Now what unchangeableness can we affix to these decrees, which it lies in the power of man to make as inconstant as Euripus: making it beside to be possible, that all the members of Christ's church, whose names are written in heaven, should within one hour be enrolled in the black book of damnation?

2. As these not-peremptory decrees are mutable, so they make the peremptory decrees of God to be temporal. Final impenitence, say they, is the only cause; and the finally unrepenting sinner, is the only object of reprobation, peremptory and irrevocable. As the poet thought none happy, so they think no man to be elected, or a reprobate before his death. Now that denomination, he doth receive from the

decree of God concerning his eternal state, which must necessarily then be first enacted. The relation there is between the act of reprobation and the person reprobated, importeth a coexistence of denomination. When God reprobates a man, he then becomes a reprobate: which, if it be not before he hath actually fulfilled the measure of his iniquity, and sealed it up with the talent of final impenitence in his death, the decree of God must needs be temporal, the just Judge of all the world having till then suspended his determination; expecting the last resolution of this changeable *Proteus*. Nay, that God's decrees concerning men's eternal estates, are in their judgment temporal, and not beginning until their death, is plain from the whole course of their doctrine; especially, where they strive to prove, that if there were any such determination, God could not threaten punishments, or promise rewards. *Who,* say they, can threaten punishment to him, whom by a peremptory decree he will have*

* Rem. A. pol. cap. 17. fol. 187.

to be free from punishment? It seems he cannot have determined to save any whom he threatens to punish if they sin, which is evident he doth all so long as they live in this world, which makes God not only ✓ mutable, but quite deprives him of his foreknowledge; and makes the decree run thus: If man will believe, I determine he shall be saved; if he will not, I determine he shall be damned; that is, I must leave him in the meantime to do what he will, so I may meet with him in the end.

3. They affirm, no decree of Almighty God concerning men is so unalterable, but* that all those who are now in rest or misery, might have had contrary lots: that ✓ those which are damned, as Pharaoh, Judas, &c. might have been saved; and those which are saved, as the blessed Virgin, Peter, John, might have been damned; which must needs reflect with a strong charge of mutability on Almighty God, who knoweth who are his. Divers other instances in this nature I could produce,

* Author of God's love to Mankind, p. 4.

whereby it would be further evident, that these innovators in Christian religion, do overthrow the eternity and unchangeableness of God's decrees; but these are sufficient to any discerning man: and I will add in the close, an antidote against this poison, briefly shewing what the scripture and right reason teach us concerning these secrets of the Most High.

(1.) Known unto God, saith St. James, are all his works from the beginning, Acts xv. 18. whence it hath been concluded, that whatever God doth in time bring to pass, that he decreed from all eternity so to do: all his works were from the beginning known unto him; consider it particularly in the decree of election, that fountain of all spiritual blessings, that a saving sense and assurance thereof, (2 Pet. i. 10.) being attained, might effect a spiritual rejoicing in the Lord, 1 Cor. xv. 31. such things are every where taught, as may raise us to the consideration of it, as an eternal act, irrevocably and immutably established. He hath chosen us before the foundation of the world, Eph. i. 4. his

purpose according to election must stand, Rom. ix. 11. for to the irreversible stability of this act of his will, he hath set to the seal of his infallible knowledge, 2 Tim. ii. 19. his purpose of our salvation by grace, not according to works, was before the world began, 2 Tim. i. 19. an eternal purpose proceeding from such a will, as to which, none can resist: joined with such a knowledge, as to which all things past, present, and to come, are open and evident; directed by an infallible wisdom and counsel; must needs also be like the laws of the Medes and Persians, permanent and unalterable.

(2.) The decrees of God being conformable to his nature and essence, do require eternity and immutability as their inseparable properties. God, and he only, never was, nor ever can be, what now he is not: passive possibility to any thing which is the fountain of all change, can have no place in him who is *actus simplex*, and purely free from all composition; whence St. James affirmeth, that with him there is no variableness nor shadow of turning,

Jam. i. 17. that is, in his will and purposes: and himself by his prophet, I am the Lord, and I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6. where he proveth the not changing of gracious purposes, because he is the Lord. The eternal acts of his will not really differing from his unchangeable essence, must needs be immutable.

(3.) Whatsoever God hath determined according to the counsel of his wisdom, and good pleasure of his will, to be accomplished to the praise of his glory, standeth sure and immutable. For the strength of Israel will not lie nor repent, for he is not a man that he should repent, 1 Sam. xv. 29. he declareth the end, from the beginning, and from ancient times, the things that are not yet done, saying, my counsel shall stand; and I will do all my pleasure, Isa. xlvi. 10. which certain and infallible execution of his pleasure, is extended to particular contingent events, Chap. xlvi. 17. Yea, it is an ordinary thing with the Lord to confirm the certainty of those things that are yet to come,

from his own decree. The Lord of Hosts hath sworn, saying, surely as I have thought, so it shall come to pass, and as I have purposed, it shall stand, that I will break the Assyrian, &c. Isa. xiv. 24. It is certain the Assyrian shall be broken, because the Lord hath purposed it: which were a weak kind of reasoning, if his purpose might be altered; nay, he is of one mind and who can turn him? and what his soul desireth, that he doth. Job xiii. 13. The Lord of Hosts hath purposed, and who shall disannul it. Isa. xiv. 7. So that the purpose of God, and immutability of his counsel, Heb. vi. 16. have their certainty, and firmness, from eternity; and do not depend on the variable lubricity of mortal men, which we must needs grant, unless we intend to set up impotency against omnipotency, and arm the clay against the potter.

(4.) If God's determination concerning any thing, should have a temporal original; it must needs be, either because he then perceived some goodness in it, of which he before was ignorant; or else, be-

cause some accident did affix a real goodness, to some state of things, which it had not from him: neither of which, without abominable blasphemy can be affirmed; seeing he knoweth the end from the beginning, all things from everlasting; being always the same, the fountain of all goodness of which other things do participate, in that measure which it pleaseth him to communicate it to them: add to this, the omnipotency of God, there is power and might in his hand, that none is able to withstand him, 2 Chron. ii. 6. which will not permit that any of his purposes be frustrate. In all our intentions, if the defect be not in the error of our understandings, which may be rectified by better information, when we cannot do that which we would, we will do that which we can; the alteration of our purpose, is for want of power to fulfil it; which impotency cannot be ascribed to Almighty God, who is in heaven, and hath done whatever he pleased, Psal. cxv. ver. 3. So that the immutability of God's nature, his almighty power, the infallibility of his knowledge,

his immunity from error in all his counsels, do shew, that he never faileth in accomplishing any thing that he proposeth for the manifestation of his glory.

✓ To close up this whole discourse, wherein I have not discovered half the poison contained in the Arminian doctrine, concerning God's decrees, I will in brief, present to your view, the opposition that is in this matter, betwixt the word of God, and the patrons of Free will.

S. S.

He hath chosen us in him before the foundation of the world: Ephes. i. v. 4.

He hath called us according to his own purpose and grace before the world began: 2 Tim. i. 9.

Known unto God are all his works from the beginning of the world: Acts xv. 18.

Declaring the end

Lib. Arbit. ✓

It is false, to say that election is confirmed from everlasting, Rem. Apol.

It is certain that God determineth divers things, which he would not, did not some act of man's will, go before. Armin.

Some decrees of God, precede all acts of the will of the creature, and some follow. Cor.

Men may make their

S. S.

Lib. Arbit.

from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure: Isa. xlv. 10.

For the children being not yet born, neither having done either good or evil, that the purpose of God according to the election might stand, as Rom. ix. 11.

The foundation of God standeth sure, having this seal, the Lord knoweth who are his: 2 Tim. ii. 19.

The counsel of the Lord standeth for ever, and the thoughts of his heart to all generations.

Psalm xxxiii. 12.

My counsel shall stand, and I will do all my pleasure: Isa. xlv. 10.

election void, and frustrate. Rem. Apol.

*It is no wonder, if men do sometimes of elect, become reprobate, and of reprobate, elect. Wel-
sin.*

*Election is uncertain and revocable, and who ever denies it, overthrow the gospel. Gre-
vin.*

Many decrees of God, cease at a certain time. Episcop.

God would have all men to be saved, but compelled with the stubborn malice of some, he

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changeth his purpose, and will have them to perish.
Armin.

I am the Lord, and I change not. Mal. iii. 6.

As men may change themselves from believers to unbelievers, so God's determination concerning them, changeth.
Rem.

With the Father of light there is no variable-ness, nor shadow of turning, James i. 17. See Exod. iii. 13, 14. Psal. cii. 27. 2 Tim. ii. 13. 1 Sam. xv. 29. Isa. xiv. 17. Job xxiii. 13. Psal. cxv. 3.

All God's decrees are not peremptory, but some conditionate and changeable. Sermon at Oxford.

CHAPTER III.

Of the prescience, or foreknowledge of God, and how it is questioned and overthrown by the Arminians.

✓ **T**HE prescience, or foreknowledge of God, hath not hitherto in express terms been denied by the Arminians, but only

questioned, and overthrown by consequence, inasmuch as they deny the certainty and unchangeableness of his decrees, on which it is founded: it is not a foreknowledge of all, or any thing, which they oppose, but only, of things free and contingent: and that only to comply with their formerly exploded error, that the purposes of God concerning such things, are temporal and mutable; which obstacle being once removed, the way is open how to ascribe the presidentship of all human actions, to omnipotent Contingency, and her sire Free will. Now, we call that contingent, which in regard of its next and immediate cause, before it come to pass, may be done, or may be not done: as, that a man shall do such a thing to-morrow, or any time hereafter, which he may chuse whether ever he will do, or no. Such things as these are free and chanceable, in respect of men their immediate, and second causes: but if we (as we ought to do*) look up to him who foreseeeth, and hath ordained the event of them, or their omission, they may

* James iv. 13, 14, 15.

be said necessarily to come to pass, or to be omitted: it could not be, but as it was.

✓ Christians hitherto, (yea and heathens) in all things of this nature, have usually upon their event, reflected on God, as one, whose determination was passed on them from eternity, and who knew them long before: as the killing of men by the fall of a house, who might in respect of the freedom of their own wills, have not been there: or if a man fall into the hands of thieves, we presently conclude, it was the will of God, it must be so, he knew it before.

Divines *for distinction sake, ascribe to God a two-fold knowledge; one intuitive, or intellective, whereby, he foreknoweth and seeth all things that are possible: that is, all things that can be done by his almighty power: without any respect to their

† Quæcunque possunt per creaturam fieri, vel cogitari, vel dici, et etiam quæcunque ipse facere potest omnia cognoscit Deus, etiamsi neque sunt neque erunt, neque fuerunt, scientia simplicis intelligentiæ: Aquin, p. q. 14. a 9. c. ex verbis Apostoli, Rom. 4. qui vocat ea quæ non sunt tanquam ea quæ sunt: sic scholastici omnes: Per. Scholast. orthod. speci. cap. 3. alii passim. Vid. Hieron. Zanch. de scientia Dei, lib. de attrib. 31. cap. 2. q. 5.

future existence, whether they shall come to pass, or no: yea, infinite things whose actual being, eternity shall never behold, are thus open and naked unto him: for, was there not strength and power in his hand to have created another world? Was there not counsel, in the storehouse of his wisdom, to have created this otherwise? or not to have created it at all? Shall we say, that his providence extends itself every way, to the utmost of its activity? Or can he not produce innumerable things in the world, which now he doth not? Now all these and every thing else that is feasible to his infinite power, he foresees and knows, *Scientia* (as they speak) *simplicis intelligentiæ*, by his essential knowledge.

✓ Out * of this large and boundless territory of things possible, God by his decree freely determineth what shall come to pass, and makes them future which before were but possible. After this decree (as they commonly speak) followeth, or together with it, (as † others more exactly) taketh

* Vid. Sam. Rhetorfort. exercit. de grat: ex. 1: cap. 4.

† Res ipsæ nullo naturæ momento possibles esse dicendæ sunt priusquam à Deo intelliguntes, scientia quæ dicitur simpli-

place, that prescience of God, which they call *visionis* of vision, whereby he infallibly seeth all things in their proper causes, and how and when they shall come to pass: Now these two sorts of knowledge * differ inasmuch as by the one, God knoweth what it is possible may come to pass; by the other, only what it is impossible should not come to pass: things are possible in regard of God's power, future, in regard of his decree. So (that if I may so say) the measure of the first kind of science, is ✓ God's omnipotency, what he can do: of the other, his purpose what certainly he will do, or permit to be done. With this prescience then, God foreseeeth all, and nothing but what he hath decreed shall come to pass.

For † every thing to be produced next and under him, God hath prepared divers

cis intelligentiæ, ita etiam scientia quæ dicitur visionis, et fertur in res futuras, nullo naturæ momento, posterior statuenda videtur, ista futuritione, rerum; cum scientia, &c. D. Twiss. ad errat. vind. grat.

* Aug. de civit. Dei lib. 19. cap. 18.

† Quibusdam effectibus præparavit causas necessarias, ut necessario eveniret, quibusdam vero causas contingentes ut eveni-

✓ and several kinds of causes, diversly operative in producing their effects: some whereof are said to work necessarily; the institution of their nature being to do as they do, and not otherwise; so the sun giveth light, and the fire heat. And yet in some regard, their effects and products may be said to be contingent and free: inasmuch, as the concurrence of God the first cause is required to their operation, who doth all things most freely according to the counsel of his will; thus the sun stood still in the time of Joshua; and the fire burned not the three children; but ordinarily such agents working *necessitate naturæ*, their effects are said to be necessary.

Secondly, To some things God hath fitted free and contingent causes, which either apply themselves to operation in particular, according to election, choosing to do this thing, rather than that: as angels and men, in their free and deliberate ac-

rent contingenter, secundum conditionem proximarum causarum: Aquin. p. q. 23. a. 4. in cor. Zanch. de natu. Dei. lib. 5. 4. thesi.

tions which they so perform, as that they could have not done them : or else, they produce effects *κατὰ τὸ συμβέβηκος*, merely by accident ; and the operation of such things, we say to be casual : as if a hatchet falling out of the hand of a man, cutting down a tree, should kill another whom he never saw. Now nothing in either of these ways comes to pass, but God hath determined it both for matter and the manner, * even so, as is agreeable to their causes ; some necessarily, some freely, some casually or contingently, yet all so as having a certain futuration from his decree. He infallibly foreseeeth that they shall so come to pass : but yet that he doth so in respect of things free, and contingent is much questioned by the Arminians in express terms, and denied by consequence, notwithstanding † St. Hierome affirmeth, that so to do, *is destructive to the very essence of the Deity.*

1. Their doctrine of the immutability of God's decrees, on whose firmness is

* Res et modos rerum Aquin.

† Cui præscientiam tollis aufers divinitatem. Hieron. ad Pelag. lib. 5.

founded the infallibility of this prescience doth quite overthrow it. God thus foreknowing only what he hath so decreed shall come to pass; if that be no firmer settled, but that it may, and is often altered according to the divers inclinations of men's wills, (which I shewed before they affirm,) he can have at best but a conjectural foreknowledge of what is yet to come: not founded on his own unchangeable purpose, but upon a guess at the free inclination of men's wills. For instance, * *God willeth that all men should be saved*: this act of his will according to the Arminian doctrine, is his conditionate decree to save all men if they will believe; well, among these is Judas, as † equal a sharer in the benefit of this decree as Peter? God then will have him to be saved, and to this end allows *him all those means, which are necessary to beget faith in him, and are every way sufficient to that*

* Deus ita omnium salutem ex æquo vult, ut illam ex æquo optet et desideret: Cor. ad moli. cap. 81. sect. 1.

† Talis gratia omnibus datur quæ sufficiat ad fidem generandam. idem: ibid. sect. 15.

purpose, and do produce that effect in others: what can God foresee then but that Judas, as well as Peter, will believe? He intendeth he should, he hath determined nothing to the contrary: let him come then and act his own part, why he proves so * *obstinately malicious*, that God with all his omnipotency, as they speak, by any way that becomes him, which must not be by any irresistible efficacy, cannot change his obdurate heart. Well then, he determineth according to the exigence of his justice, that he shall be damned for his impenitency, and foreseeth that accordingly. But now, suppose this wretch, even at his last moment should bethink himself and return to the Lord, which in their conceit he may, notwithstanding his former reprobation, (which † as they state it, seems a great act of mercy:) ‡ God must

* *Pertinaci quorundam malitia compulsus*: Armin. ubi sup.

† *Reprobatio populi Judaici fuit actio temporaria et quæ bonæ ipsorum Judæorum si modo sanabiles adhuc essent, animumque advertere vellent servire poterat, utque eo fini serviret à Deo facta erat*: Rem. apol. cap. 20. fol. 221.

‡ *Injustum est apud Deum vel non credentem eligere vel credentem non eligere*. Rem. Apol.

keep to the rules of his justice, and elect, or determine to save him : by which the varlet hath twice or thrice, deceived his expectation.

✓ 2. * They affirm that God is said *properly to expect and desire divers things, which yet never come to pass : we grant, saith Corvinus, that there are desires in God that never are fulfilled.* Now surely to desire what one is sure will never come to pass, is not an act regulated by wisdom or counsel ; and therefore they must grant that before he did not know, but perhaps so it might be. † *God wisheth and desireth some good things which yet come not to pass, say they, in their confession.* Whence one, of these two things, must needs follow : either first, that there is a great deal of imperfection in his nature, to desire and expect what he knows shall never come to pass : or else, he did not know but it might ; which overthrows his prescience. Yea, and say they expressly, *That the hope and expectation of God is deceived by man :*

• Corvin. ad Molin. cap. 5. sect 9.

† Rem. Confes. ca. sect. 9.

and confess that the strength of their strongest argument, lies in this, that God hoped and expected obedience from Israel. Secondly, that he complaineth that his hope is deluded; which being taken properly, and as they urge it, cannot consist with his eternal prescience. For they disesteem the usual answer of divines, that hope, expectation, and such like passions, which include in them any imperfection, are ascribed to God *per ἀνθρωποπάθειαν*, in regard of that analogy his actions hold with such of ours, as we perform having those passions.

✓ 3. * They teach that God hath determined nothing concerning such things, as these in question: *That God hath determined future contingent things unto either part, (I mean such as issue from the free will of the creature,) I abominate, hate, and curse, as false, absurd, and leading us on unto blasphemy, saith Arminius: to determine of them to either part, is, to determine and ordain whether they shall be, or whether they shall not be: as David*

* Armin. declarat. senten.

✓ shall, or shall not go to-morrow, against the Philistines and prevail. Now the infallibility of God's foreknowing such things depending on the certainty of his decree, and determination, if there be no such thing as this, that also, must needs fall to the ground,

4. * See what positively they write concerning this everlasting foreknowledge of God. First, they call it *a troublesome question*: Secondly, they make it a thing *disputable, whether there be any such thing, or no?* And though happily it may be ascribed to God, yet, Thirdly, they think *it no motive to the worship of him*: Fourthly, they say, better it were *quite exploded*, because the difficulties that attend it, can scarcely be reconciled with *man's liberty*, God's threatenings and promises: yea, Fifthly, it seems rather to be invented, *to crucify poor mortals*, than to be of any moment in religion; so Episcopus. It may be excepted that this is but one doctor's opinion; it is true, they are one man's words, but the thing itself is countenanced

* Episcopus. disput. 4. sect. 10. Rem. Apol. p. 43, 44.

by the whole sect. As first, in the large prolix declaration of their opinions, they speak not one word of it; and being taxed for this omission, by the professors of Leyden, they vindicate themselves so coldly in their apology, that some *learned men do from hence conclude, that certainly in their most secret judgments, all the Arminians do consent with Socinus, in ascribing unto God, only a conjectural foreknowledge. And one great prophet of their own affirms roundly, *That God after his manner oftentimes feareth, that is, suspecteth, and that not without cause, and prudently conjectureth, that this or that evil may arise*, Vorst. And their chiefest patriarchs, *That God doth often intend, what he doth not foresee will come to pass*, Armin. Corvin. Now whether this kind of atheism ✓ be tolerable among Christians or no, let all men judge who have their senses exercised in the word of God, which I am sure, teacheth us another lesson. For,

(1.) It is laid down as a firm foundation, that known unto God are all his

• Ames: Antisynod. p. 10.

works, from the beginning of the world, Acts xv. 18. Every thing then, that in any respect may be called his work, is known unto him from all eternity. Now, what in the world, if we may speak as he hath taught us, can be exempted from this denomination? Even actions in themselves sinful, are not, though not as sinful, yet in some other regard, as punishments of others. Behold, saith Nathan to David, (in the name of God) *I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun; for thou didst it secretly, but I will do this thing before all Israel*, 2 Sam. xii. 11, 12. So also, when wicked robbers had nefariously spoiled Job of all his substance; the holy man concludeth, *The Lord gave, and the Lord hath taken away*: Job i. 21. Now, if the working of God's providence be so mighty and effectual even in and over those actions, wherein the devil and men do most maliciously offend, as did Absalom and the Sabean, with the Chaldean thieves, that it may be said to be his work, and he may be said to do it,

(I crave liberty to use the scripture phrase) then certainly nothing in the world, in some respect or other, is independent of his all-disposing hand: yea, Judas himself betraying our Saviour, did nothing but what his hand and counsel before determined should be done, Acts iv. 28.* in respect of the event of the thing itself: and if these actions, notwithstanding these two hindrances, First, that they were contingent, wrought by free agents working according to election and choice: Secondly, that they were sinful and wicked in the agents, had yet their dependance on his purpose and determinate counsel; surely, he hath an interest of operation in the acts of every creature; but his works as it appears before, are all known unto him from the beginning: for he worketh nothing by chance or accident, but all things determinately, according to his own decree, or the counsel of his own will, Ephes. i. 11.

* Cum et pater tradiderit filium suum, et ipse Ch. corpus suum: et Judas dominum suum: cur in hac traditione Deus est pius, et homo reus, nisi quia in re una quam fecerunt, causa non fuit una propter quam fecerunt: Aug. Epist. 48.

(2.) The manner of God's knowing of things, doth evidently shew that nothing is, or may be, can be hid from him: * which is not by discourse and collection of one thing out of another, conclusions out of principles: but altogether and at once evidently, clearly, and distinctly, both in respect $\tau\tilde{\epsilon}\ \delta\tilde{\omicron}\tau\tilde{\iota}$, & $\tau\tilde{\epsilon}\ \delta\tilde{\iota}\delta\tilde{\omicron}\tau\tilde{\iota}$, by one most pure act of his own essence he discerneth all things: *For there is no creature that is not manifest in his sight, but all are naked and opened unto his eyes*, Heb. iv. 13. So † that those things, concerning which we treat, he knoweth three ways: First, in himself and his own decree as the first cause, in which respect they may be said to be necessary, in respect of the certainty of their event: Secondly, in their immediate causes wherein their contingency doth properly consist: Thirdly, in their own nature as future, but to his Infinite knowledge even present.

* August. lib. 15. de trinit. cap. 14.

† Tylen. Syntag. de attrib. Dei. Thess. 22. Zanch. de nat.

(3.) The Scripture * is full of expressions to this purpose, to wit, *That God knoweth all secrets, and revealeth hidden things; he searcheth the reins and the heart, he knoweth the number of the stars, and the birds of the air, the lilies of the field, the falling of sparrows, the number of the hairs of our heads.* Some places are most remarkable, as that of the Psalmist, *He knoweth my thoughts long before, even before ever they come into our minds, before their first rising; and yet many actions that are most contingent, depend upon those thoughts known unto God from eternity: nay, which breaketh the very neck of the goddess Contingency, those things wherein her greatest power is imagined to consist, are directly ascribed to God: as our words, the answer of the tongue, Prov. xvi. 1. the directing of an arrow, shot by chance to a mark not aimed at, 1 Kings, 22, 34.* Surely God must needs foreknow the event of that contingent action; he must needs know the man

* Psal. xliv. 21. Job xiv. 11. Dan. ii. 47. Psal. vii. 2. cxxvi. 2. cxlvii. 4. Luke xii 27. Mat. x. 29, 30. Psal. cxxxix. 2.

would so shoot who had determined his arrow should be the death of a King: *He makes men poor and rich*, Prov. xxii. 1. *He lifteth up one, and pulleth down another*: Psal. 75. How many contingencies did γοργὸν ὄμμα τὸ δεσπότης, his piercing eye run through, to foresee the crowning of Esther, for the deliverance of his people. In a word, *known unto God are all his works*. Now what can possibly be imagined to be more contingent, *than the killing of a man by the fall of an axe from out of his hand*, who intended no such thing; yet this God assumeth as his own work: Exod. xxi. 31. Deut. ix. 4, 5. and so surely was by him foreknown.

(4.) Do but consider the prophecies in scripture; especially those concerning our Saviour, how many free and contingent actions did concur for the fulfilling of them: as Isa. vii. 14. cap. ix. 5. & cap. 53. Gen. iii. 15, &c. The like may be said of other predictions, as of the wasting of Jerusalem by the Babylonians, which though in regard of God's prescience, it was certainly to come to pass: yet they did it most freely, not only

following the counsel of their own wills, but also *using divination, or chanceable lots for their direction*, Ezek. xxi. 21. *yet he who made the eye, seeth all these things*: Psal. xciv. 9.

Divers other reasons and testimonies might be produced to confirmour doctrine of God's everlasting prescience; which notwithstanding Episcopius blasphemy, that it serves for nought but to cruciate poor mortals; we believe to be a good part of the foundation of all that consolation which God is pleased to afford us in this vale of tears; amidst all our afflictions and temptations, under whose pressure we should else faint and despair, it is no small comfort to be assured that we do, nor can suffer nothing but what his hand and counsel guide unto us: what is open and naked before his eyes, and whose end and issue he knoweth long before: which is a strong motive to patience, a sure anchor of hope, a firm ground of consolation. Now to present in one view how opposite the opinions of the worshippers of

the great goddess Contingency, are to this sacred truth, take this short antithesis.

S. S.

Known unto God are all his works from the beginning of the world: Acts xv. 18.

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do: Heb. iv. 13.

He that formed the eye shall he not see, Psal. xciv. 9. When a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die: Deut. xix. 5. God delivers him into his hand: Exod. xxi. 13.

Lib. Arbit.

God sometimes feareth and prudently conjectureth, that this or that evil may arise, Vorsti.

God doth not always foresee the event of what he intendeth, Corvin. ad Mol.

Future contingencies are not determined unto either part, Armin. that is, God hath not determined, and so consequently doth not foreknow whether they shall come to pass or no.

S. S.

Lib. Arbit.

Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed, for your heavenly Father knoweth that you have need of all these things: Matt. vi. 31, 32.

Take away God's pre-science and you overthrow his Deity: Hierom.

God hopeth and expecteth divers things that shall never come to pass: Rem.

The doctrine of pre-science seems to be invented only to vex and cruciate poor mortal men: Episcop.

CHAPTER IV.

Of the providence of God in governing the world diversly, thrust from this pre-eminence by the Arminian idol of free will.

I COME now to treat of that betwixt which and the Pelagian idol there is *bellum àσσπνδον*, implacable war and immortal hatred, absolutely destructive to the one side, to wit, the providence of God. For this,

in that notion Christianity hath hitherto embraced it: and that in such a sense as the Arminians maintain, it can no more consist together than fire and water, light and darkness, Christ and Belial: and he that shall go to conjoin them, ploughs with an ox and an ass, they must be tied together with the same ligament *quo ille mortua jungebat corpora vivis*, wherewith the tyrant tied dead bodies to living men. This strange advancement of the clay against the potter, not by the way of repining, and to say, why hast thou made me thus? but by the way of emulation, I will not be so, I will advance myself to the sky, to the sides of thy throne, was heretofore unknown to the more refined *Paganism: as these of contingency, so they with a better error made a goddess of providence; because as they feigned, she helped Latona to bring forth in the isle of Delos: intimating that Latona, or nature, though big and great, with sundry sorts of effects, could yet produce nothing without the in-

* Theophrastus apud Picum: vid. Senecam. de Pro. vid. & Plotinum.

terceding help of Divine Providence: which mythology of theirs, seems to contain a sweeter gust of divine truth, than any we can expect from their towering fancies, * who are inclinable to believe *that God for no other reason, is said to sustain all things but because he doth not destroy them.* Now that their proud God-opposing errors may the better appear, according to my former method, I will plainly shew what the scripture teacheth us concerning this providence, with what is agreeable to right and Christian reason, not what is dictated by tumultuating affections.

Providence is a word which in its proper signification may seem to comprehend all the actions of God, that outwardly are of him: that have any respect to his creatures, all his works that are not *ad intra* essentially belonging unto the Deity: now because God worketh all things according to his decree, or the counsel of his will, Ephes. i. 11. *for whatsoever he doth now, it pleased him from the beginning,* Psal. cxv. *seeing also that known unto God are all his*

* Rem. Apol. cap. 6.

works from eternity, therefore three things concerning his providence are considerable. 1. * *His decree or purpose*, whereby he hath disposed of all things in order, and appointed them for certain ends, which he hath fore-ordained: 2. *His prescience*, whereby he certainly foreknoweth all things that shall come to pass: 3. *His temporal operation*, or working in time, (*My Father worketh hitherto*, John v. 17.) whereby he actually executeth all his good pleasure. The first and second of these have been the subject of the former chapters, the latter only now requireth our consideration.

This then we may conceive as an *ineffable act or work of Almighty God*, whereby he cherisheth, sustaineth, and governeth the world, or all things by him created, moving them agreeably to those natures, which he endowed them withal in the beginning, to those ends, which he hath proposed. To con-

* *Providentia seu ratio ordinis ad finem duo præcipue continet; principium docernens seu ipsam rationem ordinis in mente divina, ipsi deo coæternum, & principium exequens, quo suo modo, per debita media, ipsa in ordine & numero disponit.*
Thom. Aristot.

firm this, I will first prove this position, that the whole world is cared for by God, and by him governed, and therein all men good or bad, all things in particular, be they never so small and in our eyes inconsiderable: secondly, show the manner how God worketh all, in all things, and according to the diversity of secondary causes which he hath created: whereof some are necessary, some free, others contingent, which produce their effects, *νεκ πάντως νεκ ἐπὶ τὸ πολὺ σεὺ κατὰσυμβεβικος*, merely by accident.

The providence of God in governing the world is plentifully made known to us, both by his works and by his word. I will give a few instances of either sort. 1. In general, that the Almighty *δημιουργ* and Framer of this whole universe, should propose to himself no end in the creation of all things: that he should want either power, goodness, will, or wisdom to order and dispose the works of his own hands, is altogether impossible. 2. Take a particular instance in one concerning accident, the knowledge whereof by some means or

other, in some degree or other, hath spread itself throughout the world: and that is that almost universal destruction of all by the flood, whereby the whole world was well nigh reduced to its primitive confusion: is there nothing but chance {to be seen in this? Was there any circumstance about it that did not shew a God, and his providence? Not to speak of those revelations, whereby God foretold that he would bring such a deluge: what chance? What fortune could collect such a small number of individuals of all sorts, wherein the whole kind might be preserved? What hand guided that poor vessel from the rocks, and gave it a resting-place on the mountains? Certainly the very reading of that story, Gen. vii. having for confirmation the Catholic tradition of all mankind, were enough to startle the stubborn heart of an Atheist.

The word of God doth not less fully relate, than his works do declare it, Psal. xix. *My Father worketh hitherto*, saith our Saviour, John v. 17. but did not God end his work on the seventh day, and did

he not *then rest from all his works?* Gen. ii. 2. True, from his work of creation by his omnipotence, but his work of gubernation by his providence, as yet knows no end: yea, and divers particular things he doth, besides the ordinary course, only to make known *that he thus worketh*, John ix. 3. as he hath framed all things by his wisdom, so he continueth them, by his providence in excellent order; as is at large declared in that golden Psalm civ. And this is not bounded to any particular places, or things, *but his eyes are in every place beholding the evil and the good*, Prov. xv. 3. *so that none can hide himself in secret places that he shall not see him*: Jer. xxiii. 24. Acts xvii. 24. Job. v. 10, 11. Exod. iv. 11. and all this he saith, that men may know *from the rising of the sun, and from the west, that there is none besides him, he is the Lord, and there is none else, he formeth the light, and createth darkness, he maketh peace, and createth evil, he doth all these things*, Isa. xlv. 7. in these and innumerable like places doth the Lord declare that there is nothing which he hath

made, that with the good hand of his providence he doth not govern and sustain.

