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*H. Purser*

T H E  
D O C T R I N E  
O F  
Absolute PREDESTINATION

STATED and ASSERTED:

WITH  
A PRELIMINARY DISCOURSE on the  
DIVINE ATTRIBUTES.

Translated, in great Measure,  
From the Latin of JEROM ZANCHIUS:  
WITH  
Some ACCOUNT of his LIFE prefixed.

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By the AUTHOR of *The CHURCH of ENGLAND vindicated  
from the Charge of Arminianism.*

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To which is subjoined, from the Latin of LIPSIVS,  
A N A P P E N D I X,  
Concerning the FATE of the ANTIENTS.

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*Quamvis ad infimæ Caveæ Plausum facile ambient Universalis  
Gratiæ Assertores; et, ex Ambone, hoc Argumentum multis  
Phaleris splendide adornari possit; tamen, ubi penitus excutitur,  
Argutiæ omnes evanescent, et ascendendum, tandem, ad Deum  
discriminantem, æterno Decreto suo, Hominem ab Homine: quo,  
in aliquibus, GRATIÆ suæ; in aliis, JUSTITIÆ suæ; in  
Utrisque, GLORIÆ suæ πολυποικιλής, exset Documentum.*  
SPANHEM. Syntagm. Disp. P. 236.

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## P R E F A C E.

**W**HEN I consider the absolute Independence of GOD, and the necessary, total Dependence of all created Things on *Him* their First Cause; I cannot help standing astonished at the Pride of impotent, degenerate *Man*, who is so prone to consider himself as a Being possessed of Sovereign Freedom, and invested with a Power of Self-Salvation: able, he imagines, to *counteract* the Designs even of INFINITE WISDOM, and to *defeat* the Agency of OMNIPOTENCE itself. *Ye SHALL be as gods*, said the Tempter, to *Eve*, in Paradise: and *Ye ARE as gods*, says the same Tempter, now, to her apostate sons.—One would be apt to think, that a suggestion, so demonstrably false and flattering; a suggestion, the very reverse of what we *feel* to be our state; a suggestion, alike contrary to *Scripture* and *Reason*, to *Faith* and *Experience*; could never meet with the smallest degree of credit. And yet, because it so exactly co-incides with the natural haughtiness of the human heart; men not only admit, but even relish the deception: and fondly incline to believe, that the father of lyes does, in *this* instance at least, speak truth.

The Scripture-doctrine, of *Prædetermination*, lays the axe to the very root of this potent delusion. It assures us, that *All things are of God*. That *All our Times*, and *All Events*, are in His Hand. Consequently, That Man's Business below is, chiefly, to fill up the departments, and to discharge the



several offices, assigned him, in God's purpose, from everlasting: and that, having lived his appointed time, and finished his allotted course of action and suffering; he, that moment, quits the stage of terrestrial life, and removes to the invisible state.

The late deservedly celebrated Dr. YOUNG, tho' he affected great opposition to some of the doctrines called *Calvinistic*; was yet compelled, by the force of truth, to acknowledge, That "*There is not a FLY, but has had Infinite Wisdom concerned, not only in its structure, but in its destination.*"\* Nor did the late learned and excellent Bishop HOPKINS go a jot too far, in asserting as follows: "*A Sparrow, whose price is but mean, two of them valued at a farthing (which some make to be the 10th part of a Roman penny, and was certainly one of their least coins), and whose Life, therefore, is but contemptible, and whose Flight seems giddy and at random; yet it falls not to the ground, neither lights any where, without your Father. His all-wise Providence hath BEFORE APPOINTED what BOUGH it shall pitch on; WHAT GRAINS it shall pick up; WHERE it shall lodge, and where it shall BUILD; on what it shall LIVE, and WHEN it shall DIE.—Our Saviour adds, The very hairs of your head are all numbered. God keeps an account, even of that stringy excrescence.—Do you see a thousand little MOTES and ATOMS wandering up and down in a sun-beam? It is God that so peoples it; and He GUIDES their innumerable and irregular straying. NOT A DUST FLIES IN A BEATEN ROAD; BUT GOD RAISETH IT, CONDUCTS it's uncertain Motion, and, by his particular Care, CONVEYS it to the certain place He had BEFORE APPOINTED for it: nor shall the most fierce and tempestuous Wind hurry it any farther.—Nothing*

\* Centaur not Fab. Letter II.