Now this general extent of his common providence to all, doth no way hinder, but that he may exercise certain special acts thereof to some in particular: even by how much nearer than other things they approach unto him, and are more assimilated unto his goodness. I mean his church here on earth, and those whereof it doth consist: *for what nation is there so great that hath God so nigh unto them, Deut. iv. 7.* in the government hereof he most eminently sheweth his glory and exerciseth his power; join here his works with his word, what he hath done, with what he hath promised to do for the conservation of his church and people, and you will find admirable issues of a more special providence. Against this he promiseth, *the gates of hell shall not prevail: Matt. xvi. 18, amidst these he hath promised to remain, Matt. xviii. 20.* supplying them with an addition of *all things necessary, Matt. vi. 33.* desiring, *that all their care might be cast upon him, who careth for*

them, 1 Pet. v. 7. forbidding any to *touch his anointed ones*: Psal. cv. 15. and that because *they are to him as the apple of his eye*: Zach. ii. 8. now this special providence hath respect unto a supernatural end, to which that, and that alone is to be conveyed.

For wicked men, as they are excepted from this special care and government, so they are not exempted from the dominion of his Almighty hand: *he who hath created them for the day of evil*, Prov. xvi. 4. and provided a place of their own, Acts. i. 25. for them to go to, doth not in this world, suffer them to live without the verge of his all-ruling providence: but by suffering and enduring their iniquities *with great patience and long-suffering*, Rom. ix. 20. defending them oftentimes from the injuries of one another, Gen. iv. 15. by granting unto them many temporal blessings: Matt. v. 45. disposing of all their works, to the glory of his great name, Prov. xxi. 1, 2. he declareth that they also live, and move, and have their being in him, and are under the government of his providence. Nay,

there is not the least thing in this world to which his care and knowledge doth not descend. Ill would it become his wisdom not to sustain, order, and dispose, of all things by him created, but leave them to the ruin of uncertain chance. * Hierome then was injurious to his providence, and cast a blemish on his absolute perfection, *whilst he thought to have cleared his Majesty, from being defiled with the knowledge and care of the smallest reptiles and vermin every moment: and St. † Austin is express to the contrary, who, saith he, hath disposed the severall members of the flea and gnat, that hath given unto them order, life, and motion, &c. even most agreeable to holy scriptures, so Psal. civ. 20, 21. and clv. 15. Matt. vi. 26. He feedeth the fowls, and clotheth the grass of the field, Job. xxxix. 1, 2. and Jonah iv. 6, 7. sure it is not troublesome to God to take notice of all that he hath created. Did he use that great power in the production of the least of his creatures, so far beyond the united ac-*

* In cap. 1. Haback.

† Tom. 1. i. Psal. clxviii.

tivity of men and angels for no end at all? Doubtless, even they also must have a well disposed order, for the manifestation of his glory. *Not a sparrow falls to the ground without our Father, Matt. x. 29, 30. even the hairs of our head are numbered, he clotheth the lilies and grass of the field, which is to be cast into the oven, Luke xii. 27, 28.* Behold his knowledge and care of them. Again he used frogs, and lice, for the punishment of the Egyptians, Exod. 8. with a gourd, and a worm he exercised his servant Jonah: chap. 3. yea, he calls the locusts *his terrible army.* And shall not God know and take care of the number of his soldiers, the ordering of his dreadful host.

That God by his providence governeth and disposeth of all things by him created, is sufficiently proved. The manner how he worketh all in all, how he ordereth the works of his own hands, in what this governing and disposing of his creatures, doth chiefly consist, comes now to be considered. And here four things are principally to be observed: First, the sus-

taining, preserving, and upholding of all things by his power. For *he upholdeth all things by the word of his power*: Heb. i. 3. Secondly, his working together with all things, by an influence of casualty into the agents themselves, *for he also hath wrought all our works in us*, Isaiah xxvi. 12. Thirdly, his powerful over-ruling of all events, both necessary, free, and contingent, and disposing of them to certain ends, for the manifestation of his glory. So Joseph tells his brethren, *as for you, you thought evil against me, but God meant it unto good, to bring to pass, as it is at this day, to save much people alive*, Gen. i. 20. Fourthly, his determining and restraining second causes to such and such effects: *even the king's heart is in the hand of the Lord, as the rivers of water, he turneth it whither soever he will*, Prov. xxi. 1.

First, His sustentation or upholding of all things, is his powerful continuing of their being, natural strength and faculties bestowed on them at their creation. *In him we live, and move, and have our being*: Acts xvii. So that ne doth neither

work all himself in them, without any co-operation of theirs, which would not only turn all things into stocks, yea, and take from stocks their own proper nature, but also is contrary to that general blessing he spread over the face of the whole world, in the beginning, *increase and multiply*, *Gen. i. 22. nor yet, leave them to a self-subsistence, he in the mean time only not destroying them, which would make him an idle spectator of most things in the world, not to work hitherto as our Saviour speaks: and grant to divers things here below, an absolute being, not derivative from him; the first whereof is blasphemous, the latter impossible.

Secondly, For God's working in, and together with all second causes, for the producing of their effects, what part or portion in the work punctually to assign unto him, what to the power of the inferior causes, seems beyond the reach of mortals: neither is an exact comprehension thereof, any way necessary, so that we make every

thing beholding to his power for its being, and to his assistance for its operation.

Thirdly, His supreme dominion, exerciseth itself in disposing of all things, to certain and determinate ends of his own glory: and is chiefly discerned, advancing itself over those things which are most contingent, and making them in some sort necessary, inasmuch as they are certainly disposed of to some proposed ends. Between the birth and death of a man, how many things merely contingent do occur? How many chances, how many diseases in their own nature all evitable; and in regard of the event not one of them but to some prove mortal. Yet certain it is, that *a man's days are determined, the number of his months are with the Lord, he hath appointed his bounds which he cannot pass, Job xiv. 5.* And oftentimes by things purely contingent and accidental, he executeth his purposes, bestoweth rewards, inflicteth punishments, and accomplisheth his judgments; as when he delivereth a man to be slain by the head of an axe flying from the helve in the hand of a man cutting a tree

by the way. But in nothing is this more evident, than in the ancient casting of lots, a thing as casual and accidental as can be imagined, huddled in the cap at a venture; yet God over-ruleth them to the declaring of his purpose, freeing truth from doubts, and manifestation of his power, Prov. xvi. 33. *The lot is cast into the lap, but the whole disposing of it, is from the Lord; as you may see in the examples of Achan, Josh. vii. 16, 17. Saul, 1 Sam. x. 21. Jonathan, 1 Sam. xiv. 41. Jonah, chap. i. 8. Matthias, Acts i. 26.* And yet this overruling act of God's providence, (as no other decree or act of his,) doth not rob things contingent of their proper nature. For cannot he who effectually causeth that they shall come to pass, cause also that they shall come to pass contingently.

Fourthly, God's predetermination of second causes, (which I name not last as though it were the last act of God's providence about his creatures, for indeed it is the first that concerneth their operation:) is that effectual working of his, according to his eternal purpose, whereby though

some agents, as the wills of men are causes most free and indefinite, or unlimited lords of their own actions, in respect of their internal principle of operation, that is, their own nature, are yet all in respect of his decree, and by his powerful working determined to this or that effect in particular: not that they are compelled to do this, or hindered from doing that; but are inclined and disposed to do this or that, according to their proper manner of working that is most freely. For truly such testimonies are every where obvious in scripture of the stirring up of men's wills and minds, of bending and inclining them to divers things: of the governing of the secret thoughts and motions of the heart, as cannot by any means be referred to a naked permission, with a government of external actions, or to a general influence whereby they should have power to do this or that, or any thing else, wherein, as some suppose, his whole providence consisteth.

Let us now jointly apply these several acts to free agents, working according to

choice or relation, such as are the wills of men: and that will open the way to take a view of Arminian heterodoxies, concerning this article of Christian belief. And here two things must be premised: First, that they be not deprived of their own radical or original internal liberty: Secondly, that they be not exempt from the moving influence and gubernation of God's providence. The first whereof, would leave no just room for rewards and punishments; the other, as I said before, is injurious to the majesty and power of God. St. Augustine judged Cicero worthy of special blame even among the heathens, *for so attempting to make men free, that he made them sacrilegious*, by denying them to be subject to an over-ruling providence: which gross error was directly maintained by Damascen, a learned Christian, teaching *things whereof we have any power not to depend on providence, but on our own free will*; an opinion fitter for a hog of the Epicures herd, than for a scholar in the school of Christ. And yet, this proud prodigious error is now, though in other

terms, stily maintained. For what do they else, who ascribe such an absolute independent liberty to the will of man, that it should have its own power in every circumstance, every condition whatsoever, that belongs to operation; so that all things required on the part of God, or otherwise to the performance of an action being accomplished, it remaineth solely, in the power of a man's own will, whether he will do it or no: which supreme and plainly divine liberty, joined with such an absolute uncontrolable power and dominion over all his actions, would exempt and free the will of man, not only from all fore-determining, to the production of such and such effects; but also, from any effectual working or influence of the providence of God into the will itself, that should sustain, help, or co-operate with it, in doing or willing any thing: and therefore the authors of this imaginary liberty, have wisely framed an imaginary concurrence of God's providence answerable to it: viz. a general and indifferent influence, always waiting and expecting the will of man to

determine itself to this, or that effect, good or bad: God being as it were always ready at hand, to do that small part which he hath in our actions, whensoever we please to use him: or, if we please to let him alone, he no way moveth us to the performance of any thing. Now God forbid that we should give our consent to the choice of such a captain, under whose conduct we might go down again to paganism; to the erecting of such an idol, into the throne of the Almighty: no, doubtless; let us be most indulgent to our wills and assign them all the liberty that is competent to a created nature, to do all things freely according to election and foregoing counsel, being free from all natural necessity, and outward compulsion: but for all this, let us not presume to deny God's effectual assistance, his particular powerful influence into the wills and actions of his creatures, directing them to a voluntary performance of what he hath determined: which the Arminians opposing in the behalf of their darling free-will, do work in the hearts of men, an overweening of their

own power, and an absolute independence of the providence of God. For,

1. They deny that God (in whom we live, and move, and have our being,) doth any thing by his providence, **whereby the creature should be stirred up, or helped in any of his actions*; that is, God wholly leaves a man in the hand of his own counsel, to the disposal of his own absolute independent power, without any respect to his providence at all: whence, as they do, they may well conclude, *That those things which God would have to be done of us freely, (such as are all human actions,) he cannot himself, will, or work more powerful and effectually, than by the way of wishing or desiring, as Vorstius speaks: which is no more than one man can do concerning another, perhaps far less than an angel. I can wish or desire that another man would do what I have a mind he should: but truly to describe the providence of God by such expressions, seems to me intolerable blasphemy. But thus it must be, without such helps as these, Dagon cannot keep*

* *Deus influxu suo nihil confert creature quo ad agendum insetetur ac adjuvetur. Corvin ad Molin. cap. iii. sect. 15. p. 35.*

on his head, nor the idol of uncontrollable free-will enjoy his dominion.

Hence Corvinus will grant that the killing of a man by the slipping of an axe's head from the helve, although contingent, may be said to happen according to God's counsel and determinate will; *but on no terms will he yield that this may be applied to actions wherein the counsel and freedom of man's will, do take place: as though, that they also should have dependence on any such over-ruling power; whereby, he absolutely excludeth the providence of God, from having any sovereignty within the territory of human actions, which is plainly to shake off the yoke of his dominion, and to make men lords paramount within themselves: so that they may well ascribe to God, (as they do) *only a deceivable expectation of those contingent things that are yet for to come; there being no act of his own in the producing of such effects, on which he can ground any certainty: only he may take a conjecture, ac-*

* Rem. defen. sent. in act. syn. f. 107.

According to his guess at men's inclinations. And indeed this is the Helena for whose enjoyment, these thrice ten years they have maintained warfare with the hosts of the living God: their whole endeavour being to prove, that notwithstanding the performance of all things on the part of God required for the production of any action, ** yet the will of man remains absolutely free, yea, in respect of the event, as well as its manner of operation to do it, or not to do it: that is, notwithstanding God's decree that such an action shall be performed, and his fore-knowledge that it will so come to pass: notwithstanding his co-operating with the will of man (as far as they will allow him) for the doing of it, and though he hath determined by that act of man to execute some of his own judgments: † yet there is no kind of necessity, but that he may as well omit, as do it; which is all one*

* Rem. confess. cap. 6. sect. 3. Vid. plura. Rem. apol. cap. 6. fol. 69. a.

† In arbitrio creaturæ semper est vel influere in actum vel influxum suum suspendere, et vel sic, vel aliter influere. Cor via. ad Molin, cap. 3. sect. 15.

one as if they should say, our tongues are our own, we ought to speak, who is Lord over us? We will vindicate ourselves into a liberty of doing what, and how we will: though for it we cast God out of his throne. And indeed if we mark it we shall find them undermining and pulling down the actual providence of God, at the root and several branches thereof. For :

(1.) For his conservation, or sustaining of all things, they affirm **it to be very likely, that this is nothing but a negative act of his will, whereby he willeth or determineth not to destroy the things by him created.* And when we produce places of scripture which affirm that it is an act of his power they say, *they are foolishly cited.* So that truly let the scripture say what it will, (in their conceit) God doth no more sustain and uphold all his creatures, than I do a

* An conservatio ista sit vis sive actus potentiae an actus merus voluntatis negativus, quo vult res creatas non destruere aut annihilare,—posterius non sine magna veri specie affirmatur: locus ad Heb. 1. 3. incepte adducitur. Rem. apol. cap. 6. sect. 1. fol. 68. a.

house, when I do not set it on fire, or a worm, when I do not tread upon it.

(2.) For God's concurring with inferior causes in all their acts and working, they affirm it to be only **a general influence alike upon all, and every one which they may use, or not use, at their pleasure; and in the use, determine it to this or that effect, be it good or bad, so Corvinus, as it seems best unto them.* In a word, *to the will of man †it is nothing but what suffers it to play its own part freely according to its inclination, as they jointly speak in their confession.* Observe also, that they account this influence of his providence, not to be into the agent the will of man, whereby that should be helped or enabled to do any thing (no that would seem to grant a self-insufficiency,) *‡but only into the act itself for its production,* as if I should help a man to lift a log, it becomes perhaps to him so much the lighter, but he is not made one jot the stronger:

* Corvin. ad Mol. cap. 3. sect. 5.

† Rem. confes. cap. 6. sect. 3.

‡ Armin. Antip. alii passim.

which takes off the proper work of providence consisting in an internal assistance.

(3.) For God's determining or circumscribing the will of man to do this or that in particular, they absolutely explode it as a thing destructive to their adored liberty. *It is no way consistent with it, say they in their apology.* So also Arminius, *the providence of God doth not determine the will of man to one part of the contradiction; that is, God hath not determined that you shall, nor doth by any means over-rule your wills, to do this thing, rather than that; to do this, or to omit it: so that the sum of their endeavour is to prove that the will of man is so absolutely free, independent, and uncontrollable, that God doth not, nay, with all his power cannot determine it, certainly and infallibly to the performance of this or that particular action, thereby to accomplish his own purposes to attain his own ends.* Truly it seems to me the most unfortunate attempt that ever Christians lighted on, which, if it should get success answerable to the greatness of the undertaking, the

A Display of Arminianism.

providence of God in men's essence, would be almost thrust quite out of the world: *tantæ molis erat*; the new goddess Contingency could not be erected, until the God of heaven, was utterly despoiled of his dominion over the sons of men, and in the room thereof a home-bred idol of self-sufficiency set up, and the world persuaded to worship it; but that the building climb no higher, let all men observe, how the word of God overthrows this Babylonian tower.

First then, in innumerable places it is punctual, that his providence doth not only bear rule in the counsels of men, and their most secret resolutions, whence the prophet infereth that he knoweth that the way of man is not in himself, that *it is not in man that walketh to direct his ways*, Jerem. x. 23. *And Solomon, that a man's heart deviseth his way, but the Lord directeth his steps*, Prov. xvi. 9. David also having laid this ground, *That the Lord bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, but his own counsel abideth for*

ever, and the thoughts of his heart to all generations, Psalm xxxiii. 10, 11, proceedeth accordingly in his own distress to pray, that the Lord would infatuate, and make **foolish the counsel of Achitophel*, 2 Sam. xv. 33. which also the Lord did, by working in the heart of Absalom, to hearken to the cross counsel of Hushai.

But also *secondly*, that the working of his providence is effectual even in the hearts and wills of men, to turn them which way he will, and to determine them to this, or that in particular, according as he pleaseth. *The preparations of the heart in man, and the answer of the tongue, is from the Lord*, saith Solomon, Prov. xvi. 1. which Jacob trusted and relied on, when he prayed, *That the Lord would grant his sons to find favour and mercy, before that man*, Gen. xliiii. 14. whom then he supposed to be some Atheistical Egyptian. Whence we must grant, if either the good old man believed that it was in the hand of God, to

* Dominus dissipavit consilium quod dederat Achitophel agendo in corde Absolon ut tale consilium repudiaret, et aliud quod ei non expediebat eligeret: August de grat. et lib. Arbit. cap. 20.

incline and unalterably turn and settle the heart of Joseph, to favour his brethren, or else his prayer must have had such a senseless sense as this. Grant O Lord, such a general influence of thy providence, that the heart of that man, may be turned to good towards my sons, or else that it may not, being left to its own freedom. A strange request, yet how it may be bettered, by one believing the Arminian doctrine, I cannot conceive. Thus Solomon affirmeth, *that the heart of the King is in the hand of the Lord, like the rivers of water he turneth it which way he will*, Prov. xxi. 1. If the heart of a King who hath an inward natural liberty equal with others, and an outward liberty belonging to his state and condition above them, be yet so in the hand of the Lord, as that he always turneth it, to what he pleaseth in particular, then certainly other men are not excepted from the rule of the same providence; which is the plain sense of these words, and the direct thesis, which we maintain, in opposition to the Arminian Idol of absolute independant Free-will. So Daniel also re-

proving the Babylonian tyrant, affirmeth that he glorified not God, in whose hand was his breath, and whose were all his ways, Dan, v, 23. not only his breath and life, but also all his ways, his actions, thoughts, and words, were in the hand of God.

Yea, *Secondly*, sometimes the saints of God, as I touched before, do pray that God would be pleased thus to determine their hearts, and bend their wills, and wholly incline them to some one certain thing, and that without any prejudice to their true and proper liberty. So David, Psalm cxix. 36. *Incline my heart unto thy testimonies, and not unto covetousness.* This prayer being his, may also be ours, and we may ask it in faith, relying on the power, and promise of God in Christ, that he will perform our petitions, John xiv. 14. Now I desire any Christian to resolve, whether by these and the like requests, he intendeth to desire at the hand of God, nothing but such an indifferent motion to any good, as may leave him to his own choice whether he will do it or no; which is all the Arminians will grant him. Or rather that he

would powerfully bend his heart and soul unto his testimonies, and work in him an actual embracing of all the ways of God; not desiring more liberty, but only enough to do it willingly. Nay surely the prayer of God's servants requesting with Solomon, that the Lord would be with them, and *incline their heart unto him to keep his statutes, and walk in his commandments.* 1 Kings, viii. 5. 7. and with David, to *create in them a clean heart, and renew a right spirit within them,* Psalm. li. when according to God's promises, they entreat *him to put his fear into their hearts,* Jerem xxxi. 32. *To unite their hearts to fear his name,* Psal. lxxxvi. 11. to work in them, both the will and the deed, an actual obedience unto his law, cannot possibly aim at any thing but a general influence, enabling them alike, either to do, or not to do, what they so earnestly long after.

Thirdly, The certainty of divers promises and threatenings of Almighty God, dependeth upon his powerful determining, and turning the wills and hearts of men which way he pleaseth. Thus to them that fear him, he

promised that they shall find favour in the sight of man, Prov. iii. 4. Now, if notwithstanding all God's powerful operation in their hearts, it remaineth absolutely in the hands of men, whether they will favour them that fear him or no: it is wholly in their power whether God shall be true in his promises or no. Surely when Jacob wrestled with God on the strength of some such promise, Gen. xxxii. 12. he little thought of any question, whether it were in the power of God to perform it; yea, and the event shewed that there ought to be no such question, Gen. xxxiii. For the Lord turned the heart of his brother Esau, as he doth of others, when he *makes them pity his servants when at any time they have been carried away captives*, Psal. cvi. 46. See also the same powerful operation, required to the execution of his judgments, Job xii. 17, and chap. xx. 21, &c. In brief, there is no prophecy nor prediction in the whole scripture, no promise to the church or faithful, to whose accomplishment the free actions and concurrence of men is required, but evidently declareth, that God dis-

poseth of the hearts of men, ruleth their wills, inclineth their affections, and determines them freely to choose, and do, what he in his good pleasure hath decreed shall be performed; such as were the prophecies of deliverance from the Babylonian captivity by Cyrus, Isa. xlii. Of the conversion of the Gentiles, of the stability of the church, Matth. xvi. Of the destruction of Jerusalem by the Romans, Matth. xxiv. With innumerable others. I will add only some few reasons for the close of this long discourse.

This opinion that God hath nothing but a general influence into the actions of men, not effectually moving their wills, to this, or that, in particular;

1. It granteth a goodness of entity, or being, unto divers things, whereof God is not the author; as those special actions which men perform without his special concurrence, which is blasphemous; the Apostle affirms that of him are all things.

2. It denieth God to be the author of all moral goodness. For an action is good in as much as it is such an action in particu-

lar; which that any is so, according to this opinion, is to be attributed merely to the will of man: the general influence of God moved him no more to prayer, than to evil communications tending to the corruption of good manners.

3. It maketh all the decrees of God, whose execution dependeth on human actions, to be altogether uncertain, and his fore-knowledge of such things to be fallible, and easily to be deceived, so that there is no reconciliation possible to be hoped for, betwixt these following and the like assertions.

*S. S.**Lib. Arbit.*

In him we live and move and have our being,
Act. xvii. 28.

He upholdeth all things by the word of his power, Heb. i. 3.

Thou hast wrought all our works in us, Isa. xxvi. 12.

God's sustaining of all things is not an affirmative act of his power, but a negative act of his will, Rem. Apol. whereby he will not destroy them.

God by his influence bestoweth nothing on the creature whereby it may

S. S.

My Father worketh hitherto, John v. 17.

The preparations of the heart in man and the answer of the tongue is from the Lord, Prov. xvi. 1.

The heart of the King is in the hand of the Lord, like the rivers of water he turneth it which way he will, Prov. xxi. 1.

Incline my heart unto thy testimonies, and not unto covetousness, Psal. cxix. 36.

Unite my heart to fear thy name. Psal. lxxx. 11.

Thou hast not glorified God in whose hand is thy breath, and whose are all thy ways, Dan. v. 23.

See Matth. xxvii. 1. compared with Act ii. 23. and Chap. 4. 27.

Lib. Arbit.

be incited or helped in its actions. Corvinus.

Those things God would have us freely do ourselves; he can no more effectually work or will than by the way of wishing. Vorstius.

The providence of God doth not determine the Free will of man to this or that particular, or to one part of the contradiction. Arminius.

The will of man ought to be free from all kind of internal and external

S. S.

Lib. Arbit.

28. Luke xxiv. 26 *necessity in its actions*
 John xix. 34, 36. *Rem. That is, God can-*
the necessity of other *not lay such a necessity*
events, see Exod. xxi. *upon any thing as that*
 17. Job xiv. 5. Matth. *it shall infallibly come*
 xix. 7, &c: *to pass as he intendeth ;*
 see the contrary in the
 places cited.

CHAPTER V.

Whether the will and the purpose of God may be resisted, and he be frustrate of his intentions.

BY the former steps, is the altar of Ahaz, set on the right hand of the altar of God: the Arminian Idol, in a direct opposition exalted to an equal pitch, with the power, and will of the Most High. I shall now present unto you, the Spirit of God once more contending, with the towering imaginations of poor mortals, about a transcendent privilege of greatness, glory and power: for having made his decrees mutable, his prescience fallible, and almost quite divested

him of his providence; as the sum and issue of all their endeavours, they affirm, *that his will may be resisted, he may fail of his intentions, be frustrate of his ends, he may, and doth propose such things, as he neither doth, nor can at any time accomplish; and that, because the execution of such acts of his will might haply clash against the freedom of the wills of men:* which if it be not an expression of spiritual pride, above all that ever the devil attempted in heaven, divines do not well explicate that sin of his. Now because there may seem some difficulty in this matter, by reason of the several acceptations of the will of God; especially in regard of that whereby it is affirmed that his law and precepts are his will, which alas we all of us too often resist or transgress, I will unfold one distinction of the will of God, which will leave it clear, what it is that the Arminians oppose, for which we count them worthy of so heavy a charge.

*Divinum velle est ejus esse,** say the

* Aquin. p. q. 19. ar. ad rum.

schoolmen, *The will of God is nothing but God willing*, not differing from his essence, *secundum rem*, in the thing itself, but only *secundum rationem*, in that it importeth a relation to the thing willed. The essence of God then, being a most absolute, pure, simple act or substance; his will consequently can be but simply one, whereof we ought to make neither division, nor distinction. If that whereby it is signified, were taken always properly and strictly for the eternal will of God, the differences hereof, that are usually given, are rather distinctions of the signification of the word, than of the thing.

In which regard, they are not only tolerably, but simply necessary; because without him, it is utterly impossible to reconcile some places of scripture, seemingly repugnant: in Genesis xxii. 2. *God commanded Abraham to take his only son Isaac, and offer him for a burnt-offering in the land of Moriah.* Here the words of God are declarative of some will of God unto Abraham; who knew it ought to be, and little thought, but that it should be per-

formed: but yet, when he actually addressed himself to his duty, in obedience to the will of God, he received a countermand, verse 12, *that he should not lay his hand upon the child, to sacrifice him.* The event plainly manifested, that it was the will of God that Isaac should not be sacrificed; and yet notwithstanding, by reason of his command, Abraham seems before bound to believe, that it was well-pleasing unto God, that he should accomplish what he was enjoined. If the will of God in the scripture be used but in one acceptance, here is a plain contradiction. Thus God commands Pharaoh to let his people go. Could Pharaoh think otherwise, nay, was he not bound to believe, that it was the will of God, that he should dismiss the Israelites at the first hearing of the message: yet God affirms, that he would harden his heart, that he should not suffer them to depart, until he had shewed his signs and wonders in the land of Egypt. To reconcile these, and the like places of scripture, both the ancient fathers, and schoolmen, with modern divines, do affirm

that the one will of God, may be said to be divers or manifold, in regard of the sundry manners, whereby he willeth those things to be done, which he willeth, as also in other respects: and yet taken in its proper signification, is simply one and the same. The vulgar distinction of God's secret and revealed will, is such, as to which all the other may be reduced: and therefore I have chosen it to insist upon.

The secret will of God, in his eternal, unchangeable purpose, concerning all things which he hath made, to be brought by certain means to their appointed ends; of this himself affirmeth, *that his counsel shall stand, and he will do all his pleasure*, Isa. xlv. 10. this some call the absolute, efficacious will of God, the will of his good pleasure always fulfilled. And indeed this is the only proper, eternal, constant, immutable will of God, whose order can neither be broken, nor its law transgressed, so long as with him there is neither change, nor shadow of turning.

The revealed will of God, containeth not his purpose and decree, but our duty;

not what he will do according to his good pleasure, but what we should do if we will please him: and this, consisting in his word, his precepts, and promises, belongeth to us and our children, that we may do the will of God. Now this indeed is rather τὸ θελητὸν, than τὸ θέλημα, that which God willeth, than his will: but termed so, as we call that the will of a man which he hath determined, shall be done. *This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life*, saith our Saviour, John vi. 40. that is, this is that which his will hath appointed. Hence it is called *voluntas signi*, or the sign of his will, metaphorically only called his will, saith * Aquinas; for inasmuch, as our commands are the signs of our wills, the same is said of the precepts of God. This is the rule of our obedience, and whose transgression makes an action sinful, for ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, sin is the transgression of a law, and that such a law, as is given

* Aquin. q. g. 19. a 11. c.

to the transgressor to be observed. Now God hath not imposed on us the observation of his eternal decree and intention, which, as it is utterly impossible for us to transgress or frustrate, so were we unblamable if we should. A master requires of his servant to do what he commands, not to accomplish what he intends, which perhaps he never discovered to him. Nay, the commands of superiors are not always signs that the commander will have the things commanded actually performed, as in all precepts for trial: but only that they who are subject to this command, shall be obliged to obedience, as far as the sense of it doth extend, & *hoc clarum est in præceptis divinis*, saith Durand, &c. and this is clear in the commands of God, by which we are obliged to do what he commandeth, and it is not always his pleasure that the thing itself, in regard of the event, shall yet be accomplished; as we saw before in the examples of Pharaoh and Abraham.

Now the will of God, in the first acceptation, is said to be hid or secret, not be-

cause it is so always, for it is in some particulars revealed and made known unto us, two ways.

First, by his word; as where God affirmeth that the dead shall rise, we neither doubt not but that they shall rise, and that it is the absolute will of God that they shall do so. *Secondly*, by the effects, for when any thing cometh to pass, we may cast the event on the will of God as its cause, and look upon it as a revelation of his purpose. Jacob's sons little imagined, that it was the will of God, by them to send their brother into Egypt; yet afterward, Joseph tells them plainly, it was not they, but God that sent him thither, Gen. xlv. But it is said to be secret for two causes: 1. because for the most part it is so, there is nothing in divers issues declarative of God's determination but only the event; which while it is future is hidden to them who have faculties to judge of things past and present, but not to discern things to come. Hence St. James bids us not be too peremptory in our determinations, if we will do this, or that, not know-

ing how God will close with us for its performance. 2. It is said to be secret, in reference to its cause, which for the most part is past our finding out: his paths are in the deeps, and his footsteps are not known.

It appeareth then, that the secret and revealed will of God are divers, in sundry respects, but chiefly in regard of their acts and their objects. (1.) In regard of their acts, the secret will of God is his eternal decree and determination, concerning any thing to be done in its appointed time: his revealed will is an act, whereby he declar-eth himself to love, or approve any thing, whether ever it be done, or no.

(2.) They are divers in regard of their objects. The object of God's purpose and decree, is that which is good in any kind, with reference to its actual existence, for it must infallibly be performed: but the object of his revealed will, is that only which is morally good, (I speak of it inasmuch as it approveth or commandeth,) agreeing to the law and the gospel; and that considered, only inasmuch as it is

good: for whether it be ever actually performed, or no, is accidental to the object of God's revealed will.

Now of these two differences, the first is perpetual, in regard of their several acts, but not so the latter, they are sometimes coincident in regard of their objects. For instance, God commandeth us to believe; here his revealed will is, that we should so do; withal he intendeth we shall do so, and therefore ingenerateth faith in our hearts that we may believe. Here his secret and revealed will are coincident, the former being his precept, that we should believe; the latter his purpose, that we shall believe. In this case, I say, the object of the one, and the other, is the same; even what we ought to do, and what he will do.

And this inasmuch, *as he hath wrought all our works in us*, Isa. xxvi. 12. They are our own works, which he works in us & his act in us, and by us, is oftentimes our duty towards him. He commands us by his revealed will to walk in his statutes, and keep his laws, upon this he also promiseth that he will so effect all things, that

of some this shall be performed. Ezek. xxxvi. 26, 27. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments and do them.* So that the selfsame obedience of the people of God, is here the object of his will, taken in either acceptation; and yet the precept of God, is not here as some learned men suppose, declarative of God's intention; for then, it must be so to all to whom it is given, which evidently it is not, for many are commanded to believe, on whom God never bestowed faith. It is still to be looked upon as a mere declaration of our duty, its closing with God's intention being accidental unto it. There is a wide difference betwixt, *do such a thing, and you shall do it.* If God's command to Judas to believe, importeth as much as it is my purpose and intention that Judas shall believe, it must needs contradict that will of God, whereby he determined that

Judas, for his infidelity, should go to his own place. His precepts are in all obedience of us to be performed, but do not signify his will, that we shall actually fulfil his commands. Abraham was not bound to believe, that it was God's intention that Isaac should be sacrificed, but that it was his duty. There was no obligation on Pharaoh to think, it was God's purpose the people should depart at the first summons, he had nothing to do with that: but there was one to believe, that if he would please God, he must let them go. Hence divers things of good use in these controversies may be collected:

First, That God may command many things by his word, which he never decreed should actually be performed; because, in such things, his words are not a revelation of his eternal decree and purpose; but only a declaration of some thing wherewith he is well-pleased, be it by us performed or no. In the forecited case, he commanded Pharaoh to let his people go, and plagued him for refusing to obey his command: hence we may not collect, that

God intended the obedience and conversion of Pharaoh by this his precept, but was frustrated of his intention: for the scripture is evident and clear, that God purposed by his disobedience, to accomplish an end far different, even a manifestation of his glory by his punishment: but only that obedience to his commands is pleasing to him, as 1 Sam. xv. 22.

Secondly, That the will of God to which our obedience is required, is the revealed will of God contained in his word, whose compliance with his decree is such, that hence we learn three things tending to the execution of it. 1. That it is the condition of the word of God, and the dispensation thereof, instantly to persuade to faith and obedience. 2. That it is our duty by all means to aspire to the performance of all things by it enjoined, and our fault if we do not. 3. That God by these means, will accomplish his eternal decree of saving his elect, and that he willeth the salvation of others, inasmuch as he calleth them to the performance of the condition thereof. Now our obedience is so to be re-

gulated by this revealed will of God, that we may sin, either by omission against its precepts, or commission against its prohibitions; although by our so omitting, or committing of any thing, the secret will or purpose of God be fulfilled. Had Abraham disobeyed God's precept, when he was commanded to sacrifice his son Isaac; though God's will had been accomplished thereby, who never intended it, yet Abraham had grievously sinned against the revealed will of God, the rule of his duty. The holiness of our actions consisteth in a conformity to his precepts, and not to his purposes: on this ground (*Gregory affirmeth) *that many fulfil the will of God (that is his intentions) when they think to change it, (by transgressing his precepts) and by resisting imprudently obey God's purpose.* And to shew how merely we in our actions are tied to this rule of our duty, †St. Austin shews how a man may do good in a thing cross to God's secret will, and evil in that which complieth with it;

* Moral, lib. 6. cap. 11.

† Enchirid. ad Lauren. cap. 101.

which he illustrates by the example of a sick parent having two children, the one wicked, who desires his father's death, the other godly; and he prays for his life; but the will of God is, he shall die agreeably to the desire of the wicked child; and yet it is the other who hath performed his duty, and done what is pleasing to God.

Thirdly, To return from this digression, that which we have now in agitation, is the secret will of God, which we have before unfolded, and this it is that we charge the Arminians for affirming, that it may be resisted: that is, *That God may fail in his purposes, come short of what he earnestly intendeth, or be frustrated of his aim and end:* as if he should determinately resolve the faith and salvation of any man, it is in the power of that man to make void his determination, and not believe, and not be saved. Now it is only in cases of this nature, wherein our own free-wills have an interest, that they thus limit and circumscribe the power of the Most High; in other things, they grant his omnipotency to be of no less extent than others

do: but in this case, they are peremptory and resolute, without any colouring or tergiversation, for whereas there is a question proposed by the apostle, Rom. ix. 19. *Who hath resisted his will?* which that none hath or can, he grants in the following verses. * Corvinus affirms, *it is only an objection of the Jews rejected by the apostle;* which is much like an answer young scholars usually give to some difficult place in Aristotle, when they cannot think of a better, *loquitur ex aliorum sententia;* for there is no sign of any such rejection of it by the apostle, in the whole following discourse. Yea, and it is not the Jews that St. Paul disputeth withal here, but weaker brethren, concerning the Jews; which is manifest from the first verse of the next chapter, where he distinguisheth between brethren to whom, and Israel of whom he spake. 2. He speaks of the Jews in the whole treatise in the third person, but of the disputer in the second. 3. It is taken for a confessed

* Ad Mol. cap. 3. per. 19.

principle between St. Paul and the disputer, as he calls him, that the Jews were rejected, which surely themselves would not readily acknowledge; so that Corvinus rejects as an objection of the Jews, a granted principle of St. Paul, and the other Christians of his time. With the like confidence, the same author affirmeth, *That they nothing doubt but that many things are not done which God would have to be done.* *Vorstius goes further, teaching *That not only many things are done, which he would have done, but also that many things are done, which he would not have done.* He means not our transgressing of his law, but God's failing in his purpose; as Corvinus clears it, *acknowledging, that the execution of God's will is suspended or hindered by man:* to whom †Episcopus subscribes. As for example, God purposeth and intendeth the conversion of a sinner; suppose it were Mary Magdalen. Can this intention of his be crossed and his will resisted? Yea, say the Arminians; *for God*

*Vorst de Deo: p. 64. †Disput. pri. de volun. Dei coral. 5.

*converts sinners by his grace; but we can resist God when he would convert us by his grace, say * six of them jointly in their meeting at the Hague. But some one may here object, say they, that thus God fail-eth of his intention, doth not attain the end at which he aims. We answer, this we grant. Or be it the salvation of men, they say, They are certain that God intendeth that for many, which never obtain it; that end he cannot compass.*

And here methinks they place God in a most unhappy condition, by affirming that they are often damned, whom he would have to be saved, though he desires their salvation with a *most † vehement desire and natural affection*, such I think, as crows have to the good of their young ones; for that there are in him ‡ *such desires as are never fulfilled, because not regulated by wisdom and justice*, they plainly affirm: for although by his infinite power, perhaps he might accomplish them, yet it would not become him so to do.

* Rem. coll. Hag. p. 198. † Cor. ad Molin. cap. 5. sect. 8.

‡ Idem. sect. 9. Armi. Antiper. p. 584.

Now let any good-natured man, who hath been a little troubled for poor Jupiter in Homer, mourning for the death of his son Sarpedon, which he could not prevent: or hath been grieved for the sorrow of a distressed father, not able to remove the wickedness and inevitable ruin of an only son; drop one tear for the restrained condition of the God of heaven; who, when he would have all and every man in the world to come to heaven to escape the torments of hell, and that with a serious purpose and intention, that it shall be so,—a vehement affection and fervent natural desire, that it should be so,—yet being not in himself alone able to save one, must be forced to lose his desire, lay down his affection, change his purpose, and see the greatest part of them to perish everlastingly. **Yea notwithstanding that he had provided a sufficient means for them all to escape, with a purpose and intention that they should so do.*

In brief, their whole doctrine in this

* Rem. Apol. cap. 7. fol. 86.

point is laid down by Corvinus, chap. 3. against Moulin, and the third section; where first, he alloweth of the distinction of the will of God into that whereby *he will have us do something*, and that *whereby he will do any thing himself*. The first is nothing but his law and precepts, which we with him affirm may be said to be resisted, inasmuch as it is transgressed; the latter he saith, if it respect any act of man's, *may be considered as preceding that act, or following it; if preceding it, then it may be resisted, if man will not co-operate*. Now this is the will of God whereby himself intendeth to do any thing; the sum of which distinction is this, the will of God concerning the future being of any thing, may be considered as it goeth before the actual existence of the thing itself, and in this regard it may be hindered or resisted. But as it is considered to follow any act of man, it is always fulfilled. By which latter member, striving to mollify the harshness of the former, he runs himself into inexplicable nonsense, affirming, that that act of the will of God, whereby he intend-

eth men shall do any thing, cannot be hindered after they have done it; that is, God hath irresistibly purposed they shall do it, provided they do it. In his following discourse also, he plainly grants, that there is no act of God's will about the salvation of men, that may not be made void and of none effect, but only that general decree, whereby he hath established an inseparable connexion between faith and salvation, or whereby he hath appointed faith in Christ to be the means of attaining blessedness, which is only an immanent act of God's will, producing no outward effect. So that every act thereof, that hath an external issue by human co-operation, is frustrable and may fall to the ground, which in what direct opposition it stands to the word of God, let these following instances declare.

First, Our God is in heaven, saith the Psalmist, he hath done whatsoever he pleased, Psal. cxv. 5. not only part, but all, whatsoever he pleased should come to pass by any means. He ruleth in the kingdom of men, and giveth it to whom he will, Dan.

iv. 23. The transposition of kingdoms is not without the mixture of divers free and voluntary actions of men, and yet in that great work, God doth all that he pleaseth; yea, before him *all the inhabitants of the earth are reputed as nothing, and he doth according to his will, in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What dost thou?* verse 35. *My counsel, saith he, shall stand, and I will do all my pleasure,* Isa. xlvi. 10. *I have purposed, I will also do it,* verse 11. Nay, so certain is he of accomplishing all his purposes, that he confirms it with an oath, *the Lord of Hosts hath sworn, surely as I have thought, so it shall come to pass, and as I have purposed so it shall stand,* Isa. xiv. 24. And indeed it were a very strange thing, that God should intend what he foreseeeth will never come to pass. But I confess this argument will not be pressing against the Arminians who question that prescience; but yet, would they also observe from the scripture, that the failings of wicked men's counsels and intentions is a

thing that *God is said to deride in heaven*, as Psal. ii. 4. He threatens them with it, *Take counsel*, saith he, *together, and it shall come to nought*, Isa. viii. 10. *Speak the word and it shall not stand*; see also chap. xxix. 7, 8. And shall they be enabled to recriminate, and cast the like aspersion on the God of heaven? No surely, saith St. *Austin: *let us take heed we be not compelled to believe that Almighty God would have any thing done which doth not come to pass*: to which truth also that the schoolmen have universally consented, is shewed by Almaraz, disput. 32. pro. 3. and these few instances will manifest the Arminian opposition to the word of God in this particular.

S. S.

Our God is in heaven and hath done whatsoever pleaseth him, Psal. cxv. 3.

Lib. Arbit.

We nothing doubt but many things which God willeth, or that it pleaseth him to have done, do yet never come to pass, Corvin. *We grant that some*

* Ne credere cogamur aliquid omnipotentem Deum voluisse factumque non esse, August. En. cap. 103.

S. S.

Lib. Arbit.

I will do all my pleasure, Isa. xlvi. Who can stay his hand or say unto him, what dost thou? Dan. iv. 35.

I have purposed, I will also do it, Isa. xlv.

As I have purposed so it shall stand, chap. xiv. 24.

of God's desires are never fulfilled. Idem.

It is in the power of man to hinder the execution of God's will. Idem.

It is ridiculous to imagine that God doth not seriously will any thing but what taketh effect. Episcopius.

It may be objected that God faileth of his end; this we readily grant. Remonstr. Synod.

CHAPTER VI.

How the whole Doctrine of Predestination is accounted by the Arminians.

THE cause of all these quarrels, where-with the Arminians and their abettors, have troubled the church of Christ, comes next unto our consideration. The eternal

predestination of Almighty God, that fountain of all spiritual blessings, of all the effects of God's love derived to us through Christ, the demolishing of this rock of our salvation, hath been the chief endeavour of all the patrons of human self-sufficiency; so to vindicate unto themselves a power, and independent ability of doing good, of making themselves to differ from others, of attaining everlasting happiness without going one step from without themselves. And this is their first attempt to attain their second proposed end, of building a tower, from the top whereof they may mount into heaven, whose foundation is nothing but the sand of their own free-will and endeavours. Quite on the sudden, (what they have done in effect) to have taken away this divine predestination, name and thing, had been an attempt as noted as notorious, and not likely to attain the least success amongst men professing to believe the gospel of Christ; wherefore, suffering the name to remain, they have abolished the thing itself, and substituted another so unlike it, in the

room thereof, that any one may see they have gotten a blear-eyed Leah instead of Rachel, and hug a cloud instead of a deity. The true doctrine itself hath been so excellently delivered by divers learned divines, so freed from all objections, that I shall only briefly and plainly lay it down, and that with special reference to the seventeenth Article of our Church, where it is clearly avowed; shewing withal, which is my chief intention, how it is thwarted, opposed, and overthrown by the Arminians. *Predestination in the usual sense it is taken, is a part of God's providence, concerning his creatures, distinguished from it by a double restriction.*

First, In respect of their objects, for whereas the decree of Providence comprehendeth his intentions towards all the works of his hands, predestination respecteth only rational creatures.

Secondly, in regard of their ends, for whereas his providence directeth all creatures in general, to those several ends to which at length they are brought, whether they are proportioned to their natures, or

exceeding the sphere of their natural activity. Predestination is exercised only in directing rational creatures, to supernatural ends; so that in general, it is *the counsel, decree, or purpose of Almighty God, concerning the last and supernatural end of his rational creatures, to be accomplished for the praise of his glory.* But this also must receive a double restriction, before we come precisely to what we, in this place, aim at; and these again in regard of the objects or the ends thereof.

The object of predestination is, all rational creatures: now these are either angels or men,—of angels I shall not treat. 2. The end by it provided for them is either eternal happiness, or eternal misery. I speak only of the former, the act of God's predestination, transmitting men to everlasting happiness. And in this restrained sense, it differs not at all from election, and we may use them as *synonyma*, terms of the same importance: though by some affirming that God predestineth them to faith whom he hath chosen, they seem to be distinguished as

the decrees of the end, and the means conducing thereunto; whereof the first is election, intending the end, and then takes place predestination providing the means; but this exact distinction appeareth not directly in the scripture.

This election the word of God proposeth unto us, as the gracious immutable decree of *Almighty God, whereby, before the foundation of the world, out of his own good pleasure, he chose certain men, determining to free them from sin and misery, to bestow upon them grace and faith, to give them unto Christ, to bring them to everlasting blessedness for the praise of his glorious grace.* Or as it is expressed in our church articles, *predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made unto honour: wherefore they who are endued with so*

excellent a benefit of God, be called according to God's purpose, &c.

Now to avoid prolixity I will annex only such annotations, as may clear the sense, and confirm the truth of the article, by the scriptures, and shew briefly how it is overthrown by the Arminians in every particular thereof.

1. The article consonantly to the scripture affirmeth, that it is an eternal decree made before the foundations of the world were laid, so that by it we must needs be chosen before we are born, before we have done either good or evil. The words of the article are clear, and so also is the scripture. *He hath chosen us in him before the foundation of the world,* Ephes. chap. i. ver. 4. *The children being not yet born, before they had done either good or evil, it was said, &c.* Rom. ix. 11. *We are called with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began,* 2 Tim. i. 9. Now from hence it would undoubtedly follow, that no good thing in us, can be the cause of our

election, for every cause must in order precede its effect. But all things whereof we by any means are partakers, inasmuch as they are ours, are temporary, and so cannot be the cause of that which is eternal. Things with that qualification, must have reference to the sole will and good pleasure of God, which inference would break the neck of the Arminian election. Wherefore to prevent such a fatal ruin, they deny the principle, to wit, that election is eternal, so the remonstrants in their apology; * compleat election regardeth none but him that is dying, for this peremptory election decreeth the whole accomplishment and consummation of salvation, and therefore requireth in the object the finished course of faith and obedience, saith Grevinchovius; which is to make God's election nothing but an act of his justice, approving our obedience and such an act as is incident to any weak man, who knows not what will happen in the next hour that is yet for to come, and is this post-destination, that which is pro-

* Grevin. ad Amos. fol. 186. passim. dis.

posed to us in the scripture, as the unsearchable fountain, of all God's love towards us in Christ? *Yea say they, we acknowledge no other predestination to be revealed in the gospel, besides that whereby God decreeth to save them who should persevere in faith, that is God's determination concerning their salvation is pendulous, until he find by experience, that they will persevere in obedience. But I wonder why, seeing election is confessedly one of the greatest expressions of God's infinite goodness, love and mercy towards us; if it follow our obedience, we have it not like all other blessings and mercies promised unto us, is it because such propositions as these, believe Peter, and continue in the faith unto the end, and I will choose thee before the foundation of the world, are fitter for the writings of the Arminians than the word of God? Neither will we be their rivals in such an election, as from whence, no fruit, no effect, no consolation, be derived to any mortal man whilst he lives in this world.

• Rem. coll. Hag. fol. 34.

2. The article affirmeth that it is constant, that is one immutable decree, agreeably also to the scriptures, teaching but one purpose, but one fore-knowledge, one good pleasure, one decree of God, concerning the infallible ordination of his elect unto glory; although of this decree, there may be said to be two acts, one concerning the means, the other concerning the end, but both knit up *in the immutability of God's will*, Heb. vi. 17. *The foundation of God standeth sure, having this seal, God knoweth who are his.* 2 Tim. ii. 9. *His gifts and calling are without recalling, not to be repented of,* Rom. xi. 29. Now what say our Arminians to this; why a whole multitude of new notions, and terms have they invented, to obscure the doctrine. Election say they is *either legal or evangelical, general or particular, complete or incomplete, revocable or irrevocable, peremptory or not peremptory, with I know not how many more distinctions of one single eternal act of Almighty God: whereof there

* Episcop. Thes. p. 35. Epist. ad Walach. p. 30. Grevinch. ad Ames. p. 133.

is neither *vola nec vestigium*, sign, or token' in the whole bible, or any approved author. And to these quavering divisions they accommodate their doctrine, or rather they purposely invented them to make their errors unintelligible; yet something agreeably thus they dictate. **There is a complete election, belonging to none but those that are dying: and there is another incomplete, common to all that believe, as the good things of salvation are incomplete which are continued whilst faith is continued, and revoked when that is denied, so election is complete in this life and revocable.* Again there are, say they in their confession, † three orders of believers, and repenters in the scripture, whereof some are beginners, others having continued for a time, and some perseverants, the two first orders are chosen, *vere truly, but not absolute prorsus, absolutely, but only for a time, so long as they will remain as they are; the third are chosen finally and peremptorily. For this act of God is either continued or interrupted*

* Grey. ad Ames.

† Rem. confess. cap. 18. sect. 6. 7.

according as we fulfil the condition. But whence learned the Arminians this doctrine? Not one word of it from the word of truth, no mention there of any such desultory election, no speech of faith, but such as is consequent to the one eternal irrevocable decree of predestination, they *believed who were ordained to eternal life,* Acts xiii. 48. No distinction of men half and wholly elected, where it is affirmed that it is impossible *the elect should be seduced,* Matt. xxiv. 24. That none shall *snatch Christ's sheep out of his father's hand,* John xi. 28, 29. What would they have more? *God's purpose of election is sealed up,* 2 Tim. ii. 19. And therefore cannot be revoked, *it must stand firm.* Rom. ix. 11. In spite of all opposition, neither will reason allow us to think any immanent act of God, to be incomplete or revocable because of the near alliance it hath with his very nature. But reason, scripture, God himself, all must give place to any absurdities if they stand in the Arminian way, bringing in their idol with shouts, and preparing his throne, by claiming the

cause of their predestination to be in themselves.

3. The article is clear, that the object of this predestination is some particular men chosen out of mankind, that is, it is such an act of God, as concerneth some men in particular; taking them as it were aside from the midst of their brethren, and designing them for some special end and purpose, the scripture also aboundeth in asserting this verity, calling them that are so chosen, *a few*, Matt. xx. 16. Which must needs denote some certain persons; *and the residue according to election*, Rom. xi. 5. Those *whom God knows to be his*, 2 Tim. ii. 19. *Men ordained to eternal life*, Acts xii. 48. *Us*, Rom. viii. 39. Those that are *written in the Lambs book of life*, Revel. xxi. 27. All which and divers others clearly prove, that the number of the elect is certain, not only materially as they say, that there are so many, but formally also, that these particular persons and no other are they, which cannot be altered, nay the very nature of the thing itself doth so demon-

stratively evince it, that I wonder it can possibly be conceived, under any other notion. To apprehend an election of men, not circumscribed with the circumstance of particular persons, is such a conceited Platonical abstraction, as it seems strange that any one dares profess to understand, that there should be * *a predestination and none predestinated, an election and none elected, a choice amongst many yet none left or taken, a decree to save men, and yet thereby salvation destinated to no one man, either re aut spe indeed or in expectation. In a word, that there should be a purpose of God to bring men unto Glory, standing inviolable though never any one attained the proposed end, is such a riddle as no Oedipus can unfold. Now such an election, such a predestination have the Arminians substituted, in the place of God's everlasting decree. We deny, say they, that God's election, extendeth itself to any singular persons, as singular persons; that is, that any particular persons, as Peter, Paul, John, are by it elected,—no, how then? † *Why God hath appointed without difference, to**

* Rem. Coll, Hag. fol. 76.

† Corvi. ad. Tilen. 76.

*dispense the means of faith, and as he seeth these persons to believe, or not to believe, by the use of those means, so at length he determineth of them, as saith Corvinus. Well then, God chooseth no particular man to salvation, but whom he seeth believing by his own power, with the help only of such means as are afforded unto others, who never believe, and as he maketh himself, thus differ from them, by a good use of his own abilities, so also he may be reduced again into the same predicament, and then his election which respecteth not him in his person, but only his qualification, quite vanisheth. But is this God's decree of election? Yes, say they; and *make a doleful complaint, that any other doctrine should be taught in the church. It is obtruded (say the true born sons of Arminius) on the church as a most holy doctrine, that God by an absolute immutable decree, from all eternity, out of his own good pleasure, hath chosen certain persons, and those but a few in comparison, without any respect had to their faith and obedience; and predestinated them to everlasting life. But what so great*

* Præfat. lib. Armin. ad Perk.

exception is this doctri[n]e liable unto? what wickedness doth it include, that it should not be accounted most holy? Nay, is not only the matter, but the very terms of it contained in the scripture? Doth not it say, the elect are few, and they chosen before the foundation of the world, without any respect to their obedience or any thing that they had done; out of God's mere gracious good pleasure, that his free purpose according to election might stand; even because so it pleased him? And this that they might be holy, believe, and be sanctified, that they might come to Christ, and by him be preserved unto everlasting life? Yea, this is that which galls them; * *no such will can be ascribed unto God, whereby he so willeth any one to be saved, as that thence their salvation should be sure and infallible, saith the father of those children.*

Well, then let † St. Austin's definition be quite rejected, that *predestination is a preparation of such benefits, whereby some*

* Certo. Arm. Antiperk. fol. 583.
sen. cap. 14.

† Aug. de bono per.

*are most certainly freed and delivered from sin, and brought to glory. And that also of St. Paul, that, (by reason of this) nothing can separate us from the love of God, that is in Christ; what is this election in your judgment? *nothing but a decree, whereby God hath appointed to save them that believe in Christ, saith Corvinus, be they who they will. Or a general purpose of God, whereby he hath ordained faith in Christ, to be the means of salvation. Yea, but this belongs to Judas, as well as to Peter, this decree carrieth an equal aspect to those that are damned, as to those that are saved, salvation under the condition of faith in Christ, was also proposed to them, but was Judas and all his company elected? How came they then to be seduced and perish? That any of God's elect go to hell, is as yet a strange assertion in Christianity; notwithstanding this decree, none may believe, or all that do may fall away, and so none at all be saved, which is a strange kind of predestina-*

* Ad Tilsh. fol. 18.

tion. Or all may believe, continue in faith and be saved; which were a more strange kind of election.

We poor souls thought hitherto, that we might have believed according to scripture, that some by this purpose were in a peculiar manner *made the fathers, (thine they were)* and by him *given unto Christ,* that he might *bring them unto glory,* and that these men were so certain and unchangeable a number, that not only God knoweth them as being his, but also, that *Christ calleth them all by name,* John x. 3. and looketh that none take them out of his hand. We never imagined before, that Christ hath been the Mediator of an uncertain covenant, because there are no certain persons covenanted withal, but such as may or may not fulfil the condition. We always thought, that some had been separated before by God's purpose from the rest of the perishing world, that Christ might lay down his life for his friends, for his sheep, for them that were given him of his father. But now it should seem he was ordained to be a king, when

it was altogether uncertain whether he should ever have any subjects to be a head without a body, or to such a church whose collection and continuance depends wholly and solely on the will of men.

These are doctrines that I believe searchers of the scripture, had scarcely ever been acquainted with, had they not lighted on such expositors, as teach, **that the only cause why God loveth, (or chooseth) any person, is, because the honesty, faith, and piety, wherewith, according to God's command, and his own duty, he is endued, are acceptable to God*; which, though we grant it true of God's consequent, or approving love, yet surely there is a divine love, wherewith he looks upon us otherwise, when he gives us unto Christ: else, either our giving unto Christ, is not out of love, or, we are pious, just, and faithful, before we come to him, that is, we have no need of him at all. Against either way, though we may blot these testimonies out of our hearts, yet they will stand still recorded

* Rem. Apol. pag. 13.

in holy scripture, viz. that *God so loved us when we were his enemies*, Rom. v. 8. *sinners*, verse 10. *of no strength, that he sent his only begotten Son to die, that we should not perish, but have life everlasting*, John iii. 16.; but of this enough.

4. Another thing that the article asserteth according to the scripture is, *that there is no other cause of our election, but God's own counsel*, it recounteth no motives in us, nothing impelling the will of God, to choose some out of mankind, rejecting others, but his own decree, that is his absolute will and good pleasure, so that as there is no cause, in any thing without himself, why he would create the world or elect any at all, for he doth all these things for himself for the praise of his own glory, so there is no cause in singular elected persons, why God should choose them, rather than others. He looked upon all mankind in the same condition, vested with the same qualifications, or rather without any at all, for *it is the children not yet born, before they do either good or evil, that are chosen or rejected, his free grace embracing*

the one, and passing over the other: yet here we must observe, that although God freely without any desert of theirs, chooseth some men to be partakers, both of the end and the means, yet he bestoweth faith or the means, on none, but for the merit of Christ. Neither do any attain the end or salvation, but by their own faith through that righteousness of his. The free grace of God, notwithstanding choosing Jacob, when Esau is rejected, the only antecedent cause of any difference, between the elect, and reprobates, remaineth firm and unshaken. And surely unless men were resolved to trust wholly to their own bottoms, to take nothing *gratis* at the hands of God, they would not endeavour to rob him of his glory, of having mercy on whom he will have mercy, of loving us without our desert, before the world began. If we must claim an interest in obtaining the *temporal acts* of his favour, by our own endeavours; yet, let us grant him the glory of being good unto us, only for his own sake, when we were in his hand as the clay in the hand of the potter. What

made this piece of clay, fit for comely service and not a vessel wherein there is no pleasure, but the power and will of the framer? It is enough, yea, too much for them to repine and say, why hast thou made us thus, who are vessels fitted for wrath? Let not them who are prepared for honour, exalt themselves against him, and sacrifice to their own nets, as the sole providers of their glory. But so it is. Human vileness will still be declaring itself, by claiming a worth no way due to it, of a furtherance of which claim, if the Arminians be not guilty, let the following declaration of their opinions in this particular determine.

*We *confess, say they, roundly, that faith in the consideration of God, choosing us unto salvation, doth precede, and not follow as a fruit of election, so that whereas Christians have hitherto believed, that God bestoweth faith on them that are chosen, it seems now it is no such matter, but that those whom God findeth to be-*

* Rem. Hag. coll. p. 35.

lieve, upon the stock of their own abilities, he afterwards chooseth. Neither is faith in their judgment, only required as a necessary condition in him that is to be chosen, but as a cause moving the will of God to elect him that hath it, ** as the will of the Judge is moved to bestow a reward on him, who according to the law hath deserved it*; as Grevinchovius speaks, which words of his, indeed Corvinus strives to temper, but all in vain, though he wrest them contrary to the intention of the author. For with him agree all his fellows. *The one, only, absolute cause of election, is not the will of God, but the respect of our obedience,* saith Episcopius. At first they required nothing but faith, and that as a condition, not as † a cause, then perseverance in which faith, at length they began to call obedience, comprehending all our duty to the precepts of Christ. For the cause, say they, of this love to any person, *is the righteousness, faith, and piety, wherewith he is endu-*

* Grevin. ad Ames. p. 24. Cor. ad Molin. p. 260.

† Armin. Anteperk. Rem. Apol. p. 73.

ed, which being all the good works of a Christian, they in effect, affirm a man to be chosen for them, that our good works are the cause of election, which, whether it were ever so grossly taught, either by Pelagians or Papists, I something doubt.

And here observe, that this doth not thwart my former assertion, where I shewed, that they deny the election of any particular persons, which here they seem to grant upon a foresight of their faith, and good works. For there is not any one person, as such a person, notwithstanding all this, that in their judgment is in this life elected; but only as he is considered with those qualifications, of which he may at any time divest himself, and so become again to be no more elected than Judas.

The sum of their doctrine in this particular, is laid by one of ours in a tract intitled *God's love to Mankind, &c.* a book full of palpable ignorance, gross sophistry, and abominable blasphemy, whose author seems to have proposed nothing unto himself, but to rake all the dunghills of a few the most invective Arminians, and to col-

lect the most filthy scum and pollution of their railings to cast upon the truth of God, and under I know not what self-coined pretences, belch out odious blasphemies against his holy name.

The sum, saith he, of all these speeches (he cited to his purpose) is, **That there is no decree of saving men, but what is built on God's foreknowledge of the good actions of men.* No decree? no, not that whereby God determineth to give some unto Christ, to ingraft them in him by faith and bring them by him unto glory. Which giveth light to that place of †*Arminius*, where he affirmeth, *That God loveth none precisely to eternal life, but considered as just either with legal or evangelical righteousness.* Now to love one to eternal life, is to destinate one to obtain eternal life by Christ. And so it is co-incident with the former assertion, that our election or choosing unto grace and glory is upon the foresight of our good works, which

* God's love, pag. 6.

† Armin. attic. perpend. fol. 21.

contains a doctrine so contradictory to the words, and meaning of the apostle, Rom. ix. 11. condemned in so many councils, suppressed by so many edicts and decrees of emperors and governors, opposed as a pestilent heresy, ever since it was first hatched, by so many orthodox fathers and learned schoolmen. So directly contrary to the doctrine of the church, so injurious to the grace and supreme power of Almighty God, that I much wonder, any one in this light of the gospel, and flourishing time of learning, should be so boldly ignorant, and impudent, as to broach it amongst Christians. To prove this to be a heresy, exploded by all orthodox and catholic antiquity, were to light a candle in the sun, for it cannot but be known, to all and every one, who ever heard or read any thing of the state of Christ's church, after the rising of the Pelagian tumults.

To accumulate testimonies of the ancients is quite beside my purpose. I will

• Vid. Prosp. ad excep. Gen. ad dub. 8. 9. v Car. de ingrat. c. 2. 3.

only add the confession of * Bellarmine, a man otherwise not over well-affected to truth. *Predestination*, saith he, *from the foresight of works, cannot be maintained unless we should suppose something in the righteous man, which should make him differ from the wicked, that he doth not receive from God; which truly all the fathers with unanimous consent do reject.* But we have a more sure testimony to which we will take heed, even the holy scripture pleading strongly for God's free and undeserved grace.

(1.) Our Saviour Christ, Matt. xi. 26. declaring how God revealeth the gospel to some, which is hid from others; a special fruit of election, resteth in his will and good pleasure as the only cause thereof. *Even so O Father, for so it seemeth good in thy sight.* So comforting his little flock, Luke xii. 32. *he bids them fear not, for it is your father's good pleasure to give you the kingdom.* His good pleasure is the only cause why his kingdom is prepared

* De grat. & lib. Arbit. cap. 14.

for you, rather than others. But is there no reason of this discrimination; no, he doth it all, *That his purpose according to election might stand firm*, Rom. ix. 11. For we are predestinated according to the purpose of him, who worketh *all things after the counsel of his own will*, Ephes. i. 11. But did not this counsel of God direct him to choose us rather than others? Because we had something to commend us more than they? no, *The Lord did not set his love upon you, nor choose you, because you were more in number than any people, but because the Lord loved you*, Deut. vii. 7, 8. He hath mercy on whom he will have mercy, *yea, before the children were born, and had done either good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated*, Rom. ix. 11. 12. In brief, wherever there is any mention of election or predestination, it is still accompanied with the purpose, love, or will of God; his fore-knowledge, whereby

he knoweth them that are his, his free power and supreme dominion over all things. Of our faith, obedience, or any thing importing so much, not one syllable, no mention, unless it be as the fruit and effect thereof. It is the sole act of his free grace and good pleasure, that *he might make known the riches of his glory towards the vessels of mercy*, Rom. ix. 23. for this only end hath he saved us, and called us *with an holy calling, not according to our works, but according to his own purpose and grace, which was given in Jesus Christ before the world began*, 2 Tim. i. 9. Even our calling is free and undeserved, because flowing from that most *free grace of election, whereof* we are partakers before we are. It were needless to heap up more testimonies, in a thing so clear and evident. When God and man stand in competition, who shall be accounted the cause of an eternal good, we may be sure the scripture will pass the verdict on the part of the Most High, and the sentence in this case may be derived from thence by these following reasons.