" comes

“ comes to pass, but God bath His ends in it, and will  
 “ certainly make his own ends out of it. Tho’ the  
 “ World seem to run at random, and Affairs to be  
 “ huddled together in blind confusion and rude dis-  
 “ order; yet, GOD sees and knows THE CONCA-  
 “ TENATION OF ALL CAUSES AND EFFECTS, and  
 “ so governs them, that He makes A PERFECT  
 “ HARMONY out of all those seeming jarrings and  
 “ discords.—It is most necessary, that we should have  
 “ our hearts well established in the firm and unwaver-  
 “ ing belief of this truth; That WHATSOEVER comes  
 “ to pass, BE IT GOOD OR EVIL, we may look up  
 “ to the Hand and Disposal of All, to God.—In re-  
 “ spect of God, there is nothing casual, nor contingent;  
 “ in the World. If a Master should send a Servant  
 “ to a certain place, and command him to stay there,  
 “ till such a time; and, presently after, should send  
 “ another Servant to the same [p]lace; the meeting  
 “ of these two is wholly casual, in respect of them-  
 “ selves, but ORDAINED and FORE-SEEN by the  
 “ Master who sent them. So it is in ALL fortuitous  
 “ Events here below. They fall out UNEXPECTEDLY,  
 “ as to US; but not so, as to GOD. He foresees;  
 “ and he appoints, All the vicissitudes of things.”\*

To illustrate this momentous doctrine, espe-  
 cially so far as God’s Sovereign Distribution of  
 Grace and Glory is concerned, was the chief motive,  
 that determined me to the present Publication.  
 In perusing the Works of that most learned and  
 evangelical Divine, one of whose performances  
 now appears in an *English* dress; I was particularly  
 taken with *That Part* of His *Confession of Faith*  
 (presented, A. D. 1562, to the Senate of *Strasburgh*),  
 which relates to *Predestination*. It is, from be-  
 ginning to end, a regular chain of solid argu-  
 ment: deduced from the unerring word of Di-  
 vine Revelation, and confirmed by the co-incident.

\* Sermon upon *Providence*: from *Matth.* x. 29, 30.

Testimonies of some of the greatest Lights that ever shone in the Christian Church. Such were *Austin, Luther, Bucer, Melancthon*. Names, that will be precious and venerable, as long as True Religion has a Friend remaining upon Earth.

Excellent as *Zanby's* original piece is, I yet have occasionally ventured, both to *retrench* and to *enlarge* it, in the Translation. To this Liberty I was induced, by a desire of rendering it as *complete* a treatise, on the subject, as the allotted compass would allow. I have endeavoured, rather, to enter into the *Spirit* of the admirable Author; than, with a scrupulous exactness, to retail his very *Words*. By which Means, the performance will prove, I humbly trust, the more satisfactory to the *English* reader: and, for the Learned one; he can, at any time, if he pleases, by comparing the following *Version* with the original *Latin*, both perceive wherein I have presumed to vary from it; and judge, for himself, whether my Omissions, Variations, and Enlargements, are useful and just.

The *Arminians* (I know not, whether thro' Ignorance, or to serve a turn) affect, at present, to give out, That *Luther* and *Calvin*, were not agreed in the article of *Predestination*. A more palpable mistake was never advanced. So far is it from being true, that *Luther* (as I can easily prove, if called to it) went as heartily into that Doctrine; as *Calvin* himself. He even asserted it with much *more Warmth*, and proceeded to much *harsher Lengths* in defending it, than *Calvin* ever did, or any other Writer, I have met with, of that Age.—In the following performance, I have, for the most part, carefully retained *Zanby's* quotations from *Luther*; that the Reader, from the sample, there given, might form a just idea of *Luther's* real sentiments concerning the points in question.