First, If final perseverance in faith and obedience, be the cause of, or a condition required unto election, then none can be said in this life to be elected, for no man is a final *perseverer* until he be dead, until he hath finished his course and consummated the faith. But certain it is that it is spoken of some in the scripture, that they are even in this life elected. *Few are chosen, Matt. xx. 16. for the elect's sake, those days shall be shortened, Matt. 24. and shall seduce, if it were possible, the very elect, ver. 24.* Where it is evident, that election is required to make one persevere in the faith. But no where is perseverance in the faith required, to election. Yea, and Peter gives us all a command, that we should give all diligence, *to get an assurance of our election even in this life, 2 Pet. i. 10.* and therefore, surely it cannot be a decree pre-supposing consummated faith and obedience.

Secondly, Consider two things of our estate, before the first temporal acts of God's free-grace, (for grace is no grace if it be not free) which is the first effect of

our predestination, comprehendeth us. *Were we better than others, no, in no wise? both Jews and Gentiles, were all under sin, Rom. iii. 9. there is no difference, for we have all sinned and come short of the glory of God, ver. 23. being all dead in trespasses and sins, Ephes. ii. 1. being by nature children of wrath as well as others, verse 3. afar off until we are made nigh by the blood of Christ, verse 12. we were enemies against God, Rom. v. 10. Titus iii. 3.* And look what desert there is in us with these qualifications, when our vocation, the first effect of our predestination, as St. Paul sheweth, Rom. viii. 30. and as I shall prove hereafter, separateth us from the world of unbelievers, so much there is in respect of predestination itself; so that if we have any way deserved it, it is by being sinners, enemies, children of wrath, and dead in trespasses. These are our events, this is the glory whereof we ought to be ashamed.

But secondly, When they are in the same state of actual alienation from God, yet then in respect of his purpose to save them by Christ, some are said to be his; *thine they*

were, and thou gavest them unto me, John 17. 6. They were his before they came unto Christ by faith; the sheep of Christ before they are called, *for he calleth his sheep by name*, John x. 30. Before they come into the flock or congregation, *for other sheep*, saith he, *I have, which are not of this fold, which must also be gathered*, John x. 16. To be beloved of God before they love him; *herein is love not that we loved God, but that he loved us*, 1 John, iv. 10. Now all this must be with reference to God's purpose of bringing them unto Christ, and by him unto glory; which we see goeth before all their faith and obedience.

(3.) Election is an eternal act of God's will, *he hath chosen us before the foundation of the world*, Ephes. i. 4. consummated antecedently to all duty of ours, Rom. ix. 11. now every cause must in order of nature, precede its effect; nothing hath an activity in causing, before it hath a being. Operation, in every kind is a second act, flowing from the essence of a thing, which is the first; but all our graces

and works, our faith, obedience, piety and charity, are all temporal, of yesterday, the same standing with ourselves and no longer, and therefore cannot be the cause of, no nor so much as a condition necessarily required for the accomplishment of an eternal act of God; irrevocably established before we are.

(4.) If predestination be for faith foreseen, these three things, with divers such absurdities will necessarily follow: First, that election is not of him that calleth, as the apostle speaks, Rom. ix. 11. that is of the good pleasure of God who calleth us with an holy calling, but of him that is called. For depending on faith it must be his whose faith is, that doth believe. Secondly, God cannot have mercy on whom he will have mercy, for the very purpose of it, is thus tied to the qualities of faith and obedience, so that he must have mercy only on believers, antecedently to his decree, which thirdly, hinders him from being an absolute free agent, and doing of what he will with his own; of having such a power over us as the potter

hath over his clay, for he finds us of different matter, one clay, another gold, when he comes to appoint us to different uses and ends.

(5.) God sees no faith, no obedience, no perseverance, nothing but sin and wickedness in any man, but what himself intendeth graciously and freely to bestow upon them, *for faith is not of ourselves, it is the gift of God, it is the work of God that we do believe, John vi. 29. He blesseth us with all spiritual blessings in Christ, Ephes. i.* Now all these gifts and graces God bestoweth only upon these whom he hath antecedently ordained to everlasting life. *For the election obtained it and the rest were blinded, Rom. xi. 7. God added to his church daily those that should be saved, Acts ii. 47.* Therefore, surely God chooseth us not, because he foreseeth those things in us, seeing he bestoweth those graces because he hath chosen us: **Wherefore, saith Austin, doth Christ say you have not chosen me, but I have chosen you, but be-*

Aug. de bono : perse. cap. 16.

cause they did not choose him that he should chuse them ; but he chose them that they might chuse him. We choose Christ by faith, God chooseth us by his decree of election, the question is whether we choose him because he hath chosen us, or he chooseth us because we have chosen him, and so indeed chose ourselves. We affirm the former, and that because our choice of him, is a gift, he himself bestoweth only on them whom he hath chosen.

(6.) And principally the effects of election infallibly following it, cannot be the causes of election, certainly preceding it. This is evident, for nothing can be the cause and the effect of the same thing; before and after itself. But all our faith, our obedience, repentance, good works, are the effects of election flowing from it as their proper fountain erected on it, as the foundation of this spiritual building. And for this the article of our church is evident and clear. *Those, saith it, that are endued with this excellent benefit of God, are called according to God's purpose, are justified freely, are made the sons of God by adoption, they be made like the image of Christ, they walk*

religiously in good works, &c. Where first they are said to be partakers of this benefit of election, and then by virtue thereof, to be entitled to the fruition of all those graces. Secondly, it saith, *those who are endued with this benefit, enjoy those blessings*; intimating that election, is the rule whereby God proceedeth in bestowing those graces; restraining the objects of the temporal acts of God's special favour, to them only whom his eternal decree doth embrace. Both these indeed are denied by the Arminians, which maketh a further discovery of their heterodoxies in this particular. * *You say*, saith Arminius to Perkins, *that election is the rule of giving, or not giving of faith, and therefore, election is not of the faithful, but faith of the elect, but by your leave this I must deny.* But yet whatever it is, the sophistical heretic here denies, either antecedent or conclusion, he falls foul on the word of God. They believed, saith the Holy Ghost, *who were ordained to eternal life*, Acts iii. 48. *And the Lord*

* Armin. Antip. fol. 221.

added daily to his church such as should be saved, Acts ii. 47. From both which places it is evident, that God bestoweth faith only on them whom he hath pre-ordained to eternal life. But most clearly, Rom. viii. 29, 30. *For whom he did fore-know, he also predestinated to be conformed to the image of his Son, moreover whom he did predestinate, them also he called, and whom he called, them he also justified, and whom he justified, them he also glorified,* St. Austin interpreted this place, by adding in every link of the chain, *only those*: however the words directly import a prece-
 dency of predestinātion, before the bestow-
 ing of other graces; and also a restrain
 of those graces to them only, that are so
 predestinate. Now the inference from
 this is, not only for the form logical, but
 for the matter also, it containeth the very
 words of script re, *faith is of God's elect*
 Titus i. 1.

For the other part of the proposition,
 that faith and obedience are the fruits of
 election, they cannot be more peremptory
 in its denial, than the scripture is plentiful

in its confirmation. *He hath chosen us in Christ, that we should be holy*, Ephes. i. 4. Not because we were holy, but that we should be so. Holiness, whereof faith is the root and obedience the body, is that whereunto, and not for which, we are elected. The end and the meritorious cause, of any one act cannot be the same, they have divers respects, and require repugnant conditions; again we are predestinated unto the adoption of children by Jesus Christ, verse 5. Adoption is that whereby we are assumed into the family of God, when before we are foreigners, aliens, strangers, afar off, which we see is a fruit of our predestination, though it be the very entrance into that estate, wherein we begin first to please God in the least measure, of the same nature, are all those places of holy writ which speak of God's *giving some to Christ, of Christ's sheep hearing his voice, and of others not hearing because they are not of his sheep.* All which, and divers other invincible reasons I willingly omit; with sundry other false assertions, and heretical positions, of the

Arminians about this fundamental article of our religion, concluding this chapter with the following scheme :

S. S.

Lib. Arbit.

Whom he did fore-know he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren : moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified ; so that nothing shall be able to separate us from the love of God in Christ, Rom. viii. 29, 30—39.

He hath chosen us in him before the foundation of the world, that we should be holy, Ephes. i. 4.

Not for the works that

No such will can be ascribed unto God, whereby he so would have any to be saved, that from thence his salvation should be sure and infallible. Arminius.

I acknowledge no sense, no perception of any such election in this life. Grevinch.

We deny that God's election unto salvation extendeth itself to singular persons. Remonst. Coll. Hag.

As we are justified by faith, so we are not elected but by faith. Grevinch.

We profess roundly that faith is considered

S. S.

Lib. Arbit.

we have done, but according to his own purpose and grace which was given us in Jesus Christ before the world began, 2 Tim. i. 9.

For the children being not yet born, before they had done either good or evil, that the purpose of God which is according to election might stand, not of works but of him that calleth, &c. Rom. ix. 11.

Whatsoever the Father giveth that cometh unto me, John 11.

Many are called, but few are chosen, Matt. xxii. 14.

Fear not little flock, it is your father's pleasure to give you the kingdom, Luke xii. 32.

What hast thou that thou hast not received, 1 Co. iv. 7.

by God as a condition preceding election, and not following as a fruit thereof. Rem. Coll. Hag.

The sole, and only cause of election, is not the will of God, but the respect of our obedience. Episcopius.

For the cause of this love to any person, is the goodness, faith and piety, wherewith according to God's command and his own duty he is endued, is pleasing to God. Rem. Apol.

God hath determined to grant the means of salvation unto all without difference, and, according as he foreseeth men will use those means, so he determineth of them. Corvin.

Corvin.

The sum of their doctrine, is, God hath ap-

S. S.

Lib. Arbit.

Are we better than they? No, in no wise, Rom. iii. 9.

But we are predestinated to the adoption of children by Jesus Christ according to the good pleasure of his will, Eph. i. 5. John vi. 37--39. John x. 3. chap. xiii. 18. and xvii. 6. Acts xiii. 48. Titus i. 1. 2 Tim. ii. 19. James i. 17, &c.

pointed the obedience of faith to be the means of salvation, if men fulfil this condition, he determineth to save them, which is their election; but if after they have entered the way of godliness, they fall from it, they lose also their predestination, if they will return, again they are chosen anew, and if they can hold out to the end, then, and for that continuance, they are peremptorily elected, or post-destinated after they are saved. Now whether these positions may be gathered from those places of scripture which deliver this doctrine, let any man judge.

CHAPTER VII.

Of Original Sin, and the Corruption of Nature.

HEROD the great, imparting his counsel of rebuilding the temple to the Jews, they much feared he would never be able to accomplish his intention, but like an unwise builder, having demolished the old before he had sat down and cast up his account, whether he were able to erect a new, they should (by his project) be deprived of a temple: wherefore to satisfy their jealousies, he resolved as he took down any part of the other, presently to erect a portion of the new in the place thereof. Right so the Arminians determining to demolish the building of Divine providence, grace, and favour, by which men have hitherto ascended into heaven, and fearing lest we should be troubled, finding ourselves on a sudden deprived of that wherein we reposed our confidence for happiness, they

* Joseph. Antiq. Judæ. lib. 15. cap. 14.

have by degrees erected a Babylonish tower in the room thereof, whose top they would persuade us shall reach unto heaven. First, therefore, the foundation stones they bring forth, crying hail, hail, unto them, and pitch them on the sandy rotten ground of our own natures. Now because heretofore, some wise master-builders had discovered this ground, to be very unfit to be the *basis* of such a lofty erection, by reason of a corrupt issue of blood and filth, arising in the midst thereof, and over-spreading the whole platform: to encourage men to an association in this desperate attempt, they proclaim to all, that there is no such evil fountain in the plain which they have chosen, for the foundation of their proud building, setting up itself against the knowledge of God. In plain terms, having rejected the providence of God from being the original of that goodness of entity which is in our actions, and his predestination, from being the cause of that moral and spiritual goodness, wherewith any of them are clothed; they endeavour to draw the praise of both, to the rectitude

of their nature, and the strength of their own endeavours; but this attempt, in the latter case, being thought to be altogether vain, because of the disability and corruption of nature, by reason of original sin, propagated unto us all by our first parents, whereby it is become wholly void of integrity and holiness, and we all become wise, and able to do evil, but to do good have no power, no understanding; therefore they utterly reject this imputation of an inherent original guilt, and demerit of punishment, as an enemy to our upright and well deserving condition. *And, Oh, that they were as able to root it out of the hearts of all men, that it should never more be there, as they have been to persuade the heads of divers, that it was never there at all.*

If any would know, how considerable this article concerning original sin, hath ever been accounted in the church of Christ, let him but consult the writings of Saint Augustin, Prosper, Hilary, Fulgentius, any of those learned fathers, whom God stirred up to resist, and enabled to

overcome, the spreading Pelagian heresy, or look on those many counsels, edicts, decrees of Emperors, wherein that heretical doctrine, of denying this original corruption, is condemned, cursed, and exploded. Now amongst those many motives, they had to proceed so severely against this heresy, one especially inculcated, deserves our consideration; viz.

That it overthrew the necessity of Christ's coming into the world to redeem mankind. It is sin only that makes a Saviour necessary, and shall Christians tolerate such an error, as by direct consequence, infers the coming of Jesus Christ into the world to be needless. My purpose for the present, is not to allege any testimonies of this kind, but holding myself close to my first intention, to shew how far in this article, as well as others, the Arminians have apostated from the pure doctrine of the word of God, the consent of orthodox divines, and the confession of the church of England.

In the ninth article of our church, which is concerning original sin, I observe espe-

cially four things: First, that it is an inherent evil, the fault and corruption of the nature of every man. Secondly, that it is a thing not subject or conformable to the law of God, but hath in itself, even after baptism, the nature of sin. Thirdly, that by it, we were averse from God and inclined to all manner of evil. Fourthly, that it deserveth God's wrath and damnation, all which are frequently, and evidently taught in the word of God, and every one denied by the Arminians, as it may appear by these instances, in some of them.

First, That it is an inherent sin and pollution of nature, having a proper guilt of its own, making us responsible to the wrath of God, and not a bare imputation of another's fault to us his posterity, which, because it would reflect upon us all with a charge of a native imbecility and insufficiency to good, is by these self-idolizers, quite exploded.

** Infants are simply in that estate, in*

• Venat. Theol. us. & rpe. fol. 2.

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enter into the kingdom of heaven. * *The weakness of the members of infants is innocent, and not their souls; they want nothing, but that the members of their bodies are not as yet ready instruments of sin. They are not sinful only by an external denomination, accounted so because of the imputation of Adam's actual transgression to them, for they have all an uncleanness in them by nature, John xiv. 4. from which they must be cleansed by the washing of water, and the word, Eph. v. 20. Their whole nature is overspread with such a pollution, as it is proper only to sin inherent, and doth not accompany sin imputed, as we may see in the example of our Saviour, who was pure, immaculate, holy, undefiled, and yet the iniquity of us all was imputed unto him. Hence are those phrases of washing away sin, Acts xxii. 16. of cleansing filth, 1 Pet. iii. 21. Titus iii. 5. something there is in them, as soon as they are born, excluding them from the kingdom of heaven, for except they also be*

* Imbecillitas membrorum infantilium innocens est non animus: Aug.

born again of the Spirit, they shall not enter into it, John iii. 5.

2. The opposition that is made between the righteousness of Christ, and the sin of Adam, Rom. v. which is the proper seat of this doctrine, sheweth that there is in our nature an inbred sinful corruption. For the sin of Adam holds such relation unto sinners, proceeding from him by natural propagation, as the righteousness of Christ doth unto them, who are born again of him by spiritual regeneration. But we are truly intrinsically and inherently sanctified, by the spirit and grace of Christ; and therefore there is no reason, why being so often in this chapter called sinners, because of this original sin, we should cast it off, as if we were concerned only by an external denomination: for the right institution of the comparison and its analogy, quite overthrows the solitary imputation.

3. All those places of scripture, which assert the proneness of our nature to all evil, and the utter disability that is in us to do any good, that wretched opposition to the power of godliness, wherewith from

the womb we are replenished, confirms the same truth. But of these places, I shall have occasion to speak hereafter.

4. The flesh, in the scripture phrase, is a quality, (if I may so say) inherent in us, for *that*, with its concupiscence, is opposed to the spirit and his holiness, which is certainly inherent in us. Now the whole man by nature is flesh, *for that which is born of the flesh is flesh*, John iii. 6. *it is an inhabiting thing, a thing that dwelleth within us*, Rom. vii. 17. in brief, this *vitiosity*, sinfulness, and corruption of our nature, is laid open: First, by all those places which cast an aspersion of guilt or desert of punishment, or of pollution, on nature itself, as Eph. ii. 1, 2, 3. *We are dead in trespasses and sins, being by nature the children of wrath, as well as others, being wholly encompassed by a sin that doth easily beset us*. Secondly, by them which fix this original pravity in the heart, will, mind, and understanding, Eph. iv. 18. Rom. xii. 2. Gen. vi. 5. Thirdly, by those which positively decypher this natural depravation. 1 Cor. ii.

14. Rom. viii. 7. or Fourthly, that *place* it in the flesh, or whole man, Rom. vi. 6. Gal. v. 16. so that it is not, a bare imputation of another's fault, but an intrinsical adjacent corruption of our nature itself, that we call by this name of original sin; but alas, it seems we are too large carvers for ourselves, in that wherewith we will not be contented. The Arminians deny all such imputation as too heavy a charge, for the pure unblameable condition wherein they are brought into this world, they deny I say, that they are guilty of Adam's sin, as sinning in him, or that his sin is any way imputed unto us, which is their second assault upon the truth of this article of faith.

* *Adam sinned in his own proper person, and there is no reason why God should impute that sin of his unto infants,* saith Boreus. The nature of the first covenant, the right and power of God, the comparison instituted by the apostle, between Adam and Christ, the divine constitution whereby Adam was appointed to be the head, fountain, and origin, of all human kind, are with him, no reasons at all to

* Bor. in attic. 31.

persuade it. * *For it is against equity, saith their apology, that one should be counted guilty for a sin that is not his own, that he should be reputed nocent, who in regard of his own will is truly innocent.* And here Christian reader, behold plain Pelagianism obtruded on us, without either welt or guard. Men on a sudden made pure and truly innocent, notwithstanding all that natural pollution and corruption, the scripture every where proclaims them to be replenished with, neither is the reason they intimate, of any value, that their wills assented not to it, and which a little before they plainly urge. *It is, say they, against the nature of sin, that, that should be counted a sin, or be imputed as a sin to any, by whose own proper will it was not committed;* which being all they have to say, they repeat it *over and over*; in this case, *it must be voluntary, or it is no sin*, but I say this is of no force at all. For first, St. John in his most exact definition of sin, requires not voluntariness to the nature of it, but only an obliquity, a deviation from the rule, it is an anomy, a discrepancy from

* Rem. Apol. c. 7. fol. 84.

the law, which, whether voluntary or no, it skills not much. But sure enough, there is in our nature such a repugnancy to the law of God. So that secondly, if originally we are free from a voluntary actual transgression, yet we are not, from an habitual voluntary digression, and exorbitancy from the law. But thirdly, in respect of our wills, we are not thus innocent neither, for we all sinned in Adam, as the apostle affirmeth. Now all sin is voluntary, say the Remonstrants, and therefore Adam's transgression was our voluntary sin also; and that in divers respects. First, *In that his voluntary act is imputed to us, as ours*, by reason of the covenant which was made with him on our behalf; but because this consisting in an imputation, must needs be extrinsical unto us. Therefore secondly, we say, that Adam being the root and head of all human kind, and we all branches from that root, all parts of that body, whereof *he was the head, his will may be said to be ours, we were then all that one man,** we were all in him, and had no other will but his; so that though that be

* *Omnes eramus unus ille homo: Aug.*

extrinsical to us, considered as particular persons, yet it is intrinsical, as we are all parts of one common nature, as in him we sinned, so in him we had a will of sinning. Thirdly, *Original sin is a defect of nature, and not of this or that particular person*, whereon Alvarez grounds this difference of actual, and original sin, that the one is always committed by the proper will of the sinner; to the other, is required only the will of our first parent, who was the head of human nature.

Fourthly, It is hereditary, natural, and no way involuntary or put into us against our wills, it possesseth our wills, and inclines us to voluntary sins.

I see no reason then, why Corvinus should affirm as he doth, ** that it is absurd, that by one man's disobedience, many should be made actually disobedient*, unless he did it purposely to contradict St. Paul, teaching us, *that by one man's disobedience, many were made sinners*, Rom. v. 19. *Paulus ait, Corvinus negat, eligite cui credatis*, choose whom you will believe, St. Paul, or the Arminians. The sum of their endeavor

• Corvin. ad Mol. cap. 7. sec. 8.

in this particular, is to clear the nature of man, from being any way guilty of Adam's actual sin, as being then in him, a member and part of that body whereof he was the head : or from being obnoxious to an imputation of it, by reason of that covenant which God made with us all in him. So that denying as you saw before, all inherent corruption and pravity of nature, and now all participation by any means of Adam's transgression, methinks they cast a great aspersion on Almighty God, however he dealt with Adam for his own particular, yet for casting us, his most innocent posterity out of paradise : it seems a hard case, that having no obliquity or sin in our nature to deserve it, nor any interest in his disobedience, whose obedience had been the means of conveying so much happiness unto us. We should yet be involved in so great a punishment, as we are, for that we are not now by birth, under a great curse and punishment, they shall never be able to persuade any poor soul who ever heard of paradise, or the garden where God first

placed Adam. And though all the rest, in their judgment be no great matter, but an infirmity and languor of nature or some such thing. Yet whatever it be, they confess it lights on us, as well as him. **We confess, (say they,) that the sin of Adam, may be thus far said to be imputed to his posterity, inasmuch as God would have them all born obnoxious to that punishment, which Adam incurred by his sin, or permitted that evil which was inflicted on him, to descend on them.* Now be this punishment what it will, never so small, yet if we have no demerit of our own, nor interest in Adam's sin, it is such an act of injustice, as we must reject from the most holy, with a God forbid. Far be it from the Judge of all the world to punish the righteous with the ungodly. If God should impute the sin of Adam to us, and thereon pronounce us obnoxious to the curse deserved by it: if we have a pure, sinless, unspotted nature, even this, could scarce be reconciled with that

rule of his proceeding in justice, with the sons of men, *the soul that sinneth, it shall die*, which clearly granteth an impunity to all not tainted with sin. Sin and punishment, though they are sometimes separated by his mercy, pardoning the one, and so not inflicting the other, yet never by his justice, inflicting the latter, where the former is not. Sin imputed by itself alone without an inherent guilt, was never punished in any but Christ. The unsearchableness of God's love and justice, in laying the iniquity of us all upon him, who had no sin, is an exception from that general rule he walketh by, in his dealing with the posterity of Adam; so that if punishment be not due to us, for a solely imputed sin, much less, when it doth not stand with the justice and equity of God, to impute any iniquity to us at all, can we justly be wrapped in such a curse and punishment, as woeful experience teacheth us, that we lie under. Now in this act of injustice wherewith they charge the Almighty, the Arminians place the whole

nature of original sin. **We account not, say they, original sin, for a sin, properly so called, that should make the posterity of Adam to deserve the wrath of God, nor for an evil, that may properly be called a punishment; but only for an infirmity of nature.* Which they interpret to be a kind of evil, that being inflicted on Adam, God suffereth to descend upon his posterity. So all the depravation of nature, the pollution, guilt, and concupiscence, we derive from our first parents. The imputation of Adam's actual transgression is all straightened to a small infirmity inflicted on poor innocent creatures.

But let them enjoy their own wisdom, which is earthly, sensual, and devilish; the scripture is clear, that the sin of Adam is the sin of us all, not only by propagation and communication, (whereby not his singular fault, but something of the same nature, is derived unto us) but also by an imputation of his actual transgression to us all, his singular disobedience being by this

* Rem. Apol. fol. 84.

means made ours. The grounds of this imputation I touched before, which may be all reduced to his being a common person and head of all our nature, which investeth us, with a double interest in his demerits, whilst so he was. 1. *As we were then in him, and parts of him.* 2. *As he sustained the place of our whole nature,* in the covenant God made with him, both which even according to the exigence of God's justice, require that his transgression, be also accounted ours. And St. Paul is plain not only, *that by one man's offence, many were made sinners,* Rom. v. 19. by the derivation of a corrupted nature; *but also that by one man's offence, judgment came upon all,* ver. 18. even for his one sin, all of us are accounted to have deserved judgment and condemnation; and therefore, ver. 12. *he affirmeth, that by one man, sin and death entered upon all the world, and that because we have all sinned in him.* Which we no otherwise do, but that his transgression, in God's estimation is accounted

* Paræus. ad 5. Rom.

ours. And the opposition the apostle there maketh, between Christ and his righteousness; and Adam and his disobedience, doth sufficiently evince it, as may appear by this figure,

Sicut	{	ex	}	Adamo	{	in omnes	}	κερμα	{	redundavit,	}	κερμα δικαιοσυνης	{	per unum	}	καρποτητα
sic		Christo		Χαρις Ου.		cibus		στυλιως		Αδαμι, Γεναιωμα Χριστη.						

the whole similitude chiefly consists in the imputation of Adam's sin, and Christ's righteousness, unto the seed of the one by nature, and of the other, by grace. But that we are counted righteous for the righteousness of Christ, is among Protestants, (though some differ in the manner of their expressions) as yet without question. And therefore are no less undoubtedly accounted sinners by, or guilty of the first sin of Adam.

I shall not shew their opposition to the truth in many more particulars, concerning this article of original sin; having been long ago most excellently prevented even in this very method, by the way of Anti-

thesis to the scripture, and the orthodox doctrine of our church, by the famously learned master Reynolds, in his excellent treatise of the sinfulness of sin, where he hath discovered their errors, fully answered their sophistical objections, and invincibly confirmed the truth from the word of God. Only as I have shewed already how they make this, we call original sin, no sin at all, neither inherent in us, nor imputed to us, nor no punishment truly so called; so because our church saith directly, that it meriteth damnation, I will briefly shew what they conceive, to be the desert thereof.

(1.) For Adam himself they affirm, *that the death threatened to him, if he transgressed the covenant, and due to him for it, *was neither death temporal, for that before he was subject unto by the primary constitution of his nature; nor yet such an eternal death, as is accompanied with damnation, or everlasting punishment.* No, why then let us here learn

* Rem. Apol. cap. 4. fol. 57.

some new divinity. Christians have hitherto believed, that whatsoever may be comprised under the name of death, together with its antecedents, consequents and attendants was threatened to Adam, in this commination. And divines until this day, can find but these two sorts of death in the scripture, as penal to men, and properly so called. And shall we now be persuaded that it was neither of these that was threatened unto Adam? It must be so if we will believe the Arminians. It was neither the one, nor the other, of the former. But whereas he was created mortal, and subject to a temporal death, the sanction of his obedience, was a threatening of the utter dissolution of his soul and body, or a reduction to their primitive nothing: but what, if a man will not here take them at their words, but believe according to Saint Paul, that death entered by sin; that if we had never sinned, we had never died, that man in the state of innocency was by God's constitution, free even from temporal death, and all things directly conducing thereto. 2.

that this death threatened to our first parents, comprehended damnation also of soul and body for evermore, and that of their imaginary dissolution, there is not the least intimation in the word of God. Why, I confess they have impudence enough in divers places, to beg that we would believe their assertions, but never confidence enough, to venture once to prove them true. Now, they who make so slight of the desert of this sin, in Adam himself, will surely scarce allow it to have any ill merit at all, in his posterity.

*Whether *ever any one were damned, for original sin, and adjudged to everlasting torments, is deservedly doubted of. Yea, we doubt not to affirm, that never any was so damned, saith Corvinus; and that this is not his sole opinion, he declares, by telling you no less of his master Arminius. † It is most true, saith he, that Arminius teacheth, that it is perversely said, that original sin makes a man guilty of death. Of any death it should seem,*

* Cor. ad Molen. cap. 9. sect. 5. † Corvin. ad Tilca. p. 288.

temporal, eternal, or that annihilation they dream of; and he said true enough, * Arminius doth affirm it, adding this reason, *because it is only the punishment of Adam's actual sin.* Now what kind of punishment they make this to be I shewed you before. But truly I wonder, seeing they are every where so peremptory, that the same thing cannot be a sin and a punishment; why they do so often nick-name this infirmity of nature, and call it a sin, which they suppose to be as far different from it, as fire from water. Is it because they are unwilling, by new naming it, to contradict St. Paul in express terms, never proposing it under any other denomination. Or if they can get a sophistical elusion for him, is it lest by so doing, Christians should the more plainly discern their heresy? Or other whatever cause it be, in this I am sure they contradict themselves, notwithstanding in this they agree full well, † *That God rejected none, for original sin only,* as Episcopus speaks, And here

* Armin. Resp. ad quest. 9. 2. 2. Cpiscop. disp. 9. Thes. 2.

if you tell them that the question is not *de facto*, what God doth; but *de jure*, what such sin deserves, they tell us plainly **That God will not destinate any infants to eternal punishment for original sin, without their own proper actual sins, neither can he do so, by right, or in justice.* So that the children of Turks, Pagans, and the like infidels, strangers from the covenant of grace, departing in their infancy, are far happier than any Christian men, who must undergo a hard warfare against sin and Satan, in danger to fall finally away at the last hour; and through many difficulties, entering the kingdom of heaven: when they, without further trouble, are presently assumed thither, for their innocency. Yea, although they are neither elected of God; for as they affirm, he chooseth none but for their faith, which they have not; nor redeemed by Christ, for he died only for sinners: he saved his people from their sins, which they are not guilty of, nor sanctified by the Holy Ghost,

* Rem. Apol. §. 87.

all whose operations they restrain to a moral suasion, whereof infants are not capable subjects. Which is not much to the honour of the blessed Trinity, that heaven should be replenished with them, whom the Father never elected, the Son never redeemed, nor the Holy Ghost sanctified.

And thus you see, what they make of this original pravity of our nature, at most, an infirmity or langour thereof. Neither a sin, nor the punishment of sin properly so called; nor yet a thing that deserves punishment as a sin. Which last assertion, whether it be agreeable to holy scripture or no, these two following observations will declare.

1. There is no confusion, no disorder, no vanity in the whole world, in any of God's creatures, that is not a punishment of our sin in Adam. That great and almost universal ruin of nature, proceeding from the curse of God overgrowing the earth, and the wrath of God, revealing itself from heaven, is the proper issue of his transgression. It was of the great

mercy of God, that the whole frame of nature, was not presently rolled up in darkness, and reduced to its primitive confusion. Had we ourselves been deprived of those remaining sparks of God's image in our souls, which vindicates us from the number of the beasts that perish, had we been all born fools, and void of reason, by dealing so, with some in particular, he sheweth us, it had been but justice to have wrapped us in the same misery, all in general. All things when God first created them were exceeding good, and thought so by the wisdom of God himself. But our sin, even compelled that good and wise Creator, to hate and curse the work of his own hands. *Cursed is the ground, saith he to Adam, for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee,* Gen. iii. 17, 18. Hence was that heavy burden of vanity, that bondage of corruption, under which to this day the whole creation groaneth, and travaileth in pain until it be delivered, Rom. viii. 21, 22.

Now if our sins, had such a strange malignant influence upon those things, which have no relation to us, but only as they were created for our use; surely it is of the great mercy of God that we ourselves are not quite confounded. Which doth not yet so interpose itself, but that we are all compassed, with divers sad effects of this iniquity. Lying actually under divers pressing miseries, and deservedly obnoxious to everlasting destruction. So that,

2. Death temporal with all its antecedents, and attendants, all infirmities, miseries, sicknesses, wasting, destroying passions, casualties that are penal, all evil conducing thereunto, or waiting on it, is a punishment of original sin. And this, not only because the first actual sin of Adam, is imputed to us: but most of them, are the proper issues of that native corruption and pollution of sin, which is stirring and operative within us, for the production of such sad effects, our whole nature being by it thoroughly defiled. Hence are all the distortures, and distem-

peratures of the soul, by lusts, concupiscence, passions, blindness of mind, perverseness of will, inordinateness of affections, wherewith we are pressed, and turmoiled. Even proper issues of that inherent sin, which possesseth our whole souls.

Upon the body also, it hath such an influence in disposing it to corruption and mortality, as it is the original of all those infirmities, sicknesses and diseases, which make us nothing but a shop of such miseries, for death itself, as these and the like degrees, are the steps which lead us on apace, in the road that tends to it; so they are the direct internal efficient causes thereof, in subordination, to the justice of Almighty God by such means, inflicting it as a punishment of our sins in Adam. Man before his fall though not in regard of the matter whereof he was made, nor yet merely in respect of his quickening form, yet in regard of God's ordination was immortal, a keeper of his own everlastingness. Death, to which before he was not obnoxious, was threatened as a punishment

of his sin, *In the day thou eatest thereof, thou shalt surely die.* The exposition of which words given by God, at the time of his inflicting this punishment, and pronouncing man subject to mortality, clearly sheweth, that it comprehendeth temporal death also, *dust thou art, and unto dust thou shalt return.* Our return to dust, is nothing, but the soul's leaving the body, whereby before it was preserved from corruption. Further St. Paul opposeth that death, we had by the sin of Adam, to the resurrection of the body, by the power of Christ. For since by man came death, by man also came the resurrection from the dead, *For as in Adam all die, so in Christ shall all be made alive,* 1 Cor. xv. 21, 22. The life, which all shall receive by the power of Christ at the last day, is essentially a re-union of soul and body, and therefore their separation is a thing we incurred by the sin of Adam. The same apostle also, Rom. v. described an universal reign of death over all, by reason of the first transgression; even diseases also in the scripture are attributed unto

sin, as their meritorious cause, John v. 14. 1 Cor. xi. 30. Revel. ii. 22. And in respect of all these, the mercy of God, doth not so interpose itself, but that all the sons of men are in some sort partakers of them.

3. The final desert of original sin, as our article speaketh, is damnation. The wrath of God to be poured on us, in eternal torments of body and soul. To this end also many previous judgments of God are subservient; as the privation of original righteousness, which he took and withheld upon Adam's throwing it away; spiritual desertion, permission of sin, with all other destroying deprivations of our nature, as far as they are merely penal; some of which are immediate consequents of Adam's singular actual transgression, as privation of original righteousness, others as damnation itself, the proper effects of that derived sin and pollution, that is in us; there is none damned, but for their own sin. When divines affirm that by Adam's sin we are guilty of damnation, they do not mean that any are actually damned for

his particular fact, but that by his sin, and our sinning in him, by God's most just ordination, we have contracted that exceeding pravity, and sinfulness of nature, which deserveth the curse of God, and eternal damnation. It must be an inherent uncleanness that actually excludes out of the kingdom of heaven, Revel. xxi. 27. Which uncleanness the apostle shews, to be in infants not sanctified, by an interest in the covenant: in brief, *we are baptised unto the remission of sin, that we may be saved*, Acts ii. 38. That then which is taken away by baptism, is that which hinders our salvation, which is not the first sin of Adam imputed, but our own inherent lust and pollution; we cannot be washed, and cleansed, and purged from an imputed sin, which is done by the laver of regeneration, from that which lies upon us, only by an external denomination, we have no need of cleansing: we may be said to be freed from it, or justified, but not purged; the soul then that is guilty of sin shall die, and that for its own guilt. If God should condemn us for original sin only, it were

not by reason of the imputation of Adam's fault, but of the iniquity of that portion of nature, in which we are proprietaries.

Now here to shut up all, observe, that in this inquiry, of the desert of original sin, the question is not, what shall be the certain lot, of those that depart this life, under the guilt of this sin only? But what this hereditary and native corruption doth deserve, in all those in whom it is. For as St. Paul saith, *we judge not them that are without* (especially infants,) 1 Cor. v. 13. But for the demerit of it in the justice of God, our Saviour expressly affirmeth, that unless a man be born again, *he cannot enter into the kingdom of heaven,* John iii. And let them that can, distinguish between a not going to heaven, and a going to hell. A third receptacle of souls in the scripture we find not. St. Paul also tells us, that by *nature we are children of wrath,* Ephes. ii. 3. Even originally and actually, we are guilty of, and obnoxious unto that wrath, which is accompanied with fiery indignation, that shall consume the adversaries. Again, we

are assured, *that no unclean thing shall enter into heaven*, Revel. xxi. With which hell-deserving uncleanness children are polluted, and therefore, unless it be purged with the blood of Christ, they have no interest in everlasting happiness. By this means sin is come upon all to condemnation, and yet do we not peremptorily censure to hell. All infants departing this world without the laver of regeneration, the ordinary means of waving the punishment, due to this pollution; that is the question *de facto*, which we before rejected. Yea, and two ways there are whereby God saveth such infants, snatching them like brands out of the fire.

(1.) By interesting them in the covenant, if their immediate or remote parents have been believers. He is a God of them, and of their seed; extending his mercy unto a thousand generations of them that fear him.

(2.) By his grace of election, which is most free and not tied to any conditions, by which I make no doubt, but God taketh many unto him in Christ, whose parents

never knew, or had been despisers of the gospel. And this is the doctrine of our church, agreeable to the scripture, affirming the desert of original sin, to be God's wrath and damnation, to both which how opposite is the Arminian doctrine may thus appear.

S. S.

By the offence of one man judgment came upon all to condemnation, Rom. v. 18.

By one man's disobedience many were made sinners, verse 19.

Behold, I was shapen in iniquity, and in sin did my mother conceive me, Psal. li. 5. else were your children unclean, but now they are holy, 1 Cor. vii. 14.

Who can bring a clean

Lib. Arbit.

Adam sinned in his own proper person only, and there is no reason, why God should impute that sin unto infants. Boræus.

It is absurd, that by one man's disobedience, many should be made actually disobedient. Corvinus.

Infants are simply in that estate in which Adam was before his fall. Venator.

Neither is it considerable whether they be the children of believers, or of heathens, for all in-

S. S.

Lib. Arbit.

*thing out of an unclean?
not one, Job xiv. 4.*

*fants have the same inno-
cency. Rem. Apol.*

*Except a man be born
again he cannot see the
kingdom of God, John
iii. 3.*

*That which is born of
the flesh is flesh, John
iii. 6.*

*That which we have
by birth can be no evil
of sin, because to be born
is plainly involuntary.
Idem.*

*We were by nature the
children of wrath even
as others, Eph. ii. 3.*

*By one man sin enter-
ed into the world, and
death by sin, and so
death passed upon all
men, for that all have
sinned: to wit, in him,
Rom. v. 12.*

*For I know that in
me, that is in my flesh,
dwelleth no good thing,
Rom. vii. 18.*

*Original sin, is nei-
ther a sin properly so
called, which should make
the posterity of Adam
guilty of God's wrath,
nor yet a punishment of
any sin on them. Rem:
Apol.*

*It is against equity
that one should be ac-
counted guilty of a sin,
that is not his own, that
he should be judged no-
cent, who in regard of
his own will is truly in-
nocent.*

In the day you eat

God neither doth, nor

S. S.

Lib. Arbit.

thereof you shall surely die, Gen. ii. 17.

For as in Adam all die, so, 1 Cor. xv. 22.

By nature children of wrath, Eph. ii. 3.

And there shall in no wise enter into it any thing that defileth, Rev. xxi. 27.

can in justice, appoint any to hell, for original sin. Rem. Apol.

It is perversly spoken that original sin makes any one guilty of death. Armin.

We no way doubt to affirm, that never any one was damned for original sin. Corvinius.

CHAPTER VIII.

Of the state of Adam before the fall, or of original righteousness.

IN the last chapter we discovered the Arminian attempt, of re-advancing the corrupted nature of man, into that state of innocency and holiness, wherein it was at first by God created; in which design, because they cannot but discern that the success is not answerable to their desires,

and not being able to deny, but that for so much good as we want having cast it away, or evil of sin that we are subject to more than we were at our first creation, we must be responsible for to the justice of God, they labour to draw down our first parents, even from the instant of their forming, into the same condition wherein we are engaged, by reason of corrupted nature. But truly I fear, they will scarce obtain so prosperous an issue of their endeavour as Mahomet had, when he promised the people, he would call a mountain unto him, which miracle when they assembled to behold, the mountain would not stir for all his calling, he replied, if the mountain will not come to Mahomet, Mahomet will go to the mountain, and away he packed towards it. But we shall find that our Arminians can neither themselves climb the high mountain of innocency, nor yet call it down into the valley of sin and corruption, wherein they are lodged. We have seen already how vain and frustrate was their former attempt, let us now take a view of their

aspiring insolence, in making the pure creatures of God, holy and undefiled with any sin, to be invested with the same wretchedness and perverseness of nature with ourselves.

It is not my intention, to enter into any curious discourse concerning the state and grace of Adam before his fall; but only to give a faithful assent, to what God himself affirmed of all the works of his hands. They were exceeding good; no evil, no deformity, or any thing tending thereto, did immediately issue from that fountain of goodness and wisdom: and therefore doubtless man, the most excellent work of his hands, the greatest glory of his Creator, was then without spot or blemish, endued with all those perfections, his nature and state of obedience was capable of, and careful we must be of casting any aspersions of defect on him, that we will not with equal boldness ascribe to the image of God.

Nothing doth more manifest the deviation of our nature, from its first institution, and declare the corruption wherewith

we are polluted, than that propensity which is in us to every thing that is evil, that inclination of the flesh, which lusteth always against the spirit, that lust and concupiscence, which fomenteth, conceiveth, hatcheth, bringeth forth, and nourisheth sin. That perpetual proneness that is in unregenerate nature, to every thing that is contrary to the pure and holy law of God. Now because neither scripture nor experience, will suffer Christians quite to deny this pravity of nature, this averseness from all good, and propensity to sin, the Arminians extenuate it, as much as they are able, affirming that it is no great matter, no more than Adam was subject to, in the state of innocency. But what! Did God create in Adam, a proneness to evil? Was that a part of his glorious image, in whose likeness he was framed? Yea, saith Corvinus, * *By reason of his creation, man had an affection to what was forbidden by the law* : but yet this seems injustice, that God should give a man a law to keep, † *and put*

* Cor. ad Moh. cap. 6. l. 1. † Joh. Gost, in Synod. confess.

upon his nature a repugnancy to that law, as one of them affirmed at the Synod of Dort. No, saith the former author, **man had not been fit to have had a law given to him, had he not been endued, with a propension, and natural inclination, to that which is forbidden by the law ; but why is this so necessary in men, rather than angels? No doubt, there was a law, a rule for their obedience, given unto them at their first creation, which some transgressed, when others kept it inviolate. Had they also a propensity to sin, concreated with their nature? Had they a natural affection, put upon them by God, to that which was forbidden by the law? Let them only who will be wise, beyond the word of God, affix such injustice on the righteous Judge of all the earth. But so it seems it must be, † There was an inclination in man, to sin before the fall, though not altogether so vehement and inordinate as it is now, saith Arminius; hitherto we have thought that the original righteousness, wherein*

* Cor. ad Molin. cap. 10. sect. 15. † Armin. ad Artic. Respon.

Adam was created, had comprehended the integrity and perfection of the whole man. Not only, that whereby the body was obedient unto the soul, and all the affections subservient to the rule of reason for the performance of all natural actions; but also a light, uprightness, and holiness of grace in the mind and will, whereby he was enabled to yield obedience unto God, for the attaining of that supernatural end, whereto he was created. No, but **original righteousness*, say our new doctors, *was nothing but a bridle, to help keep man's inordinate concupiscence within bounds*, so that the faculties of our souls were never endued with any proper innate holiness of their own. † *In the spiritual death of sin, there are no spiritual gifts properly wanting in the will, because they were never there*, say the six Collocutors at the Hague.

The sum is, man was created with a nature, not only weak and imperfect, unable by its native strength, and endowments to attain that supernatural end, for

* *Ad. Moh. c. 8. s. 1.*

† *Rem. coll. Hag. fol. 250.*

which he was made, and which he was commanded to seek, but depraved also with a love and desire of things repugnant to the will of God, by reason of an inbred inclination to sinning. It doth not properly belong to this place, to shew how they extenuate those gifts also, with which they cannot deny, but that he was endued, and also deny those which he had. As a power to believe in Christ, or to assent unto any truth, that God should reveal unto him. And yet they grant this privilege, to every one of his posterity, in that depraved condition of nature, whereinto by sin he cast himself and us. We have all now a power of believing in Christ, that is, Adam by his fall obtained a supernatural endowment, far more excellent, than any he had before; and let them not here, pretend the universality of the new covenant, until they can prove it, and I am certain it will be long enough. But this I say, belongs not to this place; only let us see, how from the word of God, we may overthrow the former odious heresy.

God in the beginning created man in his own image, Gen. i. 26. that is, upright, Eccles. vii. 29. endued with a nature composed to obedience and holiness. That habitual grace, and original righteousness, wherewith he was invested, was in a manner due to him, for the obtaining of that supernatural end, whereunto he was created. An universal rectitude of all the faculties of his soul, advanced by supernatural graces, enabling him to the performance of those duties whereunto they were required, is that which we call the innocency of our first parents. Our nature was then inclined to good only, and adorned with all those qualifications, that were necessary to make it acceptable to God, and able to do what was required of us by the law, under the condition of everlasting happiness. Nature and grace, or original righteousness, before the fall, ought not to be so distinguished, as if the one were a thing prone to evil, resisted and quelled by the other. For both complied in a sweet union and harmony, to carry us along in the way of obedience, to eternal

blessedness. No contention between the flesh and the spirit, but as all other things at theirs, so the whole man jointly aimed at his own chiefest good, having all means of attaining it in his power; that there was then no inclination to sin, no concupiscence of that which is evil, no repugnancy to the law of God, in the pure nature of man, is proved, because,

First, The scripture describing the condition of our nature, at the first creation thereof, intimates no such propensity to evil, but rather an holy perfection, quite excluding it. We are created in *the image of God*, Gen. i. 27. in such a *perfect uprightness*, as is opposite to all *evil inventions*, Eccles. vii. 29. to which image, when we are again in some *measure renewed by the grace of Christ*, Colos. iii. 10. *We see by the first fruits, that it consisted in righteousness and holiness; in truth, and perfect holiness*, Ephes. iv. 24.

Secondly, An inclination to evil, and a lusting after that which is forbidden, is that inordinate concupiscence, wherewith our nature is now infected, which is every

where in the scripture condemned as a sin. St. Paul in the seventh to the Romans, affirming expressly that it is a sin, and forbidden by the law, verse 1. producing all manner of evil, and hindering all that is good; *a body of death*, verse 24. and St. James maketh it even the womb of all iniquity, James i. 14, 15. Surely, our nature was not at first yoked with such a troublesome inmate. Where is the uprightness and innocency we have hitherto conceived our first parents to have enjoyed before the fall? A repugnancy to the law, must needs be a thing sinful. An inclination to evil, to a thing forbidden, is an anomy, a deviation, and discrepancy from the pure and holy law of God. We must speak no more then of the state of innocency, but only of a short space, wherein no outward actual sins were committed; their proper root, if this be true, was concreated with our nature. Is this that *obediential harmony* to all the commandments of God, which is necessary for a pure and innocent creature, that hath a law prescribed to him? By which of the

ten precepts, is this inclination to evil required? Is it by the last, thou shalt not covet? Or by that sum of them all, thou shalt love the Lord thy God, with all thy heart, &c. is this all the happiness of paradise, to be turmoiled with a nature swelling with abundance of vain desires? and with a main stream carried headlong to all iniquity, if its violent appetite be not powerfully kept in by the bit and bridle of original righteousness? *So it is we see with children now, and so it should have been with them in paradise, if they were subject to this rebellious inclination to sin.

Thirdly, and principally, whence had our primitive nature this affection to those things that were forbidden it; this rebellion and repugnancy to the law, which must needs be an anomy, and so a thing sinful. There was as yet no demerit to deserve it as a punishment? What fault is it to be cre-

• Vidi ego zelantem parvulum nondum loquebatur, & intuebatur pallidus amaro aspectu colluetaneum suum. Aug.

ated. *The operation of any thing which hath its original with the being of the thing itself, must needs proceed from the same cause, as doth the essence or being itself. As the fire's tending upwards, relates to the same original with the fire, and therefore, this inclination or affection can have no other author but God, by which means he is entitled not only to the first sin, as the efficient cause, but to all the sins in the world, arising from thence; plainly and without any strained consequences, he is made the author of sin. For even those positive properties, which can have no other fountain but the author of nature, being set on evil are directly sinful. And here the idol of free-will may triumph in this victory over the God of heaven; heretofore all the blame of sin lay upon his shoulders, but now he begins to complain, *οὐκ ἐγὼ αἰτῶ ἐμὴ ἀλλὰ ζεὺς καὶ μοῖρα*; it is God and the fate of our creation, that hath

* Operatio quæ simul incipit eum esse rei, est ei ab agente, à quo habet esse, sicut moveri sursum inest igni à generante. Alvar. p. 199.

placed us in this condition of naturally affecting that which is evil. Back with all your charges against the ill government of this new deity, within his imaginary dominion: what hurt doth he do, but incline men unto evil: and God himself did no less at the first; but let them that will, rejoice in these blasphemies, it sufficeth us to know that God created man upright, though he hath sought out many inventions; so that in this following dissonancy, we cleave to the better part.

S. S.

So God created man in his own image, in the likeness of God created he him, male and female created he them, Gen. i. 27.

Put on the new man which is renewed in knowledge after the image of him that made him, Col. iii. 10.

—which after God is

Lib. Arbit.

There was in man before the fall, an inclination to sinning, though not so vehement and inordinate as now it is. Armin.

God put upon man a repugnancy to his law. Gesteranus in the Synod.

Man by reason of his

S. S.**Lib. Arbit.**

created in righteousness and true holiness, Eph. iv. 24.

Lo this only have I found, that God hath made man upright, but he hath sought out many inventions, Eccles. vii. 29.

—By one man sin entered into the world, and death by sin, Rom. v. 12.

Let no man say when he is tempted, I am tempted of God, for God tempteth no man, but every one is tempted when he is drawn away of his own lust, James i. 13. 44.

creation had an affection to those things that are forbidden by the law.

Corvinus.

The will of man had never any spiritual endowments. Rem. Apol.

It was not fit that man should have a law given him, unless he had a natural inclination to what was forbidden by the law, Corvinus.

CHAPTER IX.

Of the Death of Christ, and of the efficacy of his Merits.

THE sum of those controversies, wherewith the Arminians and their abettors have troubled the church about the death of Christ, may be reduced to two heads. First, concerning the object of his merit, or whom he died for. Secondly, concerning the efficacy and end of his death, or what he deserved, procured, merited, and obtained, for them for whom he died. In resolution of the first, they affirm, that he died for all, and every one. Of the second, that he died for no one man at all; in that sense, Christians have hitherto believed that he laid down his life, and submitted himself to bear the burden of his father's wrath, for their sakes. It seems to me a strange extenuation of the merit of Christ, to teach, that no good at all by his death doth redound to divers of

them for whom he died. What participation, in his benefit of the suffering, had Pharaoh or Judas? Do they not at this hour, and shall they not to eternity, feel the weight and burden of their own sins? Had they either grace in this world, or glory in the other, that they should be said to have an interest in the death of our Saviour? Christians have hitherto believed, that for whom Christ died, for their sins he made satisfaction, that they themselves should not eternally suffer for them. Is God unjust to punish twice, for the same fault, his own Son once, and again the poor sinners, for whom he suffered. I cannot conceive an intention in God, that Christ should satisfy his justice for the sin of them, that were in hell some thousands of years before, and yet be still resolved to continue the punishment on them to all eternity. No, doubtless, Christ giveth life to every one, for whom he gave his life; he loseth not one of them, whom he purchased with his blood.

The first part of this controversy may be handled under these two questions. First, Whether God giving his Son, and Christ making his soul a ransom for sin, intended thereby to redeem all and every one from their sins, that all and every one alike, from the beginning of the world, to the last day, should all equally be partakers of the fruits of his death and passion; which purpose of theirs is in the most frustrate. Secondly, Whether God had not a certain infallible intention of gathering unto himself a chosen people, of collecting a church of first born, of saving his little flock, of bringing some certainly to happiness, by the death of his only Son, which in the event he doth accomplish.

The second part also may be reduced to these two heads. First, Whether Christ did not make full satisfaction, for all their sins for whom he died, and merited glory, or everlasting happiness to be bestowed on them, upon the performance of those conditions God should require. Secondly, (which is the proper controversy I shall chiefly insist upon,) whether Christ did not pro-

cure for his own people, a power to become the sons of God, merit and deserve at the hands of God for them, grace, faith, righteousness, and sanctification, whereby they may be enabled infallibly to perform the conditions of the new covenant, upon the which they shall be admitted to glory.

To the first question, of the first part of the controversy, the Arminians answer affirmatively, to wit, that Christ died for all alike, the benefit of his passion belongs equally to all the posterity of Adam. And to the second negatively, that God had no such intention of bringing many chosen sons unto salvation, by the death of Christ; but determined of grace and glory, no more precisely to one, than to another, to John than Judas, Abraham than Pharaoh; both which as the learned Moulin observed, ** seem to be invented to make Christianity ridiculous, and expose our religion, to the derision of all knowing men.* For who can possibly conceive that one by the appointment of God should die

* Molin suffrag. ad Synod. Dordra.

for another; and yet that other, by the same justice, be allotted unto death himself, when one's death only was due, that Christ hath made a full satisfaction for their sin, who shall everlastingly feel the weight of them, themselves; that he should merit and obtain reconciliation with God for them, who live and die his enemies. Grace and glory for them, who are graceless in this life, and damned in that which is to come. That he should get remission of sins for them, whose sins were never pardoned. In brief, if this sentence be true, either Christ by his death did not reconcile us unto God, make satisfaction to his justice for our iniquities, redeem us from our sins, purchase a kingdom, an everlasting inheritance for us, which, I hope no Christian will say, or else all the former absurdities must necessarily follow, which no rational man will ever admit.

Neither may we be charged as straitners of the merit of Christ; for we advance the true value and worth thereof, (as hereafter will appear,) far beyond all, that the Arminians ascribe to it. We confess that

that blood of God, Acts xx. 28. of the lamb without spot or blemish, 1 Pet. i. 19. was so exceedingly precious of that infinite *worth and value*, that it might have saved a thousand believing worlds, John iii. 16. Rom. iii. 22. His death was of sufficient dignity, to have been made a ransom for all the sins of every one in the world. And on this internal sufficiency of his death and passion, is grounded the universality of evangelical promises, which have no such restriction in their own nature, as that they should not be made to all, and every one, though the promulgation and knowledge of them, is tied only to the good pleasure of God's special providence, Matt: xvi. 17. As also that economy, and dispensation of the new covenant, whereby the partition wall being broken down, there remains no more difference between Jew and Gentile, the utmost borders of the earth being given in for Christ's inheritance. So that in some sense, Christ may be said to die for all, and the whole world. First, Inasmuch as the worth and value of his death, was very sufficient to have been

made a price for all their sins. Secondly, Inasmuch as this word All, is taken for some of all sorts, not for every one of every sort, as it is frequently used in the holy scripture: so Christ *being lifted up drew all unto him*, John xii. 32. that is, believers out of all sorts of men. The apostles cured all diseases, or some of all sorts, they did not cure every particular disease, but there was no kind of disease, that was exempted from their power of healing; so that where it is said, that Christ died for all, it is meant either, first, all the faithful; or secondly, some of all sorts; thirdly, not only Jews but Gentiles. For,

Secondly, The proper counsel and intention of God, in sending his Son into the world to die, was, that thereby he might confirm and ratify the new covenant to his elect; and purchase for them all the good things which are contained in the tenure of that covenant. To wit, grace, and glory, that by his death, he might bring many, (yet some certain) children to glory, obtaining for them that were:

given unto him by his father, that is, his whole church, reconciliation with God, remission of sins, faith, and righteousness, sanctification, and life eternal. That is the end to which they are to be brought, and the means whereby God will have them attain it. He died that he might gather the dispersed children of God, and make them partakers of everlasting glory, to give eternal life, *to all that God gave unto him*, John xvii. 9. And on this purpose of himself and his father, is founded the intercession of Christ, for his elect and chosen people, performed partly on the earth, John xvii. partly in heaven before the throne of grace; which is nothing but a presentation of himself, and his merits, accompanied with the prayers of his mediatorship before God. That he would be pleased to grant, and effectually to apply the good things, he hath by them obtained, to all for whom he hath obtained them. His intercession in heaven is nothing but a continued oblation of himself. So that whatsoever Christ impetrated, merited, or obtained by his death and passion,

must be infallibly applied unto, and bestowed upon them, for whom he intended to obtain it. Or else, his intercession is vain; he is not heard in the prayers of his mediatorship; an actual reconciliation with God, and communication of grace and glory, must needs betide all them that have any such interest in the righteousness of Christ, as to have it accepted for their good. The sole end why Christ would so dearly purchase those good things, is an actual application of them to his chosen. *God set forth the propitiation of his blood, for the remission of sins, that he might be the justifier of him that believeth on Jesus,* Rom. iii. 25, 26. But this part of the controversy is not that which I principally intend. Only I will give you a brief sum of those reasons which overthrow their heresy, in this particular branch thereof.

1. The death of Christ is in divers places of the scripture restrained *to his people, and elect, his church, and sheep,* Matt. i. 21. John x. 11, 12, 13. Acts xx. 28. Ephes. v. 25. John xi. 52. Rom. viii. 32, 33. Heb. ii. 10—13. Revel. v. 9.

Dan. ix. 27. and therefore the good purchased thereby, ought not to be extended, to *dogs, reprobates, and those that are without.*

2. For whom Christ died, he died as their sponsor, in their room and turn, that he might free them from the guilt and desert of death, which is clearly expressed, Rom. v. 6, 7, 8. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed,* Isa. liii. 5, 6, &c. *He hath redeemed us from the curse, being made a curse for us,* Gal. iii. 13. *He made him to be sin for us, who knew no sin,* 1 Cor. v. 21. Evidently, he changed turns with us, that we might be made the righteousness of God in him. Yea, in other things, it is plain in the scripture, that to die for another, is to take his place and room, with an intention that he should live, 2 Sam. xviii. 33. Rom. v. So that Christ dying for men, made satisfaction for their sins, that they should not die. Now for what sins he made satisfaction for them the

justice of God is satisfied, which surely is not done for the sins of the reprobates, because he justly punisheth them to eternity upon themselves, Matt. v. 26.

3. For whom Christ died, for them also he rose again, to make intercession for them, *for whose offences he was delivered, for their justification he was raised*, Rom. iv. 25. and chap. v. 10. *He is a high priest to make intercession for them in the holiest of holies, for whom by his blood he obtained everlasting redemption*, Heb. ix. 11, 12. Those two acts of his priesthood are not to be separated; it belongs to the same mediator for sin, to sacrifice and pray. Our assurance that he is our advocate, is grounded on his being a propitiation for our sins; he is an advocate for every one, *for whose sins his blood was a propitiation*, 1 John, ii. 1, 2. But Christ doth not intercede and pray for all, as himself often witnesseth, John xvii. He maketh intercession only for them, *who come unto God by him*, Heb. vii. 24. He is not a mediator of them that perish, no more than an advocate of them that fail in

their suits, and therefore the benefit of his death also must be restrained to them, who are finally partakers of both. We must not so disjoin the offices of Christ's mediatorship, that one of them may be versated about some towards whom he exerciseth not the other; much less ought we so to separate the several acts of the same office. For whom Christ is a priest, to offer himself a sacrifice for their sins, he is surely a king, to apply the good things purchased by his death unto them, as Arminius himself confesseth; much more to whom he is a priest by sacrifice, he will be a priest by intercession; and therefore, seeing he doth not intercede and pray for every one, he did not die for every one.

4. For whom Christ died, he merited grace, and glory, faith, and salvation, and reconciliation with God, as I shall shew hereafter; but this he hath not done for all, and every one. Many do never believe, the wrath of God remaineth upon some, the wrath of God *abideth on them that do not believe*, 1 John, iii. 16. To abide, argueth a continued, uninterrupted

act. Now to be reconciled to one, and yet to lie under his heavy anger, seem to me *ἀσύσῳτα*, things that will scarce consist together: the reasons are many, I only point at the heads of some of them.

5. Christ died for them, whom God gave to him, to be saved, *Thine they were, and thou gavest them unto me*, John xvii.

6. *He layeth down his life, for the sheep committed to his charge*, John x. 11. But all are not the sheep of Christ, all are not given unto him of God, to be brought to glory: for of those that are so given, there is not one that perisheth, *for he giveth eternal life to as many as God hath given him*, John xvii. 2. *No-man is able to pluck them out of his father's hands*, chap. x. 28, 29.

6. Look whom, and how many, that love of God embraced, that was the cause of sending his Son to redeem them; for them, and so many, did Christ according to the counsel of his Father, and in himself intentionally lay down his life. Now this love is not universal, being his good pleasure of blessing with spiritual blessings and saving some in Christ, Ephes. i. 4. 5.

Which good pleasure of his, evidently comprehendeth some, when others are excluded, Matt. xi. 25, 26. Yea, the love of God in giving Christ for us is of the same extent, with that grace whereby he calleth us to faith, or bestoweth faith on us, *for he hath called us with an holy calling according to his own purpose and grace, which was given us in Jesus Christ, 2 Tim. ii. 9.* Which doubtless is not universal and common unto all.

Innumerable other reasons there are to prove, which seeing God hath given his elect only, whom only he loved to Christ to be redeemed, and seeing that the Son loveth only those that are given him of his Father, and redeemeth only whom he loveth: seeing also that the holy Spirit, the love of the Father and the Son, sanctifieth all, and only them that are elected. and redeemed; it is not our part, with a preposterous liberality against the witness of Christ himself, to assign the salvation attained by him, as due to them, that are without the congregation of them whom the Father hath loved, and chosen. With-

out that church, which the Son loved and gave his life for it, nor none of the members of that sanctified body, whereof Christ is the head and Saviour. I urge no more, because this is not that part of the controversy that I desire to lay open.

I come now to consider the main question of this difference, though sparingly handled by our divines; concerning what our Saviour merited and purchased for them for whom he died; and here you shall find the old idol playing his pranks, and quite divesting the merit of Christ, from the least ability or power, of doing us any good; for though the Arminians pretend very speciously, that Christ died for all men; yet in effect, they make him die for no one man at all, and that by denying the effectual operation of his death, and ascribing the proper issues of his passion, to the brave endeavors of their own Pelagian deity.

We (according to the scriptures) plainly believe, that Christ hath by his righteousness, merited for us, grace and glory; that we are blessed with all spiritual blessings,

in, through, and for him; that he is made unto us righteousness, and sanctification, and redemption; that he hath procured for us, and that God for his sake bestoweth on us every grace in this life, that maketh us differ from others, and all that glory we hope for, in that which is to come; he procured for us remission of all our sins, an actual reconciliation with God, faith, and obedience. Yea, but this is such a desperate doctrine, as stabs at the very heart of the idol, and would make him as altogether useless, as if he were but a fig-tree log; what remaineth for him to do, if all things in this great work of our salvation, must be thus ascribed to Christ, and the merit of his death? Wherefore the worshippers of this great God, *Lib. Arbit.* oppose their engines against the whole fabric, and cry down the title of Christ's merits, to these spiritual blessings in the behalf of their imaginary deity.

Now because they are things of a two-fold denomination, about which we contend, before the king of heaven; each part producing their evidence; the first springing

from the favour of God towards us, the second from the working of his grace, actually within us, I shall handle them severally, and apart. Especially because to things of this latter sort, gifts, as we call them, enabling us to fulfil the condition required, for the attaining of glory, we lay a double claim on God's behalf.

1. As the death of Christ, is the meritorious cause procuring them of him. 2. As his free grace is their efficient cause working them in us; they also producing a double title, whereby, they would invest their beloved darling, with a sole propriety in causing these effects. 1. In regard that they are our own acts performed in us, and by us. 2. As they are parts of our duty, which we are enjoined to do, so that the quarrel is directly between Christ's merits and our own free will; about procuring the favour of God, and obtaining grace and righteousness, let us see what they say to the first.

They affirm **that the immediate, and*

* Armin. Antiperk. p. 76.

proper effect, or end, of the death and passion of Christ, is not an actual oblation of sin from men, not an actual remission of iniquities, justification, and redemption of any soul, that is, Christ his death, is not the meritorious cause of the remission of our sins, of redemption, and justification. The meritorious cause, I say, for of some of them, as of justification, as it is terminated in us, we confess there are causes of other kinds, as faith is the instrument, and the holy Spirit the efficient thereof. But for the sole meritorious procuring cause, of these spiritual blessings, we always took it to be the righteousness, and death of Christ; believing plainly that the end why Christ died, and the fruit of his sufferings, was our reconciliation with God, redemption from our sins, freedom from the curse, deliverance from the wrath of God, and power of hell. Though we be not actual partakers of these things to the pacification of our own consciences, without the intervening operation of the holy Spirit, and faith by him wrought in us.