Never was a Publication, of this kind, more *seasonable*, than at present, *Arminianism* is the grand

grand Religious Evil of this Age and Country. It has, more or less, infected every Protestant Denomination amongst us; and bids fair for leaving us, in a short time, not so much as the very *profession* of Godliness. The *Power* of Christianity has, for the most part, taken its flight, long ago; and even the *Form* of it seems to be on the point of bidding us farewell. Time has been, when the *Calvinistic* Doctrines were considered, and defended, as the *Palladium* of our Established Church, by her *Bishops* and *Clergy*; by the *Universities*, and the whole Body of the *Laity*. It was (during the reigns of *Edward VI.* *Queen Elizabeth,* *James I.* and the greater part of *Charles I.*) as difficult to meet with a clergyman, who did *not* preach the Doctrines of the Church of *England*; as it is now, to find one who *does*.—We have generally forsaken the principles of the *Reformation*; and *Ichabod*, or, *Thy Glory is departed*, has been written, on most of our Pulpits and Church-doors, ever since.

*Thou, O God, hast brought a Vine out of Egypt, thou hast cast out the Heathen, and planted it.*

*Thou preparedst room before it, and didst cause it to take deep root; and it filled the land.*

*The hills were covered with the shadow of it, and the haughs thereof were like the goodly cedars.*

*She sent out her boughs to the sea, and her branches unto the river.*

*Why hast thou then broken down her hedges, so that all they, who pass by the way, do pluck her?*

*The boar, out of the wood, doth waste it; and the wild beast of the field doth devour it.*

*Return, we beseech thee, O God of Hosts! Look down from heaven, and behold and visit this vine;*

*And the vineyard, which thy right hand hath planted; and the branch that thou madest strong for thyself!*

*So will we not go back from thee: quicken us, and we shall call upon thy name.*

Turn us again, O LORD God of hosts! cause thy face to shine, and we shall yet be saved. Psalm lxxx.

Never was *Description* more strikingly expressive of the state our *National Church* is, at present, in! Never was *Supplication* more pertinently adapted to the lips of her genuine *Sons!*

In vain do we lament the progress of *Popery*; in vain do we shut up a few private *majors-houses*; while our *Presses* teem, and our *Pulpits* ring, with the *Romish* doctrines of MERIT and FREE-WILL: doctrines, whose native and inevitable tendency is, to smooth the passage for our fuller coalition with *Antichrist*. If we are really desirous, to shun committing spiritual Adultery with *the Mother of harlots and abominations*; we must withdraw our feet from *the way that leadeth to her house*.

Blessed be God, the *doctrines of Grace* are again beginning to *lift up their heads* amongst us: a sign, it is to be hoped, that the Holy Spirit hath not quite forsaken us; and that our *Redemption*, from the prevailing errors of the day, *draweth near*. Now, if ever, is the time, for all, who love our church and nation in sincerity, to lend an helping hand to the *Ark*; and contribute, though ever so little, to its return.

The grand objection, usually made to that important truth, which is the main subject of the ensuing sheets; proceeds on a supposition of *partiality in God*, should the Calvinistic doctrine be admitted.—If this consequence *did really follow*, I see not how it would authorize man to arraign the conduct of Deity. Should an earthly friend make me a Present of 10,000 *l.* would it not be *unreasonable, ungrateful, and presumptuous* in me, to *refuse* the gift, and *revile* the giver, only because it might not be his pleasure to confer the same favor on my next-door neighbor?—In *other cases*, the *value* of a Privilege, or of a Possession, is *enbanced,*

banced; by its *scarceness*: A *Virtuoso* sets but little esteem on a Medal, a Statue, or a Vase; so common, that every man, who pleases, may have one of the same kind: he prizes *That* alone, as a *Rarity*, which really *is* such; and which is not only intrinsically valuable, but which lies *in few hands*.—Were all men, here upon earth, qualified and enabled to appear as *Kings*; the Crown, the Sceptre, the Robe of State, and other ensigns of Majesty, would presently sink into things hardly noticeable. The distinguishing grandeurs of Royalty, by ceasing to be *uncommon*, would quickly cease to be *august* and *striking*. Upon this principle it was, that *Henry IV.* of *France*, said, on his birth-day, “I was born as  
 “ on this day; and, no doubt, taking the World  
 “ through, *Thousands* were born on the same day  
 “ with me: yet, out of all those *Thousands*, I am,  
 “ perhaps, the *only* one, whom God hath made a  
 “ *King*. How signally am I indebted to the pe-  
 “ culiar bounty of His Providence!”—Similar are the reflections and the acknowledgment of such persons, as are favoured with the sense of their *Election* in Christ to Holiness and Heaven.

“ *But what becomes of the non-elect?* ” You have nothing to do with such a question, if you find yourself embarrassed and distressed with the consideration of it. Bless God, for his *Electing Love*: and leave Him to act as He pleases by *them that are without*. Simply acquiesce in the plain Scripture-account; and wish to see no farther, than Revelation holds the Lamp. ’Tis enough for you, to know, That *the Judge of the whole Earth will do right*.—Yet, will you reap much improvement from the view of *Predestination*, in it’s full extent, if your eyes are able stedfastly to look at All which God hath made known concerning it. But, if your spiritual sight is weak, forego the enquiry, so far as *Reprobation* is concerned: and be content to  
 know

\* P R E F A C E.

know but in part, till death transmits you to that perfect state, where you shall know even as you are known. Say not, therefore, as the opposers of these doctrines did in St. Paul's days; "Why doth God find fault with the wicked? For who hath resisted his will? If he, who only can convert them, refrains from doing it; what room is there for blaming them that perish, seeing 'tis impossible to resist the will of the Almighty?" Be satisfied with St. Paul's answer: *Nay, but who art thou, O man, that repliest against God?* The Apostle hinges the matter entirely on God's absolute Sovereignty. There he rests it; and there we ought to leave it. \*

Were the whole of mankind equally loved of God, and promiscuously redeemed by Christ; the Song, which Believers are directed to sing, would hardly run in these admiring strains: *To Him that hath loved US, and washed US from our sins in His own blood, and hath made US Kings and Priests unto God, &c.* Rev. i. 5, 6. An hymn of praise, like this, seems, evidently, to procede on the hypothesis of peculiar Election, on the part of God;

\* Some of the more considerate Heathens treated God's hidden Will, with an adoring reverence, which many of our modern Arminians would do well to imitate. Thus *Bion* (Κλειδ. 2, Μυστ. 10.)

Κρινασ εν επωμεσ Σενικ εεσα θεολοισα.

'Tis not for man, to sit in judgment on the actions of God.

So *Theophrastus* (γυνμ. 141, 142.)

Ανθρωποι ε̄ μαλιστα νομιζουσι, ε̄ιδεσεν κ̄δεν.

Θεοι ε̄ κ̄λα σφ̄δερον παντα τελευσι νοσ̄.

We men are foolish in our imaginations, and know nothing:

But the Gods accomplish all things according to their own mind.

And again, (Lin. 687, 688.)

Ουκ ε̄στῑ θνητοισῑ προς̄ αθανασ̄εσ̄ μαχεσασθ̄,

ε̄δ̄ε̄ δ̄ικνην̄ ε̄ισεν̄. ε̄δ̄εν̄ τ̄λο̄ θεμισ̄.

'Tis not lawful for mortals, to enter the lists with the Gods, nor to bring in an accusation against them.

and

and of a *limited Redemption*, on the part of Christ: which we find still more explicitly declared, *Rev.* v. 9. where we have a transcript of that song, which *the spirits of just men made perfect* are now singing, before the Throne, and before the Lamb: *Thou wast slain, and hast redeemed us unto God, by thy blood, OUT OF every kindred, and tongue, and people, and nation.* Whence the elect are said to have been redeemed FROM AMONG men. *Rev.* xiv. 4.