But if this be not, Pray what is obtained by the death of Christ? Why **a potential, conditionate reconciliation, not actual and absolute*, saith Corvinus. But yet this potential reconciliation, being a new expression, never intimated in the scripture, and scarce of itself intelligible, we want a further explanation of their mind, to know what it is that directly they assign to the merits of Christ; wherefore they tell us, that the fruit of his death, *was such † an impetration, or obtaining of reconciliation with God, and redemption for us; that God thereby hath a power, his justice being satisfied, and so not compelling him to the contrary, to grant remission of sins, to sinful men, on what condition, he would, or as another speaketh it, ‡ There was by the effusion of Christ's blood, a right obtained unto, and settled in God, of reconciling the world, and of opening unto all, a gate of repentance, and faith in Christ.* But now whereas, the scripture every where affirmeth, that Christ died for our

* Corvin. ad Molin. cap. 28. sect 11. † Armin. ubi sup.

‡ Epistol: ad Walec. fol. 98.

good, to obtain blessings for us, to purchase our peace, to acquire and merit for us, the good things contained in the promise of the covenant, this opinion seems to restrain the end, and fruit thereof, to the obtaining of a power, and liberty unto God, of prescribing us a condition whereby we may be saved. But yet it may be, thus much at least Christ obtained of God in our behalf, that he should assign faith in him, to be this condition, and to bestow it upon us also. *No, neither the one nor the other, * after all this, had it so seemed good unto his wisdom, God might have chosen the Jews, and others, following the righteousness of the law, as well as believers, because he might have assigned, any other condition of salvation besides faith in Christ; saith Grevinchovius. Notwithstanding then the death of Christ for us, we might have been held to the old rule, do this and live; but if this be true, I cannot perceive how it may be said, that Christ died to redeem us from*

* Grevinch. ad Amos. p. 416.

our sins, to save our souls, and bring us to glory. Neither perhaps, do they think this to be any great inconvenience, for the same author affirmeth, *that * Christ cannot be said properly to die, to save any one.* And a little after he more fully declares himself, *† That after Christ had obtained all that he did obtain by his death, the right remained wholly in God to apply it, or not to apply it, as it should seem good unto him. The application of grace and glory, to any man, was not the end for which Christ obtained them, but to get a right and power unto God, of bestowing those things on what sort of men he would.* Which argues no redemption of us from our sins, but a vindication of God from such a condition, wherein he had not power to forgive them, not an obtaining of salvation for us, but of a liberty unto God of saving us, on some condition or other.

But now, after God hath got this power by the death of Christ, and out of his gracious good pleasure, assigned faith to

* *Ibid.* fol. 8.

† pag. 9.

be the means for us to attain those blessings, he hath procured himself a liberty to bestow; did Christ obtain this faith for us of him? if it be a thing not in our own power. No, * *Faith is not obtained by the death of Christ*, saith Corvinus. So that there is no good thing, no spiritual blessing into which any man in the world hath any interest by the death of Christ: which is not so great an absurdity, but that they are most ready to grant it. † *Arnoldus confesseth, that he believes, that the death of Christ might have enjoyed its end, or his merit its full force, although, never any had believed.* And again, ‡ *the death and satisfaction of Christ being accomplished, it might come to pass, that none fulfilling the condition of the new covenant, none should be saved*, so also saith Grevinchovius. Oh Christ, that any professing thy holy name, should be deprived of thy precious blood, and of thy mercy and favour; surely, if any have been saved, they have obtained it their

* Cor. ad

did ever thus extenuate (their friends the Socinians only excepted) the dignity of his merit and satisfaction. Take but a short view of what benefit they allow to redound to us, by the effusion of his precious blood, and you may see what a pestilent heresy these men have laboured to bring into the church. Neither faith nor salvation, grace nor glory, hath he purchased for us, not any spiritual blessing, that by our interest in his death we can claim to be ours; it is not such a reconciliation with God, as that he thereupon should be contented again to be called our God, it is not justification, nor righteousness, nor actual redemption from our sins, it did not make satisfaction for our iniquities, and deliver us from the curse;

but it was a means of obtaining such a
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be the means for us to attain those blessings, he hath procured himself a liberty to bestow; did Christ obtain this faith for us of him? if it be a thing not in our own power. No, * *Faith is not obtained by the death of Christ*, saith Corvinus. So that there is no good thing, no spiritual blessing into which any man in the world hath any interest by the death of Christ: which is not so great an absurdity, but that they are most ready to grant it. † Arnoldus confesseth, *that he believes, that the death of Christ might have enjoyed its end, or his merit its full force, although, never any had believed.* And again, ‡ *the death and satisfaction of Christ being accomplished, it might come to pass, that none fulfilling the condition of the new covenant, none should be saved,* so also saith Grevinchovius. Oh Christ, that any pretending to profess thy holy name, should thus slight the precious work of thy death and passion; surely, never any before, who counted it their glory to be called Christians,

* Cor. ad Mol. cap. 28. pag. 419. † Idem. cap. 27. sect. 8. 4. ‡ Idem. Grevinch. ad. Ames. fol. 9.

did ever thus extenuate (their friends the Socinians only excepted) the dignity of his merit and satisfaction. Take but a short view of what benefit they allow to redound to us, by the effusion of his precious blood, and you may see what a pestilent heresy these men have laboured to bring into the church. Neither faith nor salvation, grace nor glory, hath he purchased for us, not any spiritual blessing, that by our interest in his death we can claim to be ours; it is not such a reconciliation with God, as that he thereupon, should be contented again to be called our God, it is not justification, nor righteousness, nor actual redemption from our sins, it did not make satisfaction for our iniquities, and deliver us from the curse; ** only it was a means of obtaining such a possibility of salvation, as that God without wronging of his justice, might save us if he would, one way or other.* So that when Christ had done all that he could, there was not one man in the world immediately

the better for it: notwithstanding the utmost of his endeavour, every one might have been damned with Judas to the pit of hell; **for he died as well for Simon Magus and Judas, as he did for Peter and Paul*, says the Arminians. Now if no more good redound to us by the death of Christ, than to Simon Magus, we are not much obliged to him for our salvation; nay, he may be rather said to have redeemed God, than us, for he procured for him, immediately a power to redeem us if he would; for us only by virtue of that power, a possibility to be redeemed; which leaves nothing of the nature of merit annexed to his death, for that deserveth that something be done, not only that it may be done. The workman deserveth that his wages be given him, and not that it may be given him. And then what becomes of all the comfort and consolation that is proposed to us in the death of Christ. But it is time to see how this stubble is burned and consumed by the word

* Rem. Synod. fol. 890.

of God; and that established which they thought to overthrow.

(1.) It is clear that Christ died to procure for us an actual reconciliation with God: and not only a power for us to be reconciled unto him; for when we *were enemies, we were reconciled to God, by the death of his son*, Rom. v. 10. We enjoy an actual reconciliation unto God by his death, he is content to be called our God, when we are enemies, without the intervening of any condition on our part required; though the sweetness, comfort, and knowledge of this reconciliation, do not compass our souls before we believe in him. Again, we have remission of sins by his blood, and justification from them, not a sole vindication into such an estate, wherein, if it please God, and ourselves, our sins are pardonable, for we are justified *through the redemption that is in Jesus Christ, whom God hath set forth, to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins*, Rom. iii. 24, 25. Yea, he obtained for us by his death, righteousness and

holiness. *He gave himself for his church that he might sanctify and cleanse it, Ephes. v. 26. That he might present it unto himself a glorious church without spot or wrinkle, that we should be holy, and without blemish, verse 27.* Where first, we have whom Christ died, or gave himself for, even his church. Secondly, what he obtained for it, holiness and righteousness, a freedom from the spots, and blemishes of sin, that is, the grace of justification and sanctity, *he made him to be sin for us, who knew no sin, that we might become the righteousness of God in him, 2 Cor. v. 21.* And lastly he died, to purchase for us, *an everlasting inheritance, Heb. ix. 15.* So that both grace and glory, are bestowed on them for whom he died, as the immediate fruits of his death and passion.

(2.) See what the scripture *πρωτος*, expressly assigneth, as the proper end and immediate effect, (according to the purpose of God, and his own intention) of the effusion of the blood of Jesus Christ, and you shall find that he intended by it, to take away the sins of many, *to make his*

soul an offering for sin, that he might see his seed, that the counsel of God might prosper in his hand, Isaiah liii. To be a ransom for many, Matt. xx. 28. To bear the sins of many, Heb. ix, 28. He bare our sins in his own body on the tree, that we should live unto righteousness, 1 Pet. ii. 24. That we might become the righteousness of God in him, 2 Cor. v. 21. Thereby reconciling us unto God, verse 19. He died, to reconcile us unto God, in the body of his flesh, through death, that we might be holy and unblamable, Col. i. 21, 22. to purge our sins, Heb. i. 3. To obtain an everlasting redemption for us, Heb. ix. 12. So that if Christ by his death obtained what he did intend, he hath purchased for us, not only a possibility of salvation: but holiness, righteousness, reconciliation with God, justification, freedom from the guilt, and condemning power of sin; everlasting redemption, eternal life, and glory in heaven.

(3.) I appeal to the consciences of all Christians. First, whether they do not suppose the very foundation of all their

consolation, to be stricken at, when they shall find those places of scripture, *that affirm Christ to have died, *to take away our sins, to reconcile us to God, to put away, or abolish our transgressions, to wash and regenerate us, perfectly to save us, and purchase us from an everlasting redemption, whereby he is become unto us righteousness, and redemption, and sanctification, the Lord our righteousness, and we become the righteousness of God in him,* to be so wrested, as if he should be said only to have done something, which these things might happily follow.

2. Whether they think it not a ready way, to impair their love, and to weaken their faith in Christ, when they shall be taught that Christ hath done no more for them, than for those that are damned in hell, that be their assurance never so great, that Christ died for them. Yet there is enough to be laid to their charge to condemn them, that though God is said

* Heb. vii. 19, 15, 24. & ix. 14, 28. Esa. liii. 11. 1 John ii. 2, &c.

to have reconciled them unto himself in Christ, Col. i. 19, 20. Yet indeed he is as angry with them, as with any reprobate in the world, that God loveth us not first, but so long as we continue in a state of enmity against him, before our conversion, he continues our enemy also. So that the first act of friendship or love, must be performed on our part, notwithstanding that the scripture saith, we were reconciled unto God being enemies, Romans v. verse 10.

3. Whether they have not hitherto supposed themselves bound to believe that Christ died for their sins, and rose for their justification? Do they not think it lawful to pray that God would bestow upon them grace, and glory for Christ's sake; and to believe that Jesus Christ was such a Mediator of the new covenant, as procured for the persons covenanted withal, all the good things comprehended in the promise of that covenant.

I will not further press upon this prevarication against Christian religion, only I would desire all the lovers of Jesus Christ

seriously to consider, whether these men do truly aim at his honour, and advancing the dignity of his merit, and not rather, at the crying up of their own endeavours, seeing the sole cause of their denying these glorious effects of the blood of Christ, is to appropriate the praise of them to themselves, as we shall see in the next chapter.

These charges are never to be waved, by the vanity of their sophistical distinctions, as of that of impetration and application, which though it may be received, in an orthodox meaning, yet not in that sense, or rather nonsense, whereunto they abuse it, viz. *As though Christ had obtained that for some, which shall never be imparted unto them, that all the blessings procured by his death are proper to none, but pendent in the air for them that can or will catch them.* Whereupon when we object, * *that by this means all the efficacy of the merit of Christ, is in our own power, they readily grant it, and say it cannot*

† Rem. Apol. p. 93.

otherwise be. Let them that can receive these monsters in Christianity, for my part in these following contradictory assertions, I will choose rather to adhere to the authority of the word of God, than of Arminius and his sectaries.

S. S.

Lib. Arbit.

He made him to be sin for us who knew no sin, that we might become the righteousness of God in him, 2 Cor. v. 21.

He loved his church and gave himself for it, that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing, Ephes. v. 26, 27.

God was in Christ reconciling the world unto himself, 2 Cor. v. 19.

When thou shalt make

The immediate effect of the death of Christ is not the remission of sins, or the actual redemption of any. Armin.

Christ did not properly die to save any one. Grevinch.

A potential and conditional reconciliation, not actual and absolute, is obtained by the death of Christ. Corvin.

I believe it might have come to pass that the death of Christ might have had its end,

S. S.

Lib. Arbit.

his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10.

By his knowledge shall my righteous servant justify many, for he shall bear their iniquities, verse 11.

Christ was once offered to bear the sins of many, Heb. ix. 28.

By his own blood he entered in once into the holy place having obtained eternal redemption for us, verse 12.

He hath reconciled you in the body of his flesh, through death to present you holy and unblamable, Colos. i. 22.

Whom God hath set forth to be a propitiation through faith in his

though never any man had believed. Corvi.

The death and satisfaction of Christ being accomplished, yet it may so come to pass that none at all fulfilling the condition of the new covenant, none might be saved. Idem.

The impetration of salvation for all, by the death of Christ, is nothing but the obtaining of a possibility thereof, that God without wronging his justice, may open unto them a gate of mercy, to be entered on some condition. Rem. Col. Hag.

Notwithstanding the death of Christ, God might have assigned

S. S.

Lib. Arbit.

blood, to declare his righteousness for the remission of sins, &c.— that he might be just, and the justifier of him that believeth in Jesus, any other condition of salvation as well as faith, or have chosen the Jews following the righteousness of the law, Grevin.
Rom. iii. 25, 26.

Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes we are healed, 1 Peter, ii. 24. Why then the efficacy of the death of Christ depends wholly on us, true, it cannot otherwise be. Rem. Apol.

CHAPTER X.

Of the Cause of Faith, Grace, and Righteousness.

THE second part of this controversy, is in particular, concerning grace, faith, and holiness, sincere obedience to the precepts of the new covenant, all whose praise we

appropriate to the Most High, by reason of a double interest. First, of the merit of Christ which doth procure them for us. Secondly, of the Holy Spirit which works them in us: the death of Christ is their meritorious cause, the Spirit of God and his effectual grace their efficient, working instrumentally with power by the word and ordinances: now because this would deprive the idol of his chiefest glory, and expose him to open shame, like the bird *furtivis nudata coloribus*, the Arminians advance themselves in his quarrel, and in behalf of their darling, quite exclude both merit of Christ, and Spirit of God, from any title to their production.

First, For the merit of Christ, whereas we affirm that God blesseth us with all spiritual blessings in him, or for his sake, Eph. i. 3. amongst which, doubtless faith possesseth not the lowest room, that he is made unto us righteousness, and sanctification, and redemption. He was made sin for us, that we might be made the righteousness of God in him. That he is the Lord our righteousness, and glories

to be called by that name. And whatsoever he is unto us, it is chiefly by the way of merit. That to us it is given *ὑπερ χρισῦ*, for Christ's sake to believe on him, Phil. i. 29. where *ὑπερ χρισῦ*, is plainly referred to *δίδοται* is given, as if the apostle should have said, Christ is the meritorious cause of the bestowing of those good gifts, faith, and constancy unto martyrdom upon you, when I say we profess all these to be the proper and immediate products of the passion and blood of Christ, the turbulent Davusses, come in with a prohibition, and quite expel it from having any interest therein.

** There is nothing more vain, nothing more foolish, (say they in their apology) than to attribute our regeneration and faith unto the death of Christ, for if Christ may be said to have merited for us faith and regeneration, then faith cannot be a condition, whose performance God should require, at the hands of sinners, under the pain of eternal damnation. And*

* *Refn. Apol. cap. 8. pag. 25.*

again, *If faith be the effect of the merit of Christ, it cannot be our duty.* No, suppose then that the church should pray that it would please God for Christ's sake to call home those sheep that belong to his fold, not as yet collected? That he would grant faith and repentance for the merit of his Son, to them that are as yet afar off? Were this an altogether vain and foolish prayer? Let others think as they please, it is such a vanity as I desire not to be weaned from, nor any one else I believe that loves the Lord Jesus in sincerity. Oh that Christians should patiently endure such a diminution of their Saviour's honour, as with one dash of an Arminian pen, to have the chief effects of his death and passion quite obliterated. If this be a motive, to the love and honour of the Son of God, if this be a way, to set forth the preciousness of his blood, by denying the efficacy thereof, in enabling us by faith to get an interest in the new covenant, most Christians in the world are under a necessity of being new catechised by these seraphical doctors.

Until when they must give us leave to *believe, with the apostle, that God blesseth us, with all spiritual blessings in Christ, Eph. i. 3.* and we will take leave to account faith a spiritual blessing; and therefore bestowed on us for Christ's sake. Again, since our regeneration is nothing but a purging of our consciences from dead works, that we may serve the living God, which being done by the blood of Christ, as the apostle witnesseth, *Heb. ix. 14.* we will ascribe our new birth, or forming anew, to the virtue of that grace which is purchased by his blood; *that precious blood it is, which redeemeth us from our vain conversation, 1 Pet. i. 18, 19.* By whose efficacy we are vindicated from the state of sin and corrupted nature wherein we are born.

The Arminians have but one argument, that ever I could meet with, whereby they strive to rob Christ of this glory, of meriting and procuring for us faith and repentance; and that is, because they are such acts of ours, as in duty and obedience to the precepts of the gospel we are bound

to perform, * and this they every where press at large, *usque & usque*, in plain terms they will not suffer their idol to be accounted defective in any thing that is necessary to bring us unto heaven. Now concerning this argument, that nothing which God requireth of us, can be procured for us by Christ, I would have two things noted. First, that the strength of it consists in this, that no gift of God bestowed upon us, can be a thing well pleasing to him as being in us: for all his precepts and commands signify only what is well pleasing unto him, that we should be, or do; and it is not the meriting of any thing by Christ, but God's bestowing of it as the effect thereof, which hinders it from being a thing requireable of us, as a part of our duty, which I shall consider hereafter, only now observe, that there being nothing in us, by the way of habit or act, from the beginning of our faith, to the consummation thereof: from our new birth, until we become perfect men in Christ, by

* Rom. Apol. ubi sup. Corin. ad Medi. cap. 29. act. 2.

the finishing of our course, that is not required of us in the gospel, all and every grace, whereof we are in this life partakers, are by this means denied to be gifts of God. Secondly, consider the extent of this argument itself. Nothing whose performance is our duty, can be merited for us by Christ. When the apostle beseecheth us, to be reconciled unto God, I would know, whether it be not a part of our duty to yield obedience to the apostles exhortation? If not his exhortation is frivolous and vain: if so, then to be reconciled unto God is a part of our duty, and yet the Arminians sometimes seem to confess that Christ hath obtained for us a reconciliation with God. The like may be said, in divers other particulars, so that this argument, either proveth that we enjoy no fruit of the death of Christ in this life, or (which is most true) it proveth nothing at all; for neither the merit of Christ procuring, nor God bestowing any grace in the habit doth at all hinder, but that in the exercise thereof, it may be a duty of ours, inasmuch as it is done in us, and by

us. Notwithstanding then this exception, which cannot stand by itself alone without the help of some other, not as yet discovered: we will continue our prayers, as we are commanded in the name of Christ: that is, that God would bestow upon us those things we ask for Christ's sake, and that by an immediate collation, yea, even when we cry, with the poor penitent, Lord help our unbelief, or with the apostles, *Lord increase our faith.*

Secondly, The second plea, on God's behalf, to prove him the author and finisher of all those graces, whereof in this life we are partakers, ariseth from what the scripture affirmeth, concerning his working these graces in us, and that powerfully, by the effectual operation of his holy Spirit. To which the Arminians oppose a seeming necessity, that they must needs be our own acts, contradistinct from his gifts, because they are in us, and commanded by him. The head then of this contention betwixt our God, and their idol, about the living child of grace, is whether he can work that in us, which he

requireth of us. Let us hear them pleading their cause.

** It is most certain that, that ought not to be commanded which is wrought in us, and that cannot be wrought in us, which is commanded. He foolishly commandeth that to be done of others, who will work in them what he commandeth, saith their apology.*

† O foolish St. Prosper, who thought that it was the whole Pelagian heresy, to say, *That there is neither praise, nor worth, as ours, in that, which Christ bestoweth upon us.* Foolish St. Augustine, praying, *Give us O Lord, what thou commandest, and command what thou wilt.* Foolish Benedict, Bishop of Rome, who gave such a form to his prayer, as must needs cast an aspersion of folly, on the Most High. O † Lord (saith he) *teach us what we should do; shew us whither we should go; work in us what we ought to perform.* O foolish Fathers of the second Arausican council, affirming, § *that many good things are done*

* Rem. Apol. cap. 9. p. 105. a. † Presp. ad Collat. cap. 36.

† Ben. Pap. in Concil. Legunstad. § Concil. Arau. 2
Can. 20.

in man, which he doth not himself, but a man doth no good, which God doth not so work, that he should do it. And again, as often as we do good, God worketh in us, and with us, that we may so work. In one word, this makes fools of all the doctors of the church, who ever opposed the Pelagian heresy, inasmuch as they all unanimously maintained, that we are partakers of no good thing in this kind, without the effectual powerful operation of the almighty grace of God: and yet our faith and obedience so wrought in us, to be most acceptable unto him. Yea, what shall we say to the Lord himself, in one place commanding us to fear him, and in another promising that he will put his fear into our hearts, that we shall not depart from him. Is his command foolish, or his promise false? the Arminians must affirm the one, or renounce their heresy. But of this, after I have a little farther laid open this monstrous error, from their own words and writings.

**Can any one, say they, wisely and se-*

* Rem. Apol. cap. 9. p. 195. a.

*riously prescribe the performance of a condition to another, under the promise of a reward, and threatening of punishment, who will effect it in him, to whom it is prescribed? this is a ridiculous action, scarce worthy of the stage.** That is, seeing Christ hath affirmed, that whosoever believeth shall be saved, and he that believeth not shall be damned, Matt. xvi. 16. Whereby faith is established, the condition of salvation and unbelief, threatened with hell. If God should by his Holy Spirit, ingenerate faith in the hearts of any, causing them so to fulfil the condition, it were a mere mockery to be exploded from a theatre, as an unlikely fiction. Which, what an aspersion it casts upon the whole gospel of Christ, yea, on all God's dealing with the children of men, ever since, by reason of the fall, they became unable of themselves to fulfil his commands, I leave to all men's silent judgments. Well then, seeing they must be accounted *ἀόυσαρα*, things inconsistent, that God should be so righteous, as

* *Röm. Apol. cap. 9: p. 16: 5. a.*

to shew us our duty, and yet so good and merciful, as to bestow his graces on us. Let us hear more of this stuff; **faith and conversion cannot be our obedience, if they are wrought in us by God*, say they at the Hague, and Episcopius, †*that it is a most absurd thing to affirm, that God either effects by his power, or procureth by his wisdom, that the elect should do those things that he requireth of them.* So that where the scripture calls faith the gift and work of God, they say it is an *improper locution, inasmuch as he commands it; properly, it is an act of, or work of our own.* And ‡*for that renowned saying of St. Augustin, that God crowneth his own gifts in us, that it is not to be received without a grain of salt,* that is, some such gloss as wherewith they corrupt the scripture. The sum at which they aim, is, that to affirm that God bestoweth any graces upon us, or effectually worketh them in us, contradicteth his word, requiring them as our duty and

* Rem. Colloq. Hag. fol. 196.
Thes. 7.

† Episcop. disp. pri. 8.

‡ Apol. cap. 9. ubi. sup. Idem, Ibid. fol. 115.

obedience, by which means they have erected their idol, into the throne of God's free grace and mercy, and attribute to it all the praise due to those many heavenly qualifications the servants of God are endowed withal, for they never have more good in them, no, nor so much as is required; all that they have, or do, is but their duty. Which how derogatory it is to the merit of Christ, themselves seem to acknowledge, when they affirm, that he is no otherwise said to be a Saviour, than are all they who confirm the way to salvation by preaching miracles, martyrdom, and example. So that having quite overthrown the merits of Christ, *they grant us to be our own saviours in a very large sense*, Rem. Apol. fol. 96. All which assertions how contrary they are to the express word of God, I shall now demonstrate.

There is not one of all those plain texts of scripture, not one of those innumerable and invincible arguments, whereby the

* Esto? quid tum, Idem. cap. 8.

effectual working of God's grace, in the conversion of a sinner, his powerful translating us from death to life, from the state of sin and bondage, to the liberty of the sons of God, which doth not overthrow this prodigious error. I will content myself with instancing in some few of them which are directly opposite unto it, even in terms.

(1.) Deut. x. 16. The Lord commandeth the Israelites *to circumcise the foreskin of their hearts, and to be no more stiff-necked.* So that the circumcising of their hearts, was a part of their obedience, it was their duty so to do in obedience to God's commands. And yet in chapter, xxx. ver. 6. he affirmeth *that he will circumcise their hearts, that they might love the Lord their God with all their hearts.* So that it seems the same thing in divers respects may be God's act in us, and our duty towards him. And how the Lord will here escape the Arminian censure, that if his words be true, in the latter place, his command in the former, is vain, and foolish, *ipse viderit*, let him plead his cause,

and avenge himself on those that rise up against him.

2. Ezek. xviii. 31. *Make you a new heart, and a new spirit, for why will you die, O house of Israel?* The making of a new heart, and a new spirit, is here required under a promise of a reward of life, and a great threatening of eternal death. So that, so to do, must needs be a part of their duty and obedience. And yet chap. xxxvi. ver. 36. He affirmeth, that *he will do this very thing, that he requireth of them, a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and give you an heart of flesh, and I will cause you to walk in my statutes, &c.* In how many places also, are we commanded to fear the Lord, which when we do, I hope none will deny to be a performance of our duty; and yet Jerem. xxxii. God promiseth that he will put his fear in our hearts, that we shall not depart from him.

3. Those two, against which they lay particular exceptions, faith, and repent-

ance, are also expressly attributed to the free donation of God; he granteth unto the Gentiles repentance unto life, Acts xi. 18. And of faith directly, it is not of ourselves, it is the gift of God, Ephes. ii. 8. To which assertion of the Holy Spirit, I shall rather fasten my belief, than to the Arminians, affirming that it is no gift of God, because it is of ourselves, and yet this hindereth not, but that it may be stiled, *Our most holy faith*, Jude 20. Let them that will deny, that any thing can properly be ours, which God bestoweth on us. The prophet accounted them not inconsistent, when he averred, *that God worketh all our works in us*, Isa. xxvi. 12. They are our works, though of his working. The apostle laboured, though it was not he, but the grace of God that was with him, 1 Cor. xv. 10. He worketh in us *καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν*, of his good pleasure, Philip. ii. 13. and yet the performance of our duty may consist, in those acts of our wills, and those good deeds, whereof he is the author; so that according to St.

* Austin's counsel, we will still pray, that he would bestow, what he commandeth us to have.

4. 1 Cor. iv. *Who made thee differ from another, or what hast thou, that thou hast not received?* Every thing that makes us differ from others, is received from God, wherefore the foundation of all difference in spiritual things between the sons of Adam, being faith and repentance, they must also of necessity, be received from above. In brief, *God's circumcising of our hearts*, Col. ii. 11. *His quickening us when we are dead*, Ephes. ii. 1, 2. *Begetting us anew*, John i. 13. Making us in all things, such as he would have us to be, is contained in that promise of the new covenant, Jerem. xxxii. 40. *I will make with them an everlasting covenant, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me*, and is no way repugnant to the holy scripture, declaring our duty, to be all this, that the Lord would have us; and

• Petamus ut det quod ut habeamus jubet: Aug.

now let all men judge, whether against so many, and clear testimonies of the Holy Ghost, the Arminian reasons borrowed from the old philosophers, be of any value. The sum of them all, you may find in Cicero, his third book *De Natura Deorum*. *Every one, saith he, obtained virtue for himself, never any wise man thanked God for that, for our virtue we are praised, in virtue we glory, which might not be, were it a gift of God.* And truly this in softer terms, is the sum of the Remonstrants' arguments in this particular.

Lastly. Observe, that this error, is that which of all others, the orthodox fathers did most oppose in the Pelagian heretics. Yea, and to this day, * the more learned schoolmen stoutly maintain the truth herein against the innovating Jesuits. With some few of the testimonies of the ancients I will shut up this discourse. *It † is certain that when we do any thing we do it, saith St. Augustin, but it is God that causeth us so to do.* And in another place.

* Alvarez id isput. 86. ubi Aug. Thom. alios, citat.

† Aug. de Grat. et Lib. Arbit. cap. 16.

* *Shall we not account that to be the gift of God? Because it is required of us, under the promise of eternal life; God forbid that this should seem so, either to the partakers, or defenders of grace.* Where he rejecteth both the error, and the sophism, wherewith it is upholden? † So also Cœlestius Bishop of Rome, in his epistle to the Bishops of France; so great, saith he, is the goodness of God towards men, that he will have those good things to be our good duties, (he calls them merits according to the phrase of those days) which are his own gifts. To which purpose I cited before two canons out of the Arausican council, and St. Prosper in his treatise, against Cassianus the Semipelagian, ‡ affirmeth it, to be a foolish complaint of proud men, that free will is destroyed, if the beginning, progress, and continuance in good, be said to be the gifts of God; and so the imputation of folly, wherewith the Arminians in my first quotation, charge their opposers, being retorted on them,

* Aug. de prædest. San. cap. 20.
Ep. Gal. cap. 12.

† Cœlest: Epist. ad

‡ Prosp. ad Gollat. pag. 404.

by this learned father: I refer you to these following *excerpta* for a close.

S. S.

Circumcise the fore-skin of your hearts, and be no more stiff-necked, Deut. x. 16. And the Lord thy God will circumcise thy heart, and the heart of thy seed, chap. xxx. 6.

Make you a new heart, and a new spirit, O house of Israel, Ezek. xviii. 31. A new heart also will I give you, and a new spirit will I put within you, chap. xxxvi. 36.

If you will fear the Lord, and serve him, then shall you continue following the Lord your God, 1 Sam. xii. 14.

And I will put my fear into your hearts, that ye shall not depart

Lib. Arbit.

This is most certain that, that ought not to be commanded which is wrought in us. He foolishly commandeth that to be done of others who will work in them what he commandeth. Rem. Apol.

It is absurd to affirm, that God either worketh by his power, or procureth by his wisdom, that the elect should do those things which God requireth of them. Episcopius.

S. S.

Lib. Arbit.

from me, Jerem. xxxii.

40.

He hath wrought all our works in us, Isa. xxvi. 12.

He worketh in us both to will and to do, of his good pleasure, Philip. ii. 13.

He hath blessed us with all spiritual blessings in him, Ephes. i. 3.

To you it is given in the behalf of Christ to believe in him, Philip. i. 29.

The blood of Christ purgeth our consciences from dead works, to serve the living God, Heb. ix. 14.

Faith and conversion cannot be acts of our obedience if they are wrought by God in us.

Rem. Col. Hag.

That God should require that of us, which himself will work in us, is a ridiculous action scarce fit for a stage.

Rem. Apol.

That saying of Augustin that God crowneth his own gifts in us, is not easily to be admitted. Ibid.

There is nothing more vain and foolish than to ascribe faith and regeneration to the merit of Christ. Idem.

CHAPTER XI.

Whether Salvation may be attained without the Knowledge of our Faith in Christ Jesus.

I SHALL shut up all this discourse concerning the meritorius cause of salvation, with their shutting out of Christ, from being the only one, and absolute necessary means to bring us to heaven, to make us happy; this is the last pile they erect upon their Babylonish foundation, which makes the idol of human self-sufficiency, every way perfect and fit, to be sacrificed to, until these proud builders, to get materials for their own temple, laid the axe to the root of Christianity, we took it for granted, that there is no salvation in any other, because there is none other name under heaven, given unto men, whereby we must be saved, Acts iv. 12. Neither yet shall their nefarious attempts, frighten us from our creed, nor make us be wanting to the defence of our Saviour's honour. But I shall

be very brief in the consideration of this heterodoxy, nothing doubting, but that to have repeated it, is fully to have confuted it, in the judgment of all pious Christians.