In short, there is no such thing, as *casualty*, or *accident*, even in things of *temporal* concern: much less, in matters *spiritual* and *everlasting*. If the universe had a *Maker*, it must have a *Governor*: and, if it has a *Governor*, his *Will* and *Providence* must extend to *all things*, without exception. For my own part, I can discern no medium between absolute *Predestination*, and blank *Atheism*.

Mr. ROLLIN, if I mistake not, has, somewhere, a fine observation, to this effect: That "It is usual, with GOD, so carefully to *conceal* himself, and to *bide* the Agency of his Providence BEHIND *second causes*; as to render *That*, very often, undiscernable, and indistinguishable from *These*." Which *Wisdom of Conduct*, and *Gentleness of Operation* (not less *efficacious*, because gentle and invisible), instead of exciting the admiration they deserve; have, on the contrary, given occasion to the setting up of that unreal idol of the brain, called *Chance*. Whereas, to use the lovely lines of our great moral Poet,

*All Nature is but ART unknown to thee;*  
*All Chance, DIRECTION which thou canst not see.*

Words are only so far valuable, as they are the vehicles of *Meaning*. And *Meaning*, or *Ideas*, derive *their* whole value, from their having some foundation in *Reason*, *Reality*, and *Fact*. Was I, therefore, to be concerned in drawing up an  
*Expur-*



*Expurgatory Index* to language; I would, without mercy, cashier and proscribe such words, as *chance*, *fortune*, *luck*, *casualty*, *contingency*, and *mishap*. Nor unjustly. For, they are *Voces, & præterea nihil*. Mere *terms*, without *ideas*. Absolute *Expletives*, which import nothing. Unmeaning *cyphers*, either *proudly*, or *sacrilegiously*, invented; to *hide* man's ignorance of real causes, or to *rob* the DEITY of the Honors due to His Wisdom, Providence, and Power.

Reason and Revelation are perfect Unisons, in assuring us, That GOD is the Supreme, Independent *First Cause*; of Whom, all *secondary* and *inferior causes* are no more, than the *effects*. Else, proper originality and absolute wisdom, unlimited supremacy and almighty power, cease to be attributes of Deity.—I remember to have heard an interesting anecdote of King WILLIAM, and Bishop *Burnet*. The Arminian prelate affected to wonder, “How a person, of his Majesty’s piety and good sense, could so rootedly believe the doctrine of *Absolute Predestination*.” The Royal Calvinist replied; *Did I not believe Absolute PREDESTINATION, I could not believe a PROVIDENCE. For, it would be most absurd, to suppose, that a Being of Infinite Wisdom would ACT without a PLAN: for which plan, Predestination is only another name.*

What, indeed, is *Predestination*, but God’s *determinate plan of action*? and what is *Providence*, but the *evolution of that plan*? In His decree, God resolved, within Himself, what He would *do*, and what He would *permit* to be done: By his *Providence*, this effective and permissive Will passes into external *act*, and has its positive accomplishment. So that the *purpose* of God, as it were, draws the *out-lines*; and *Providence* lays on the colors. What *That* designed, *This* completes: what *That* ordained, *This* executes. *Predestination* is analo-  
gous

gous to the *mind* and *intention*; Providence, to the *band* and *agency*; of the artificer. Hence, we are told, That God *worketh* [there's his PROVIDENCE] *all things, after the counsel of his own Will* [there's his DECREE], *Eph. i. 11.* And again, He *DOETH* according to his *WILL*, in the army of heaven and among the inhabitants of the earth: and none can stay his *band* [i. e. his will; and the execution of it; are IRRESISTIBLE], nor say unto him, *What dost thou?* i. e. his Purpose and Providence are SOVEREIGN, and for which he will not be *accountable* to his creatures. *Dan. iv. 35.*