First then, they grant salvation to the ancient Patriarchs and Jews, before the coming of Christ, without any knowledge of, or faith in him at all. Nay, they deny that any such faith in Christ, was ever prescribed unto them, or required of them. * *It is certain that there is no place in the Old Testament, from whence it may appear, that faith in Christ (as a Redeemer) was ever enjoined, or found in any of them.* Say they jointly, in their apology; the truth of which assertion, we shall see hereafter: only they grant a general faith, involved under types, and shadows, and looking on the promise, as it lay hid in the goodness and providence of God, which indirectly might be called a faith in Christ, from which kind of faith, I see no reason, why thousands of heathen infi-

• Rem. Apol. cap. 7. fol. 91.

dels should be excluded ; agreeable unto these assertions, are the dictates, of their patriarch Arminius ; affirming, *that the whole description of the faith of Abraham, Rom. iv. Makes no mention of Jesus Christ, either expressly or so implicitly as that it may be of any one easily understood,* and to the testimony of Christ himself, to the contrary, Job viii. 56. Your father Abraham rejoiced to see my day, and he saw it, and was glad ; he answereth, he rejoiced to see the birth of Isaac, who was a type of me : a goodly gloss corrupting the text.

2. What they teach of the Jews, that also they grant concerning the Gentiles living before the incarnation of Christ, they also might attain salvation, and be justified without his knowledge : for although saith Corvinus,* *the covenant was not revealed unto them by the same means that it was unto the Jews, yet they are not to be supposed to be excluded from the covenant (of grace) nor to be excluded from*

* Corvi. defens. Armin. ad Tilen, fol. 107.

salvation, for some way or other they were called.

3. They are come at length to that perfection, in setting out this stain of Christianity, that Bertius on good consideration denied this proposition, *that no man can be saved, that is not ingrafted into Christ, by a true faith:* and * Venator to this question, *Whether the only means of salvation, be the life, passion, death, resurrection, and ascension of Jesus Christ, answereth, no.* Thus they lay men in Abraham's bosom, who never believed in the son of Abraham; make them overcome the serpent, who never heard of the seed of the woman: bring goats into heaven, who never were of the flock of Christ, never entered by him the door; make men please God without faith, and obtain the remission of sins, without the sprinkling of the blood of the Lamb; to be saved without a Saviour, redeemed without a Redeemer; to become the sons of God, and never know their elder brother, which prodigious

* Bert. ad sibrand. fol. 133.
& Peltiam.

† Venat, apud Test. Hom.

error, might yet be pardoned, and ascribed to human imbecility, had it casually slipt from their pens as * it did from some others: but seeing it hath foundation in all the grounds of their new doctrine, and is maintained by them, on mature deliberation † it must be looked on by all Christians, as an heresy to be detested and accursed. For, first deny the contagion and demerit of original sin, then make the covenant of grace to be universal, and comprehend all and every one of the posterity of Adam, thirdly, grant a power in ourselves to come unto God, by any such means as he will appoint and affirm, that he doth assign some means to all, and it will naturally follow, that the knowledge of Christ is not absolutely necessary to salvation, and so down falls the pre-eminence of Christianity, its heaven-reaching crown, must be laid level with the services of dunghil gods.

It is true indeed, some of the ancient fathers, before the rising of the Pelagian

* Zuing. profes. fid. ad reg. Gal. Eng. art. 18.

† Artic. of the church of

heresy, who had so put on Christ, as Lipsius speaks, that they had not fully put off Plato, have unadvisedly dropped some speeches, seeming to grant, that divers men before the incarnation, living *μετα λόγυ* according to the dictates of right reason, might be saved without faith in Christ, as is well shewed by learned Causabon, in his first excercitation on Baronius. But let this be accounted part of that stubble, which shall burn at the last day, wherewith the writings of all men, not divinely inspired may be stained. It hath also since, (as what hath not) been drawn into dispute among the wrangling schoolmen, and yet, which is rarely seen, their verdict in this particular almost unanimously passeth for the truth. * Aquinas tells us a story of the corps of a heathen, that should be taken up in the time of the Empress Irene, and her son Constantine, with a golden plate on his breast, wherein was this inscription, *Christ is born of a virgin, and I believe in him: oh Sun, thou shalt see me*

* Aquin. 2. 22. q. 2. a. 7. c.

again in the days of Irene and Constantine. But the question is not whether a Gentile believing in Christ may be saved? or whether God did not reveal himself, and his Son, extraordinarily to some of them? —For shall we straiten the breast, and shorten the arm of the Almighty, as though he might not do what he will with his own. But whether a man by the conduct of nature, without the knowledge of Christ, may come to heaven: the assertion whereof, we condemn as a wicked Pelagian. Socinian heresy, and think that it was well said of Bernard, *that many labouring to make Plato a Christian, do prove themselves to be heathens.* And if we look upon the several branches of this Arminian novel doctrine, extenuating the precious worth and necessity of faith in Christ, we shall find them, hewed off by the two edged sword of God's word.

(1.) For their denying the patriarchs and Jews, to have had faith, *in Christum exhibendum & moriturum*, as we in him, *exhibitum & mortuum*, it is disproved by all evangelical promises, made from the

beginning of the world, to the birth of our Saviour, as that, Gen. iii. 15. *The seed of the woman shall break the serpent's head*, and chap. xii. 3. chap. xlix. 10. Psal. ii. 7, 8. and cx. with innumerable other, concerning his life, office, and redeeming of his people: for surely they were obliged to believe the promises of God.

(2.) Those many clear expressions of his death, passion, and suffering for us, as Gen. iii. 15. Isa. liii. 6—10, &c. chap. lxiii. 2, 3. Dan. ix. 26. But what need we reckon any more, our Saviour taught his disciples, that all the prophets from Moses, spake concerning him, and that the sole reason, why they did not so readily embrace the faith of his passion, and resurrection was, because they *believed not the prophets*, Luke xxiv. 25, 26. shewing plainly, that the prophets required faith in his death and passion.

(3.) By the explicit faith of many Jews, as of old Simeon, Luke iii. 34. Of the Samaritan woman, who looked for a Messias, not as an earthly King, but as one that

should tell them all things, redeem them from sin, and tell them all such things, as Christ was then discoursing of, concerning the worship of God, John iv. 25.

(4.) By the express testimony of Christ himself. *Abraham*, saith he, *rejoiced to see my day, and he saw it and was glad*, John viii. 56. His day, his hour, in the scripture principally denote his passion. And that which he saw surely he believed, or else the father of the faithful was more diffident than Thomas the most incredulous of his children.

(5.) By these following and the like places of scripture: *Christ is a lamb slain from the foundation of the world*, Rev. xiii. 8. Slain in promises, slain in God's estimation and the faith of believers, *he is the same yesterday, to day, and for ever*, Heb. xiii. 8. Under the law and the gospel, *There is none other name under heaven given unto men, whereby they must be saved*, Acts iv. 11. Never any then, without the knowledge of a Redeemer, participation of his passion, communication of his merits, did ever come to the sight of

God, no man ever came to the Father but by him. Hence St. Paul tells the Ephesians, that they were *without Christ, because they were aliens from the commonwealth of Israel*, Ephes. ii. 12. Intimating that God's covenant with the Jews, included Christ Jesus and his righteousness, no less than it doth now with us. On these grounds holy Ignatius * *called Abel a martyr of Christ*, he died for his faith in the promised seed, and in another place, † *all the saints were saved by Christ, hoping in him, and waiting on him, they obtained salvation by him*. So ‡ Prosper also, *We must believe that never any man was justified by any other faith, either before the law, or under the law, than by faith in Christ, coming to save that which was lost*. Whence § Eusebius contendeth, *that all the old patriarchs might properly be called*

* Παραδοθῆς γὰρ τῶν διὰ χριστὸν ἀκαταρούμενων, ἀπὸ τοῦ Ἀβηλ τοῦ δικαίου Ignat. Epist. ad Ephes. † πάντες ἦν ἄγιοι ἐν χριστῷ ἐσώθησαν, ἐλπίζοντες εἰς αὐτὸν καὶ αὐτὸν ἀκαταρούμενοι, δι' αὐτοῦ σωτηρίας ἔτυχον. Epist. ad Phil. ‡ Prosp. ad ob. 8. Gallorum. § Omnes ergo illos qui ab Abraham sursum versus ad primum hominem, generationis ordine conscribuntur, etsi non nomine, rebus tamen, & religione Christianos fuisse, si quis dicat, non mihi videtur errare. Eus. Histor. eccles. lib. 1. cap. 1.

Christians, they all eat of the same spiritual meat, and all drank of the same spiritual drink, even of the rock that followed them, which rock was Christ.

2. If the ancient people of God, notwithstanding divers other especial revelations of his will, and heavenly instructions, obtained not salvation, without faith in Christ, much less may we grant this happiness without him, to them who were deprived of those other helps also. So that though we confess the poor natural endeavours of the heathen, not to have wanted their reward, either positive in this life, by outward prosperity, and inward calmness of mind, in that they were not all perplexed, and agitated with furies, like Nero and Caligula, or negative, in the life to come, by a diminution of the degrees of their torments: they shall not be beaten with so many stripes, yet we absolutely deny, that there is any saving mercy of God, towards them revealed in the scripture, which should give us the least intimation of their attaining everlasting happiness. For not to consider the

corruption and universal disability of *nature to do any thing that is good, (without Christ we can do nothing)* John xv. 5. Nor yet the sinfulness of their best works and actions, the sacrifices *of the wicked being an abomination unto the Lord*, Prov. xv. 8. *Evil trees cannot bring forth good fruit, men do not gather grapes of thorns, nor figs of thistles*, Matt. vii. 16. The word of God is plain, *that without faith, it is impossible to please God*, Heb. xi. 6. That he *who believeth not, is condemned*, Mark xvi. 16. That no nation or person can be blessed, but in the seed of Abraham, Gen. xii. And the *blessing of Abraham comes upon the Gentiles only by Jesus Christ*, Gal. iii. 14. *He is the way, and the truth, and the life*, John xiv. 6. None come to the Father but by him, *he is the door*, by which those that do not enter, are without, *with dogs and idolaters*, Rev. xxii. *So that other foundation, (of blessedness) can none lay, but what is already laid, even Jesus Christ*, 1 Cor. iii. 12. In brief, do but compare those two places of St. Paul, one Rom. viii. 30. where he sheweth that none are glori-

fied, but those that are called, and chap. x. 14, 15. where he declares, that all calling, is instrumentally by the preaching of the word and gospel, and it will evidently appear that no salvation can be granted to them, on whom the Lord hath so far poured out his indignation, as to deprive them of the knowledge of the sole means thereof Christ Jesus. And to those that are otherwise minded, I give only this necessary caution, let them take heed lest whilst they endeavour to invent new ways to heaven for others, by so doing, they lose not the true way themselves.

S. S.

Oh fools, and slow to believe, all that the prophets have written; ought not Christ to have suffered these things, Luke xxiv. 25, 26.

Abraham rejoiced to see my day, and he saw it, and was glad, John viii. 56.

Lib. Arbit.

There is no place in the Old Testament, whence it may appear, that faith in Christ, as a Redeemer, was either enjoyed or found in any then. Rem. Apol.

Abraham's faith had no reference to Christ. Armin.

S. S.

Lib. Arbit.

By his knowledge shall my righteous servant justify many, for he shall bear their iniquities, Isa. lii. 11. See the places before cited.

At the time they were without Christ, being aliens from the commonwealth of Israel; and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

There is no other name under heaven given unto men, whereby we must be saved, but only by Christ, Acts iv. 12.

The blessing of Abraham comes on the Gentiles by Jesus Christ, Gal. iii. 14. He that believeth not is condemned, Mark xvi. 16. without faith it is impossible

The Gentiles living under the Old Testament, though it was not revealed unto them as unto the Jews, yet were not excluded from the covenant of grace, and from salvation. Corvinus.

I deny this proposition, that none can be saved that is not ingrafted into Christ by a true faith. Bert.

To this question, whether the only way of salvation, be the life, passion, death, resurrection and ascension of Jesus

Lib. Arbit.

S. S.

to please God, Heb. *Christ, I answer no.*
xi. 6. Venator.

*Other foundation can
no man lay, but what is
already laid, even Jesus
Christ, 1 Cor. iii. 12.*

CHAPTER XII.

Of Free-will, the Nature and Power thereof.

OUR next task is to take a view of the idol himself; of this great deity of free-will, whose original being not well known, he is pretended like the Ephesian image of Diana, to have fallen down from heaven, and to have his endowments from above. But yet considering what a nothing he was at his first discovery, in comparison of that vast giant-like hugeness to which now he is grown, we may say of him, as the painter said of his monstrous picture,

which he had mended, or rather marred, according to every one's fancy; *hunc populus fecit*, it is the issue of the people's brain. *Origen is supposed to have brought him first into the church; but among those many sincere worshippers of divine grace, this setter-forth of new dæmons, found but little entertainment. It was looked upon but like the stump of Dagon, with his head and hands laid down before the ark of God. Without whose help he could neither know, nor do that which is good in any kind; still accounted but *truncus ficulnus, inutile lignum*, a fig-tree log, an unprofitable piece of wood; *incerti patres scamnum facerent-ne?* The fathers of the succeeding ages, had much debate to what use they should put it. And though some exalted it a degree or two above its merits, yet the most concluded to keep it a block still, until at length, there arose a †stout champion

• Hieron. ad Ruff.

† Pelagius Dogma quod pestifero vomuit coluber sermone Britannus, prosper. de ingrat. cap. 1.

challenging on his behalf, the whole church of God, and like a knight errant wandered from the west, to the east, to grapple with any that should oppose his idol, who though he met with * divers adversaries, † one especially, who in the behalf of the grace of God, continually foiled him and cast him to the ground, and that in the judgment ‡ of all the lawful judges assembled in counsels, and § in the opinion of

* *Aduit exhortante Deo provisæ per orbem, sanctorum pia cura patrum. 1 Pestem subeuntem prima recidit, sedes Roma Petri. 2 Non segnior inde, orientis rectorum cura emicuit. Synod. Palest. 3 Hieronimus libris valde excellentibus hostem dissecuit. 4 Atticus Constantinop. 5 Duæ Synodi Africanæ Prosper de ingrat.*

† *Concilium cui dux aurelius ingeniumq; Augustinus erat. Quem Christi gratia cornu uberiore rigans, nostro lumen dedit ævo. Prosp. ibid.*

‡ *Dixit Pelagius quis est mihi Augustinus? universi acclamabant blasphemantem in episcopum, ex cujus ore, dominus universæ Africæ, unitatis indulserit felicitatem, non solum a conventu illo, sed ab omni ecclesia pellendum: Oros. Apologet. fol. 621. de Synod. Palest. præ omnibus studium gerite libros, St. August. quos ad Prosp. & Hilar. scripsit, memoratis fratribus legendos ingerere, &c. Epist. Synod. Byzac.*

§ *Imo noverunt, non solum Romanam Africanamq; ecclesiam, sed per omnes mundi partes, universæ promissionis filios, cum doctrina hujus viri sicut in tota fide, ita in gratiæ confessione congruere, Prosp. ad Ruffin. Augustinum sanctæ recordationis virum pro vita sua, & meritis, in nostra communione*

most of the Christian by standers; yet by his cunning insinuation, he planted such an opinion of his idol's deity and self-sufficiency, in the hearts of divers, that to this day it could never be rooted out.

Now after the decease of his Pelagian worshippers, some of the corrupter schoolmen, seeing him thus from his birth exposed, without shelter, to wind and weather, to all assaults, out of mere charity, and self-love, built him a temple, and adorned it with natural lights, merits uncontrouled, independent operations, with many other gay attendances. But in the beginning of the reformation, that fatal time for idolatry and superstition, together with abbeys, and monasteries, the zeal and learning of our forefathers, with the help of God's word, demolished this temple, and brake this building down to the ground. In the rubbish whereof

semper habuimus, nec unquam hunc sinistrae suspicionis saltim rumor suscepit. Coelest. Epist. ad Gal. Episcop. These I have cited to show what a heavy prejudice the Arminian cause lies under, being professedly opposite to the doctrine of St. Austin, and they continually slighting of his authority.

we well hoped the idol himself had been so deeply buried, as that his head should never more have been exalted to the trouble of the church of God. Until, not long since, some curious wits, whose weak stomachs were clogged with manna, and loathed the sincere milk of the word, raking all dunghills for novelties, lighted unhappily upon this idol; and presently, with no less joy than did the mathematician at the discovery of a new geometrical proportion, exclaim, we have found it, we have found it: and without more ado, up they erected a shrine, and until this day, continue offering praise and thanks for all the good they do, to this work of their own hands.

And that the idol may be free from ruin, to which in himself, they have found by experience, that he is subject, they have matched him to contingency, a new goddess of their own creation. Who having proved very fruitful in monstrous births, upon their conjunctions; they nothing doubt, they shall ever want one to set on the throne, and make president of all hu-

man actions. So that after he hath with various success, at least twelve hundred years, contended with the providence and grace of God, he boasteth now, as if he had obtained a total victory. But yet all his prevailing, is to be attributed to the diligence and varnish of his new abettors, with (to our shame be it spoken) the negligence of his adversaries, in him, and his cause, there is no more real worth than was, when by the ancient fathers he was exploded, and cursed out of the church. So that they, who can attain, through the many winding labyrinths of curious distinctions, to look upon the thing itself, shall find that they have been like Egyptian novices, brought through many stately frontispieces and goodly fabrics, with much show of zeal and devotion, to the image of an ugly ape.

Yet here observe, that we do not absolutely oppose free-will, as if it were *nomen inane*, a mere figment, when there is no such thing in the world. But only in that sense the Pelagians and Arminians do assert it. About words we will not

contend, we grant man in the substance of all his actions, as much power, liberty, and freedom, as a mere created nature is capable of. We grant him to be free in his choice, from all outward coercion, or inward natural necessity to work according to election and deliberation, spontaneously embracing what seemeth good unto him. Now call this power, free-will, or what you please, so you make it not supreme, independent, and boundless, we are not at all troubled. The imposition of names, depends upon the discretion of their inventors. Again, even in spiritual things, we deny that our wills are at all debarred, or deprived of their proper liberty: but here we say indeed, that we are not properly free, until the Son make us free; no great use of freedom, in that wherein we can do nothing at all. We do not not claim such a liberty, as should make us despise the grace of God, **whereby we may attain true liberty indeed*, which

* Homo non libertate gratiam, sed gratia libertatem assequitur, Aug.

addeth to, but taketh nothing from our original freedom. But of this, after I have shewed what an idol the Arminians make of free-will; only take notice in the entrance, that we speak of it now, not as it was at first, by God created, but as it is now by sin corrupted: yet being considered in that estate also, they ascribe more unto it, than it was ever capable of. As it now standeth according to my formerly proposed method: I shall show, first, what inbred native virtue they ascribe unto it, and with how absolute a dominion, and sovereignty, over all our actions they endow it. Secondly, what power they say it hath, in preparing us for the grace of God. Thirdly, how effectually operative it is, in receiving the said grace; and with how little help thereof, it accomplisheth the great work of our conversion. All briefly with so many observations, as shall suffice to discover their proud errors in each particular.

* *Herein, saith Arminius, consisteth the*

* Armin. art. perpend. fol. 11.

*liberty of the will; that all things required to enable it, to will any thing, being accomplished, it still remains indifferent to will, or not, and all of them at the Synod, * there is, say they, accompanying the will of man an inseparable property, which we call liberty, from whence the will is termed a power.* Which when all things pre-required as necessary to operation are fulfilled, may will any thing, or not will it: that is, our free-wills have such an absolute, and uncontrollable power in the territory of all human actions, that no influence of God's providence, no certainty of his decree, no unchangeableness of his purpose, can sway it at all in its free determinations, or have any power with his highness, to cause him to will, or resolve on any such act as God by him intendeth to produce; take an instance, in the great work of our conversion. † *All unregenerate men, saith Arminius, have, by virtue of their free-will, a power of resisting the Holy Spirit, of rejecting the offered grace of God, of contemn-*

• Remon. in act. Synod. fol. 16.

† Armin. attic. perpend.

ing the counsel of God, concerning themselves, of refusing the gospel of grace, of not opening the heart, to him that knocketh. What a stout idol is this, whom neither the Holy Spirit; the grace, and counsel of God, the calling of the gospel, the knocking at the door of the heart, can move at all, or in the least measure prevail against him. Woe be unto us then, if when God calls us, our free-will be not in good temper and well disposed to hearken unto him: for it seems, there is no dealing with it, by any other ways, though powerful and Almighty. For **grant* (saith Corvinus) *all the operations of grace, which God can use in our conversion, yet conversion remaineth so, in our own free power, that we can be not converted, that is, we can either turn or not turn ourselves.* Where the idol plainly challengeth the Lord to work his utmost; and tells him, that after he hath so done, he will do what he please: his infallible prescience, his powerful predetermination, the moral efficacy of

* Cor. ad Bog. fol. 268.

the gospel, the infusion of grace, the effectual operation of the Holy Spirit; all are nothing, not at all available in helping or furthering our independent wills in their proceedings. Well then, in what estate will you have the idol placed? * *In such a one, wherein he may be suffered to sin, or to do well at his pleasure, as the same author intimates.* It seems then as to sin, so nothing is required for him to be able to do good, but God's permission? no, for † *the Remonstrants* (as they speak of themselves) *do always suppose a free power of obeying, or not obeying, as well in those who do obey, as in those who do not obey; that he is obedient, may therefore be counted obedient, because he obeyeth when he could not obey; and so on the contrary.* Where all the praise of our obedience, whereby we are made to differ from others, is ascribed to ourselves alone, and that free power that is in us; now this they mean, not of any one act of obedience, but of faith itself, and the whole consum-

* Corvin. ad Molin. esp. 8.

† Rem. Apol. p. 70.

mation thereof. *For if a man should say, that every man in the world of believing, if he will, and of attaining salvation, and that this power is settled in his nature, what argument have you to confute him, saith Arminius triumphantly to Perkins.

Where the sophistical innovator, as plainly confounds grace and nature, as ever did Pelagius; that then, which the Arminians claim here in behalf of their free-will, is an absolute independence on God's providence in doing any thing, and of his grace, in doing that which is good. A self-sufficiency in all its operations, a plenary indifferency of doing what we will, this or that, as being neither determined to the one, nor inclined to the other, by any over-ruling influence from heaven; so that the good acts of our wills, have no dependence on God's providence, as they are acts, nor on his grace, as they are good. But in both regards, proceed from such a principle within us, as is no way moved by any superior agents. Now the

* Armin. Antip. fol. 272.

first of these, we deny to our wills, because they are created, and the second, because they are corrupted. Their creation hinders them from doing any thing of themselves, without the assistance of God's providence, and their corruption of doing any thing that is good without his grace, a self-sufficiency for operation, without the effectual motion of Almighty God, the first cause of all things, we can allow neither to men, nor angels, unless we intend to make them God's; and a power of doing good, equal to that they have of doing evil, we must not grant to man by nature, unless we will deny the fall of Adam, and fancy ourselves still in paradise. But let us consider these things apart.

First, I shall not stand to decipher the nature of human liberty, which perhaps would require a larger discourse than my proposed method will bear. It may suffice. that according to my former intimation, we grant as large a freedom and dominion to our wills, over their own acts, as a creature subject to the supreme rule

of God's providence is capable of. Endued we are, with such a liberty of will, as is free from all outward compulsion, and inward necessity: having an elective faculty of applying itself to that which seems good to it; in which its free choice notwithstanding, it is subservient to the decree of God, as I shewed before, chap. iv. Most free it is in all its acts, both in regard of the object it chooseth, and in regard of that vital power and faculty, whereby it worketh, infallibly complying with God's providence, and working by virtue of the motion thereof. But surely to assert such a supreme independency, and every way unbounded indifferency, as the Arminians claim, whereby all other things requisite being pre-supposed, it should remain absolutely in our own power to will, or not to will, to do any thing, or not to do it, is plainly to deny that our wills are subject to the rule of the Most High. It is granted, that in such a chimerical fancied consideration of free-will, wherein it is looked upon as having no relation to any act of God's, but only its

creation, abstracting from his decree, it may be said to have such a liberty in regard of the object. But the truth is, this divided sense, is plain nonsense, a mere fiction of such an estate, wherein it never was, nor ever can be, so long as men will confess any deity but themselves, to whose determinations they must be subject; until then more significant terms may be invented for this free power in our nature, which the scripture never once vouchsafed to name, I shall be content to call it with Prosper, * *a spontaneous* appetite of what seemeth good unto it; free from all compulsion, but subservient to the providence of God; And against its exaltation, to this height of independency, I oppose.

First. Every thing that is independent of any else in operation, is purely active, and so consequently a God; for nothing but a divine will can be a pure act, possessing such a liberty by virtue of its own essence: every created will must have a

* Prosper. ad Coilat. cap. 16. p. 279.

liberty by participation, which includeth such an imperfect potentiality, as cannot be brought into act, without some promotion (as I may so say) of a superior agent; neither doth this motion being extrinsical, at all prejudice the true liberty of the will, which requireth indeed, that the internal principle of operation be active and free, but not that that principle be not moved to that operation, by an outward superior agent: nothing in this sense, can have an independent principle of operation, which hath not an independent being. It is no more necessary, to the nature of a free cause, from whence a free action must proceed, that it be the first beginning of it, than it is necessary to the nature of a cause, that it be the first cause.

Secondly. If the free acts of our wills are so subservient, to the providence of God, as that he useth them to what end he will, and by them effecteth many of his purposes, then they cannot of themselves, be so absolutely independent as to have in their own power, every necessary circumstance, and condition, that they may use

or not use at their pleasure. Now the former is proved by all those reasons, and texts of scripture, I before produced, to show that the providence of God overruleth the actions and determineth the wills of men, freely to do that which he hath appointed: and truly were it otherwise, God's dominion over the most things that are in the world, were quite excluded, he had not power to determine, that any one thing should ever come to pass, which hath any reference to the wills of men.

Thirdly. All the acts of the will being positive entities, were it not previously moved by God himself, in whom we live, move, and have our being, must needs have their essence and existence, solely from the will itself; which is thereby made *αυτοὸν*, a first and supreme cause, indued with an underived being, and so much to that particular.

Let us now in the second place, look upon the power of our free-will, in doing that which is morally good: where we shall find not only an essential imperfection, in as much as it is created, but also,

a contracted defect, in as much as it is corrupted. The ability which the Arminians ascribe to it, in this kind of doing that which is morally and spiritually good, is as large as themselves will confess to be competent to it, in the state of innocency; even a power of believing, and a power of resisting the gospel, of obeying, and not obeying; of turning, or of not being converted.

The scripture, as I observed before, hath no such term at all, nor nothing equivalent to it; but the expressions it useth, concerning our nature and all the faculties thereof, in this state of sin and unregeneration, seem to imply the quite contrary: *as that we are in bondage*, Heb. ii. 15. *Dead in sin*, Ephes. ii. 3. *And so free from righteousness*, Rom. vi. *Servants of sin*, ver. 16. *Under the reign and dominion thereof*, ver. 12. *All our members being instruments of unrighteousness*, ver. 13. Not free indeed, until the Son make us free, so that this idol of free-will in respect of spiritual things, is not one whit better, than the other idols of the

heathen. *Though it look like silver and gold, it is the work of men's hands, it hath a mouth, but it speaks not, it hath eyes, but it sees not, it hath ears, but it hears not, a nose but it smells not, it hath hands, but it handleth not, feet, but it walks not, neither speaketh it through the throat, all they that made it, are like unto it, and so is every one, that trusteth in it. O Israel trust thou in the Lord, &c.* 'That it is the work of men's hands, or a human invention, I shewed before ; for the rest, it hath a mouth, unacquainted with the mysteries of godliness, *full only of cursing and bitterness, Rom. iii. 14. Speaking great swelling words, Jude ver. 16. Great things and blasphemies, Revel. xiii. 5. A mouth causing the flesh to sin, Eccles. vi. 5. His eyes are blind, not able to perceive those things that are of God, nor to know those things that are spiritually discerned, 1 Cor. ii. 14. Eyes before which there is no fear of God, Rom. iii. 18. His understanding is darkened, because of the blindness of his heart, Ephes. iv. 18. Wise to do evil, but to do good he hath no knowledge,*

Jerem. iv. 22. So that without farther light, all the world is but a *mere darkness*, John i. 5. He hath ears, but they are like the ears of the deaf adder, to the word of God, *refusing to hear the voice of the charmer, charm he never so wisely*, Psal. liv. 8. Being dead, when this voice first calls it, John v. 25. *Ears stopped, that they should not hear*, Zach. viii. 11. *Heavy ears, that cannot hear*, Isa. vi. 10. *A nose, to which the gospel is the savour of death, unto death*, 2 Cor. ii. 16. *Hands full of blood*, Isa. i. 15. *And fingers defiled with iniquity*, chap. lix. 3. Feet indeed, but like Mephibosheth, lame in both by a fall, so that he cannot at all walk in the path of goodness; *but swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known*, Rom. iii. 15, 16, 17. These and divers other such endowments, and excellent qualifications, doth the scripture attribute to this idol, which it calls *the old man*, as I shall more fully discover in the next chapter; and is not this a goodly reed whereon to rely, in the paths of god-

liness? A powerful deity, whereunto we may repair, for a power to become the sons of God, and attaining eternal happiness? The abilities of free-will in particular, I shall consider hereafter: now only, I will by one or two reasons shew, that it cannot be the sole and proper cause of any truly good and spiritual act, well pleasing unto God.

1. All spiritual acts well pleasing unto God, as faith, repentance, obedience, are supernatural; flesh and blood revealeth not these things: *not of blood nor of the will of the flesh; nor of the will of man: but of the will of God, John i. 13. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit, John iii. 6.* Now to the performance of any supernatural act, it is required, that the productive power thereof be also supernatural, for nothing hath an activity in causing above its own sphere, *nec imbelles generant feroces aquilas columbæ*; but our free-will is a merely natural faculty, between which, and those spiritual supernatural acts, there is no proportion, unless

it be advanced above its own orb by inherent habitual grace. Divine theological virtues, differing even in the substance of the act from those moral performances about the same things, to which the strength of nature may reach, (for the difference of acts, ariseth from their formal objects, which to both these are divers) must have another principle and cause, above all the power of nature; in civil things, and actions morally good, in as much as they are subject to a natural perception, and do not exceed the strength of our own wills, this faculty of free-will may take place; but yet, not without these following limitations. First, that it always requireth the general concurrence of God, whereby the whole *suppositum* in which free-will hath its subsistence, may be sustained, Matt. x. 29, 30. Secondly, that we do all these things imperfectly and with much infirmity; every degree also or excellency, in these things must be counted a special gift of God, Isa. xxvi. 12. Thirdly, that our wills are determined by the will of God, to all their acts and motions

in particular; but to do that which is spiritually good, we have no knowledge, no power.

2. That concerning which I gave one special instance, in whose production the Arminians attribute much to free-will, is faith; this they affirm (as I shewed before) to be inbred in nature, every one having in him from his birth, a natural power to believe in Christ and his gospel: for Episcopius denies, *that any action of the holy Spirit, upon the understanding, or will, is necessary, or promised in the scripture, to make a man able to believe the word preached to him.* So that it seems, every man hath at all times, a power to believe, to produce the act of faith, upon the revelation of its object, which gross Pelagianism is contrary.

(1.) To the doctrine of the church of England, affirming that a man cannot so much as prepare himself, by his own

An ulla actio S. S. immediata in mentem aut voluntatem, necessaria sit, aut in Scriptura promittatur ad hoc, ut quis credere possit verbo extrinsecus proposito, negativam tuebimur: Episcop. disput. privat.

strength to faith and calling upon God, until the grace of God by Christ, prevent him that he may have a good will. Artic.

(2.) To the scripture teaching that *it is the work of God that we do believe*, John vi. 29. *It is not of ourselves, it is the gift of God*, Ephes. ii. 8. *To some it is given to know the mysteries of the kingdom of heaven*, Matt. xiii. 11. And what is peculiarly given to some, cannot be in the power of every one. *To you it is given on the behalf of Christ, to believe on him*, Phil. i. 29. Faith is our access or coming to Christ, which none can do, unless *the Father draw him*, John vi. 44. And he so draweth, or *hath mercy, on whom he will have mercy*, Rom. ix. 19. And although Episcopius rejects any immediate action of the Holy Spirit, for the ingenerating of faith, yet St. Paul affirmeth, that there is no less effectual power required to it, than that which raised Christ from the dead, which, sure was an action of the Almighty Godhead. *That we may know*, saith he, *what is the exceeding greatness of his power to us-ward, who believe*

according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, Ephes. i. 19, 20. So that let the Arminians say what they please, recalling that I write to Christians, I will spare my labour of further proving, that faith is the free gift of God. And their opposition to the truth of the scripture in this particular, is so evident to the meanest capacity, that there needs no recapitulation to present the sum of it to their understandings.

CHAPTER XIII.

Of the Power of Free-will, in preparing us for our Conversion unto God.

THE judgment of the Arminians, concerning the *power of free-will* about spiritual things in a man unregenerate, merely in the state of corrupted nature, before and without the help of grace, may be laid open by these following positions.

First, That every man in the world, reprobates, and others, have in themselves, power and ability of believing in Christ, of repenting and yielding due obedience to the new covenant, and that because they lost not this power by the fall of Adam, • Adam after his fall, saith Grevinchovius, retained a power of believing, and so did all reprobates in him: † he did not lose, (as they speak at the Synod) the power of performing that obedience, which is required in the new covenant considered formally, as it is required by the new covenant, he lost not a power of believing, nor a power of forsaking sin by repentance. And those graces that he lost not, are still in our power, whence they affirm, that ‡ faith is called the work of God, only because he requireth

• Adamus post lapsum potentiam credendi retinuit, & reliqui reprobi etiam in illo, Grevincho. ad Ames. fol. 183.

† Adamus non amisit vires eam obedientiam præstandi, quæ in novo fœdere exigitur, prout puta ea consideratur formaliter, hoc est, prout novo fœdere ex acta est, nec potentiam credendi amisit, nec amisit potentia, per resipiscetiam, ex peccato resurgendi. Rem. Declarat. sent. in Syn. p. 107.

‡ Fides vocatur opus Dei, quia Deus ipse id nobis fieri postulat, Rem. Apol. cap. 10. pag. 112.

us to do it. Now having appropriated this power to themselves, to be sure that the grace of God be quite excluded, which before they had made needless, they teach,

Secondly, That for the reducing of this power into act, that men may become actual believers, there is no infused habit of grace, no spiritual vital principle necessary for them, or bestowed upon them, but every one by the use of his native endowments, do make themselves differ from others. **Those things which are spoken concerning the infusion of habits, before we can exercise the act of faith, we reject,* saith the epistle to the Walachrians, †*that the internal principle of faith required in the gospel, is a habit divinely infused by the strength and efficacy, whereof the will should be determined, I deny,* saith another of them. Well then, if we must grant,

• *Ea quæ de habituum infusione dicuntur ante omnem fidei actum, rejiciuntur a nobis, Epist. ad Wal. fol. 67.*

† *Principium internum fidei a nobis in Evangelio requisitu, esse habitum quenda divinitus infusum ejus vi ac efficacitate voluntas determinetur; hoc negavi, Grevinchov. ad Ames. pag 324.*

that the internal vital principle of a supernatural spiritual grace, is a mere natural faculty not elevated by any divine habit? If it be not God that begins the good work in us, but our own free-wills, let us see what more goodly stuff will follow. One man by his own mere endeavours, without the aid of any received gift, makes himself differ from another.

**What matter is it in that, that a man should make himself differ from others? There is nothing truer, he who yieldeth faith to God commanding him, maketh himself differ from him, who will not have faith when he commandeth, they are the words of their apology; which without question, is an irrefragable truth, if faith be not a gift received from above. For on that ground only the apostle proposeth these questions, who made thee differ from another? Or what hast thou that thou hast not received? And if thou hast*

* Quid in eo positum est, quod homo discriminare seipsum dicitur? Nihil verius, qui fidem Deo precipienti habet, is discriminat se ab eo, qui Deo precipienti fidem habere non vult. Rem. Apol. cap. 14. pag. 144.

received, why boasteth thou as if thou hast not received? The sole cause why he denies any one by his own power to make himself differ from another, is because that wherein the difference consisteth, is received, being freely bestowed upon him. Deny this, and I confess the other will fall of itself. But until their authority be equal with the apostles, they would do well to forbear the naked obtrusions of assertions so contradictory to theirs; and so they would not trouble the church, let them take all the glory to themselves, as doth * Grevinchovius, *I make myself (saith he) differ from another, when I do not resist God and his divine pre-determination, which I could have resisted, and why may I not boast of this as of mine own, that I could, is of God's mercy, (endowing his nature with such an ability, as you heard before) but that I*

• Ego meipsum discerno, cum enim Deo ac divinæ prædeterminationi resistere possem, non restiti tamen, atqui in eo quid mi liceat mihi tanquam de meo gloriari? quod enim potui Dei miserentis est, quod autem volui cum possem molle, id meæ potestatis est, Grev. ad Ames. p. 238.

would when I might have done otherwise, is of mine power. Now when after all this, they are forced to confess some evangelical grace, though consisting only in a moral persuasion, by the outward preaching of the word, they teach.

Thirdly, That God sendeth the gospel, and revealeth Christ Jesus unto men, according as they well dispose themselves for such a blessing. **Sometimes* (say they in their synodical writings) *God calleth this or that nation, people, city, or person, to the communion of evangelical grace, whom he himself pronounceth worthy of it, in comparison of others*; so that whereas Acts xviii. 10. God encourageth Paul to preach at Corinth by affirming that he *had much people in that city*, (which doubtless were his people then, only by virtue of their election) in these men's judgments, † they

• Interdum Deus hanc vel illam gentem civitate personam ad Evangelicæ gratiæ communionem vocat, quam ipse dignam pronuntiat comparative &c. Rem. Declarat sent Synod.

† Illi, in quorum gratiam, dominus Paulum in Corinthum misit, dicuntur Dei populus, quia Deum tum timebant eique, secundum cognitionem quam de eo habebant, serviebant ex animo, et sic ad prædicationem Pauli &c. Corv. 8. sect. 27.

were called so, because that even then they feared God, and served him with all their hearts, according to that knowledge they had of him, and so were ready to obey the preaching of St. Paul; strange doctrine! That men should fear God, know him, serve him in sincerity, before they ever heard of the gospel, and by those means deserve that it should be preached unto them! This is, *that pleasing of God, before faith that they plead for, Act. Synod. fol. 60. That * preparation and disposition to believe, which men attain by the law, and virtuous education: that † something which is in sinners, whereby though they are not justified, yet they are made worthy of justification; for ‡ conversion and the performance of good works, is in*

* Per legem vel per piam educationem vel per institutionem — per hæc enim hominem præparari, et disponi ad credendum, planissimum est, Rem act Synod.

† Præcedit aliquid in peccatoribus, quo quamvis nondum justificati sunt, digni efficiantur justificatione, Grevin. ad Am. pag 434.

‡ Tenendum est veram conversionem præstationemq; bonorum operum esse conditionem prærequisitam ante justificationem, Filii. Arm. præf. ad cap. 7. ad Rem.

their apprehension a condition pre-required to justification, for so speak the children of Arminius. Which if it be not an expression, not to be paralleled in the writings of any Christian, I am something mistaken; the sum of their doctrine then in this particular concerning the power of free-will, in the state of sin and unregeneration, is, that every man having a native inbred power, of believing in Christ upon the revelation of the gospel, hath also an ability of doing so much good, as shall procure of God, that the gospel be preached unto him, to which, without any internal assistance of grace, he can give assent and yield obedience: the preparatory acts of his own will, always proceeding so far, as to make him excel others, who do not perform them, and are therefore excluded from further grace. Which is more gross Pelagianism than Pelagius himself would ever justify; wherefore, we reject all the former positions, as so many monsters in Christian religion, in whose room we assert these that follow.

1. That we being by nature dead in

trespasses and sins, have no power to prepare ourselves for the receiving of God's grace: nor in the least measure to believe, and turn ourselves unto him. Not that we deny that there are any conditions pre-required in us for our conversion, dispositions preparing us in some measure for our new birth or regeneration, but we affirm that all these also, are the effects of the grace of God, relating to that alone as their proper cause, for of ourselves, *Without him we can do nothing*, John xv. 15. *We are not able of ourselves to think any thing as of ourselves*, 2 Cor. iii. 5. Much less do that which is good: in respect of that, every one of our mouths must be stopped, *for we have all sinned, and come short of the glory of God*, Rom. v. 19—23. *We are by nature the children of wrath, dead in trespasses and sins*, Eph. ii. 1. Rom. viii. 9. Our new birth is a resurrection from death, wrought by the greatness of God's power; and what ability I pray hath a dead man, to prepare himself for his resurrection? Can he collect his scattered dust, or renew his pe-

rished senses? *If the leopard can change his spots, and the Æthiopian his skin, then can we do good who (by nature) are taught to do evil, Jerem. xiii. 23.* We are all ungodly, and without strength considered when Christ died for us, Rom. v. 6. Wise to do evil, but to do good, we have no strength, no knowledge. Yea, all the faculties of our souls, by reason of that spiritual death under which we are detained by the corruption of nature, are altogether useless in respect of any power, for the doing of that which is truly good; our understandings are blind or darkened, *being alienated from the life of God through the ignorance that is in us, because of the blindness of our hearts, Ephes. iv. 18.* Whereby we become even darkness itself, chap. v. 8. So void is the understanding of true knowledge, that the natural man *receiveth not the things that are of God, they are foolishness unto him, 1 Cor. ii. 14.* Nothing but confounded and amazed at spiritual things, and if he doth not mock, can do nothing but wonder and say, *what meaneth this, Acts ii. 12, 13.* Secondly, we

are not only blind in our understandings, but captives also to sin in our wills, Luke iv. 18. Whereby *we are servants to sin*, John viii. 34. Free only in our obedience to that tyrant, Rom. vi. Yea, thirdly, all our affections are wholly corrupted, *for every imagination of the thoughts of the heart of man is evil continually*, Gen. vi. 5. While we are in the flesh, the motions of sin do work in our members, to bring forth fruit unto death, Rom. vii. 5.

These are the endowments of our nature, these are the preparations of our hearts for the grace of God, which we have within ourselves. Nay,

2. There is not only an *impotency*, but an *enmity* in corrupted nature, to any thing spiritually good. *The things that are of God, are foolishness unto a natural man*, 1 Cor. ii. 14. And there is nothing that men do more hate, and contemn, than that which they account as folly. They mock at it, as a ridiculous drunkenness, Acts ii. 13. And would to God our days, yielded us not too evident proofs, of that universal opposition, that is between *light*

and *darkness*, *Christ* and *Belial*, *nature* and *grace*, that we could not see every day the prodigious issues of this inbred corruption, swelling over all bounds, and breaking forth into a contempt of the gospel, and all ways of godliness. So true it is, that *the carnal mind is enmity against God, it is not subject unto his law, neither indeed can it be*, Rom. xiii. 7. So that,

3. As a natural man by the strength of his own free-will, neither knoweth, nor willeth, so it is utterly impossible he should do any thing pleasing unto God. *Can the Æthiopian change his skin, or the Leopard his spots, then can he do good*, Jerem. xiii. An evil tree cannot bring forth good fruit, *without faith it is impossible to please God*, Heb. xi. 6. *And that is not of ourselves, it is the gift of God*, Ephea. ii. So that though Almighty God, according to the unsearchableness of his wisdom, worketh divers ways, and in sundry manners, for the translating of his chosen ones, from the power of darkness to his marvellous light, calling some powerfully

in the midst of their march in the ways of ungodliness, as he did Paul, preparing others by outward means, and helps of common restraining grace, moralizing nature before it be gotten anew by the immortal seed of the word, yet this is certain that all good in this kind, is from his free grace, there is nothing in ourselves, as of ourselves, but sin. Yea, and all those previous dispositions, wherewith our hearts are prepared by virtue of common grace, do not at all enable us to concur by any vital operation, with that powerful blessed renewing grace of regeneration, whereby we become the sons of God. Neither is there any disposition unto grace so remote, as that possibly it can proceed from a mere faculty of nature, for every such disposition, must be of the same order with the form that is to be introduced: but nature in respect of grace, is a thing of an inferior allay, between which there is no proportion; a good use of gifts, may have a promise of an addition of more, provided it be in the same kind. There is no rule, law, or promise, that should

make grace due, upon the good use of natural endowments. But you will say, here I quite overthrow free-will, which before I seemed to grant: to which I answer; that in regard of that object, concerning which now we treat, a natural man hath no such thing as free-will at all, if you take it for a power of doing that which is good and well pleasing unto God in things spiritual, for *an ability*, of preparing our hearts unto faith and calling upon God, as our church article speaks, *a home-bred self-sufficiency*, preceding the change of our wills by the almighty grace of God, whereby any good should be said to dwell in us, and we utterly deny that there is any such thing in the world. The will, though in itself radically free, yet in respect of the term or object, to which in this regard it should tend, is corrupted, enthralled, and under a miserable bondage, tied to such a necessity of sinning in general, that though unregenerate men are not restrained to this, or that sin in particular, yet for the main, they can do nothing but sin. All their actions where-

in there is any morality, are attended with iniquity, *an evil tree cannot bring forth good fruit, even the sacrifice of the wicked, is an abomination to the Lord.* These things being thus cleared from the scripture, the former Arminian positions will of themselves fall to the ground, having no foundation but their own authority, for any pretence of proof they make none from the word of God. The first two I considered in the last chapter, and now add only concerning the third, *that the sole cause why the gospel is sent unto some, and not unto others, is not any dignity, worth, or desert of it in them to whom it is sent, more than in the rest, that are suffered to remain in the shadow of death, but only the sole good pleasure of God, that it may be a subservient means for the execution of his decree of election. I have much people in this city, Acts xx. I thank thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight, Matt. xi. 25, 26.* So

that the Arminian opposition to the truth of the gospel in this particular, is clearly manifest.

S. S.

Lib. Arbit.

Of ourselves we can do nothing, John xv. 5.

We are not able of ourselves to think any thing as of ourselves, 2 Cor. iii. 5.

We are by nature children of wrath, dead in trespasses and sins, Ephes. ii. 1.

Faith is not of ourselves, it is the gift of God, Ephes. ii.

Who maketh thee differ from another? Or what hast thou, that thou hast not received? and if thou hast received, why boasteth thou, as if thou hadst not received? 1 Cor. iv. 7.

We retain still after the fall, a power of believing, and of repentance, because Adam lost not this ability. Rem. Declaret, Sen. in Syn.

Faith is said to be the work of God, because he commandeth us to perform it. Rem. Apol.

There is no infusion of any habit or spiritual vital principle necessary to enable a man to believe. Corvin.

There is nothing truer than that one man maketh himself differ from another: he who believeth, when God commandeth, maketh himself differ from him who will not. Rem. Apol.

S. S.

Lib. Arbit.

If the Leopard can change his spots, and the Æthiopian his skin, then can ye do good who are taught to do evil, Jer. xiii. 23.

Believing on him who justifieth the ungodly, Rom. iv. 5. Being justified freely by his grace, Rom. iii. 24.

I thank thee Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them babes; even so, O Father, for so it seemed good in thy sight, Matt. xi. 25, 26.

I may boast of mine own, when I obey God's grace, which it was in my power not to obey, as well as to obey. Grevinch.

True conversion and the performance of good works, is a condition required on our part before justification. Fili. Armin.

God sendeth the gospel to such persons or nations that in comparison of others, may be said to be worthy of it. Rem. Apol.

CHAPTER XIV.

Of our Conversion to God.

How little or nothing at all it is that the Arminians assign to the grace of God, in performing the great work of our conversion, may plainly appear from what I have shewed already, that they ascribe to our own free-will. So that I shall briefly pass that over, which otherwise is so copiously delivered in holy scripture, that it would require a far larger discussion. A prolix confirmation of the truth we profess, will not suit so well with my intention, which is merely to make a discovery of their errors, by not knowing the depths whereof so many are deceived and inveigled.

Two things in this great conjunction of grace and nature, the Arminians ascribe unto free-will. First, *a power of co-operation* and working with grace, to make it at all effectual. Secondly, *a power of re-*

sisting its operation, and making it altogether ineffectual; God in the mean time bestowing no grace, but what awaits an act issuing from one of these two abilities; and hath its effect accordingly. If a man will co-operate, then grace attains its end; if he will resist, it returns empty. To this end they feign all the grace of God bestowed upon us, for our conversion, to be but a *moral persuasion* by his word, not an infusion of a new vital principle by the powerful working of the holy Spirit. And indeed granting this, I shall most willingly comply with them, in assigning to free-will one of the endowments before recited, a *power of resisting the operation of grace*. But instead of the other, must needs ascribe to our whole corrupted nature, and every one that is partaker of it, an universal disability of obeying it, or coupling in that work which God by his grace doth intend. If the grace of our conversion be nothing but a moral persuasion, we have no more power of obeying it, in that estate wherein we are dead in sin, than a man in his grave

hath in himself to live anew, and come out at the next call. God's promises, and the saints prayers in the holy scripture, seem to design such a kind of grace. As should give us a real internal ability of doing that which is spiritually good; but it seems here is no such matter: for if a man should persuade me to leap over the Thames, or to fly in the air, be he never so eloquent, his sole persuasion makes me no more able to do it, than I was before ever I saw him. If God's grace be nothing but a sweet persuasion (though never so powerful) it is a thing extrinsical, consisting in the proposal of a desired object, but gives us no new strength at all, to do any thing we had not before a power to do. But let us hear them pleading themselves to each of these particulars concerning grace and nature; and first, for the nature of grace.

God hath appointed to save believers by grace, that is a soft and sweet persuasion, convenient and agreeing to their free-will, and not by any almighty action, saith

* Arminius. It seems something strange; that the carnal mind being enmity against God, and the *will enthralled to sin*, and full of wretched opposition to all his ways, yet God should have no other means to work them over unto him, but some persuasion that is sweet, agreeable, and congruous unto them, in that estate wherein they are; and a small exaltation it is of the dignity and power of grace, when the chief reason why it is effectual, as Alvarez observes, may be reduced to a well digested supper, or an undisturbed sleep, whereby some men may be brought into better temper than ordinary, to comply with this congruous grace. But let us for the present accept of this, and grant that God doth call some by such a congruous persuasion, at such a time and place, as he knows they will assent unto it. I ask whether God thus calleth all men, or only some? If all, why are not

• *Deus statuit salvare credetes per gratia id est lenem ac suavem liberoque ipsorum arbitrio convenientem seu congruam suasionem, non per omnipotentem actionem seu motionem:*
 Armin. Antip. fol. 211.

all converted? for the very granting of it to be congruous, makes it effectual. If only some, then why they and not others? Is it out of a special intention to have them obedient? But let them take heed, for this will go near to establish the decree of election: and out of what other intention it should be, they shall never be able to determine. Wherefore Corvinus denies that any such congruity is required to the grace whereby we are converted, but only that it be a moral persuasion which we may obey if we will, and so make it effectual. Yea, and Arminius himself after he had defended it as far as he was able, puts it off from himself, and falsely fathers it upon St. Austin. So that as they jointly affirm, † *they confess no grace for the begetting of faith to be necessary, but only that which is moral; which ‡ one of them interpreteth, to be a declaration*

Corvin. ad Molin. His ita expositis ex mente Augustini, &c. Armin. Antip. de elec.

† Fatemur, aliam nobis ad actum fidei eliciendum necessariam gratiam non agnoscere quam moralem: Rem act., Synod. ad art. 4.

‡ Annuntiatio doctrinæ Evangelicæ, Popp. August. port. fol. 110.

of the gospel unto us. Right like their old master * Pelagius, *God, saith he worketh in us to will that which is good, and to will that which is holy, whilst he stirs us up, with promise of rewards, and the greatness of the future glory, who before were given over to earthly desires, like brute beasts loving nothing but things present, stirring up our stupid wills to a desire of God, by a revelation of wisdom, and persuading us to all that is good.* Both of them affirm the grace of God, to be nothing but a moral persuasion working by the way of powerful convincing arguments, but yet herein Pelagius seems to ascribe a greater efficacy to it, than the Arminians, granting that it works upon us, when after the manner of brute beasts, we are set merely on earthly things; but these,

* Operatur in nobis velle quod bonum est, velle quod sanctum est, dum nos terrenis cupiditatibus deditos mutorum more animalium, tantummodo presentia diligentes, futuræ gloriæ magnitudine & præmiorum pollicitatione succendit: dum revelatione sapientiæ in desideria Dei stupente suscitatur voluntatem dum nobis suadet omnia quod bonum est. Pelag. ap: Aug. de grat. ch. cap. 10.

as they confess, that * for the production of faith, it is necessary that such arguments be proposed on the part of God, to which nothing can probably be opposed, why they should not seem credible; so there is (say they) required on our part, a pious docility and probity of mind. So that all the grace of God bestowed on us, consisteth in persuasive arguments out of the word, which if they meet with teachable minds, may work their conversion.

Secondly. Having thus extenuated the grace of God, they affirm, † That in operation the efficacy thereof dependeth on free-will, so the Remonstrants in their apology. And ‡ to speak confidently, saith Grevinchovius, I say, that the effect of grace, in an ordinary course dependeth on some act of our free-will. Suppose then that

* *Ut autem assensus hic elicatur in nobis, duo in primis necessaria sunt.* 1. Argumenta talia ex parte Dei, quibus nihil veri similiter opponi potest cur credibilia non sint. 2. Pia docilitas animique probitas; Rem. decla. cap. 17. sect. 1.

† *Ut gratia sit efficax in actu secundo pendet a libera voluntate:* Rem. Apol. fol. 164.

‡ *Imo ut confidentius agam, dico effectum gratiæ ordinariæ lege, pendere ab actu aliquo arbitrii:* Grevin. ad Ames. p. 198.

of two men made partakers of the same grace, that is, have the gospel preached unto them by the same means, one is converted, and the other is not; what may be the cause of this great difference? Was there any intention or purpose in God, that one should be changed rather than the other? No, *He equally desireth and intendeth the conversion of all and every one.* Did then God work more powerfully in the heart of the one, by his holy Spirit, than of the other? No, *The same operation of the Spirit always accompanieth the same preaching of the word.* But was not one by some almighty action made partaker of real infused grace, which the other attained not to? No, *for that would destroy the liberty of his will, and deprive him of all the praise of believing.* How then came this extreme difference of effects? Who made the one differ from the other, or what hath he, that he did not receive? Why all this proceedeth merely from the strength of his own free-will, yielding obedience to God's gracious invitation, which like the other he might

have rejected. This is the immediate cause of his conversion, to which all the praise thereof is due. And here the old idol may glory to all the world, that if he can but get his worshippers to prevail in this, he hath quite excluded the grace of Christ, and make it *nomen inane*, a mere title, whereas there is no such thing in the world.

Thirdly, They teach, *that notwithstanding any purpose and intention of God to convert, and so to save a sinner, notwithstanding the most powerful and effectual operation of the blessed Spirit, with the most winning persuasive preaching of the word, yet it is in the power of a man, to frustrate that purpose, resist that operation, and reject that preaching of the gospel.* I shall not need to prove this, for it is that, which in direct terms they plead for; which also they must do, if they will comply with their former principles. For granting all these to have no influence upon any man, but by the way of moral persuasion, we must not only grant that it may be resisted, but also utterly deny, that it cannot be obey-

ed. We may resist it I say, as having both a disability to good, and repugnancy against it. But for obeying it, unless we will deny all inherent corruption and depravation of nature, we cannot attribute any such sufficiency unto ourselves.

Now concerning this weakness of grace, that it is not able to overcome the opposing power of sinful nature, one testimony, of Arminius shall suffice, * *It always remaineth in the power of free-will, to reject grace that is given, and to refuse that which followeth, for grace is no almighty action of God to which free-will cannot resist.* Not that I would assert in opposition to this, such an operation of grace as should, as it were, violently overcome the will of man, and force him to obedience, which must needs be prejudicial to our liberty: but only consisting in such a sweet effectual working, as doth infallibly promote our conversion, make us will-

• *Manet semper in potestate Lib. Arbit. gratiam datam rejicere & subsequenter repudiare, quæ gratia non est omnipotens Dei actio cui resisti a libero hominis arbitrio non possit. Armin. Antip. fol. 248.*

ing, who before were unwilling, and obedient, who were not obedient, that createth clean hearts, and reneweth right spirits within us.

That then which we assert in opposition to these Arminian heterodoxies, is, *that the effectual grace which God useth in the great work of our conversion, by reason of its own nature, being also the instrument of, and God's intention for that purpose, doth surely produce the effect intended; without successful resistance, and solely, without any considerable co-operation of our own wills, until they are prepared and changed by that very grace.* The infallibility of its effect depends chiefly on the purpose of God, when by any means he intends a man's conversion, those means must have such an efficacy added unto them, as may make them fit instruments for the accomplishment of that intention: that the counsel of the Lord may prosper, and his word not return empty. But the manner of its operation, that it requires no human assistance, and is able to overcome all repugnance, is proper to the being of such

an act, as wherein it doth consist. Which nature and efficacy of grace, in opposition to an indifferent influence of the Holy Spirit, a metaphorical motion, a working by the way of moral persuasion, only proposing a desirable object, easy to be resisted, and not effectual unless it be helped by an inbred ability of our own, which is the Arminian grace, I will briefly confirm, having promised these few things.

1. Although God doth not use the wills of men in their conversion, as malign spirits use the members of men in enthusiasms, by a violently wrested motion, but sweetly and agreeably to their own free nature; yet, in the first act of our conversion, the will is merely passive, as a capable subject of such a work, not at all concurring co-operately to our turning. It is not, I say, the cause of the work, but the subject wherein it is wrought, having only a passive capability for the receiving of that supernatural being which is introduced by grace. *The beginning of this good work is merely from God, Phil. i. 6.*

Yea, faith is ascribed unto grace, not by the way of conjunction with, but of opposition to our wills; *not of ourselves, it is the gift of God*, Ephes. ii. 8. *Not that we are sufficient of ourselves, our sufficiency is of God*, 2 Cor. iii. 5. *Turn thou me, O Lord, and I shall be turned.*

2. Though the will of man conferreth nothing to the infusion of the first grace, but a subjective receiving of it, yet, in the very first act, that is wrought in and by the will, it most freely co-operateth (by the way of subordination) with the grace of God. And the more effectually it is moved by grace, the more freely it worketh with it. Man being converted, converteth himself.

3. We do not affirm grace to be *irresistible*, as though it came upon the will, with such an overflowing violence, as to beat it down before it, and subdue it by compulsion to what it is no way inclinable, but if that term must be used, it denoteth in our sense, only such an unconquerable efficacy of grace, as always and infallibly produceth its effect. *For who is it that*

can withstand God, Acts xi. 17. As also it may be used on the part of the will itself, which will not resist it. *All that the Father gives unto Christ will come unto him*, John vi. 37. The operation of grace is resisted by no hard heart, because it mollifies the heart itself. It doth not so much take away a power of resisting, as give a will of obeying, whereby the powerful impotency of resistance is removed.

4. Concerning grace itself, it is either common or special. Common or general grace, consisteth in the external revelation of the will of God by his word, with some illumination of the mind to perceive it, and correction of the affections, not too much to contemn it. And this in some degree or other, to some more, to some less, is common to all that are called. Special grace, is the grace of regeneration comprehending the former, adding more spiritual acts, but especially pre-supposing the purpose of God, on which its efficacy doth chiefly depend.

5. This saving grace, whereby the Lord converteth or regenerateth a sinner trans-

lating him from death to life, is either external or internal. External consisteth in the preaching of the word, &c. whose operation is by the way of moral persuasion, when by it *we beseech our hearers in Christ's stead, that they would be reconciled unto God*, 2 Cor. v. 20. And this in our conversion is the instrumental organ thereof; and may be said so to be a sufficient cause of our regeneration, in as much as no other in the same kind is necessary: it may also be resisted *in sensu diviso*, abstracting from that consideration, wherein it is looked on as the instrument of God for such an end.

6. Internal grace, is by divines distinguished into the first, or preventing grace, and the second following co-operating grace. The first is that spiritual vital principle that is infused into us by the holy Spirit, that new creation, and bestowing of new strength, whereby we are made fit and able for the producing of spiritual acts to believe and yield evangelical obedience. *For we are the workmanship of God created in Christ Jesus unto good.*

works, Ephes. ii. 10. By this God gives us a new heart, and a new spirit he puts within us, he taketh the stony hearts out of our flesh, and gives us a heart of flesh, he puts his spirit within us, to cause us to walk in his statutes, Ezek. xxxvi. 25,—27.

Now this first grace is not properly and formally a vital act, but *causaliter* only, in being a principle moving to such vital acts within us. It is the habit of faith bestowed upon a man, that he may be able to eliciate and perform the acts thereof; giving new light to the understanding, new inclinations to the will, and new affections to the heart. For the infallible efficacy of which grace, it is that we plead against the Arminians, and amongst those innumerable places of holy scripture confirming this truth, I shall make use only of a very few reduced to these three heads.

(1.) Our conversion is wrought by a divine almighty action, which the will of man will not, and therefore cannot resist. The impotency thereof, ought not to be opposed to this omnipotent grace, which

will certainly effect the work, for which it is ordained; being an action not inferior to the greatness of his *mighty power, which he wrought in Christ when he raised him from the dead*, Ephes. i. 19, 20. And shall not that power which could overcome hell, and loose the bonds of death, be effectual for the raising of a sinner, from the death of sin, when by God's intention it is appointed to that work. *He accomplisheth the work of faith with power*, 2 Theſ. s. i. 11. It is *his divine power, that gives unto us all things that appertain to life and godliness*, 2 Pet. i. 3. Surely a moral resistible persuasion, would not be thus often termed the power of God, which denoteth an actual efficacy, which no creature is able to resist.

(2.) That which consisteth in a real efficiency, and is not at all, but when, and where it actually worketh, what it intendeth, cannot without a contradiction be said to be so resisted that it should not work, the whole nature thereof consisting in such a real operation. Now that the very essence of divine grace consisteth in

such a formal act, may be proved by all those places of scripture, that affirm God by his grace, or the grace of God, actually to accomplish our conversion, as Deut. xxx. 6. *And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and all thy soul, that thou mayest live.* The circumcision of our hearts, that we may love the Lord with all our hearts, and with all our souls, is our conversion, which the Lord affirmeth here, that he himself will do. Not only enable us to do it, but he himself really and effectually will accomplish it; and again, *I will put my law into them, and write it in their hearts,* Jerem. xxxi 33. *I will put my fear in their hearts, that they shall not depart from me,* chap. xxxii. 39. He will not offer his fear unto them, but actually put it into them, and most clearly, Ezek. xxxvi. 26. *A new heart also will I give you, a new spirit will I put within you, and I will take the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause*

you to walk in my statutes. Are these expressions of a moral persuasion only? Doth God affirm here he will do, what he intends only to persuade us to? And which we may refuse to do if we will? Is it in the power of a stony heart to remove itself? What an active stone is this in mounting upwards? What doth it at all differ from that heart of flesh that God promiseth? Shall a stony heart be said to have a power to change itself into such a heart of flesh as shall cause us to walk in God's statutes? Surely, unless men were wilfully blind, they must needs here perceive such an action of God denoted, as effectually, solely, and infallibly worketh our conversion, *opening our hearts that we may attend unto the word*, Acts xvi. 14. *Granting us on the behalf of Christ to believe in him*, Philip. i. 29. Now these and the like places prove, both the nature of God's grace to consist in a real efficiency, and the operation thereof to be certainly effectual.

(3.) Our conversion is a *new creation, a resurrection, a new birth.* Now

he that createth a man, doth not persuade him to create himself, neither can he if he should, nor hath he any power to resist him that will create him, that is as we now take it, translate him from something that he is, to what he is not. What arguments do you think were sufficient to persuade a dead man to rise? Or what great aid can he contribute to his own resurrection? Neither doth a man beget himself, a new real form was never yet introduced into any matter by subtle arguments. These are the terms the scripture is pleased to use concerning our conversion; *if any man be in Christ he is a new creature*, 2 Cor. v. 17. *The new man after God is created in righteousness and holiness*, Eph. iv. 24. It is our new birth, *Except a man be born again, he cannot see the kingdom of God*, John iii. 3. *Of his own will be, at he us with the word of truth*, James i. 18. and so we become born again, *not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever*, 1 Pet. i. 23. it is our vivification and resurrection, *The Son quickeneth whom*

he will, John v. 21. even those dead who hear his voice and live, verse 25. When we were dead in sins we are quickened together with Christ by grace, Ephes. ii. 5. For being buried with him by baptism, we are also risen with him though the faith of the operation of God, Coloss. ii. 12. And blessed, and holy is he that hath part in that first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

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