According, therefore, to the Scripture representation, Providence neither acts *vaguely* and *at-random*, like a blind archer, who shoots uncertainly in the dark, as well as he can; nor yet *pro re nata*, or as the unforeseen exigence of affairs may require: like some blundering statesman, who plunges (it may be) his country and himself into difficulties, and then is forced to unravel his cobweb, and reverse his plan of operations, as the best remedy for those disasters, which the court-spider had not the wisdom to foresee. But shall we say this of GOD? 'Twere blasphemy. HE *that dwelleth in heaven, laugheth* all these miserable after-thoughts to scorn. GOD, who can neither be *over-reach'd*, nor *over-power'd*, has all these *post-expedients* in derision. He is incapable of *Mistake*. He knows no *Levity* of *Will*. He cannot be *surpriz'd* with any unforeseen inconveniencies. *His throne is in heaven, and his kingdom ruleth over all.* Whatever, therefore, comes to pass, comes to pass as a part of *the original plan*: and is the offspring of that prolific series of causes and effects, which owes it's birth to the *ordaining* and *permissive Will* of HIM, in whom *we all live, and move, and have our being.* Providence, in time, is the *band*, that *delivers* God's purpose, of those beings and events, with which that purpose

was pregnant from everlasting. The doctrine of *Equivocal Generation* is not more absurd, in philosophy; than the doctrine of *un-predestinated events*; is, in theology.

Thus, the long train of things is, tho'

*A mighty maze, yet not without a plan.*

GOD'S SOVEREIGN WILL is the *First* link; his UNALTERABLE DECREE is the *Second*; and his all-active PROVIDENCE, the *Third*, in the great chain of causes. What His Will *determin'd*, That His Decree *establish'd*, and his Providence, either mediately, or immediately, *effects*. His Will was the adorable *Spring* of all: His Decree *mark'd out the Channel*: and His Providence *directs the Stream*. —“ If so,” it may be objected, “ ’twill follow, “ That, *Whatever Is, is RIGHT*.” Consequences can't be help'd. No doubt, GOD, who does nothing *in vain*; who cannot do any thing *to no purpose*, and still less *to a bad one*; who both *acts* and *permits* with design, and who *weighs the paths* of men; has, in the unfathomable abyss of his counsel, very important (tho', to us, secret) reasons, for permitting the first entrance of moral evil, and for suffering both *moral* and *natural* evil still to reign over so great a part of the creation. *Unsearchable are his judgments* [*κρυφαῖα*, *decrees*] and *His ways* [the methods and dispensations of his Providence] *pass finding out*. *Who hath known the mind of the Lord, or who hath been his counsellor? For, OF Him, and THROUGH Him, and TO Him, are ALL things*. Rom. ii. 33, 34, 36.—As to myself, I can, through Grace, most heartily adopt the maxim of BENGELIUS, *Non plus sumere, non minus accipere*\*: I neither wish to know more than God has revealed; nor to remain ignorant of

\* *Ordo Temporum*, cap. viii. p. 302.

what

*what he HAS revealed.* I desire to advance, and to halt, just when and where the pillar of God's *Written Word* stays, or goes forward. I am content, that the impenetrable veil, divinely interpos'd, between *His* purposes and my comprehension, be not drawn aside, 'till faith is lost in sight, and my spirit returns to *Him* who gave it. —But of *This* I am assured, that *Echo* does not re-verb-er-ate *Sound*, so punctually, as the *actual disposal* of things answers to God's *Pre-determination* concerning 'em. This cannot be denied, without dethroning *Providence*, as far as in us lies, and setting up *Fortune* in its room. There is no alternative. I defy all the sophistry of man, to strike out a middle way. He, that *made* all things, either *directs* all things he has made, or has con-signed 'em over to *Chance*. But, what is chance? a name for *nothing*.

I grant, that the twin-doctrines of Predestination and Providence, are not without their difficulties. But the denial of 'em is attended with ten-thousand times *more* and *greater*. The difficulties, on one side, are but as dust upon the balance: those on the other, as mountains in the scale. To imagine, that a Being of boundless Wisdom, Power, and Goodness, would *create* the *Universe*, and *not sit at the helm* afterwards, but turn us adrift, to shift for ourselves, like an huge vessel without a Pilot; is a supposition, that subverts every notion of Deity, gives the lye to every page in the Bible, contradicts our daily experience, and insults the common reason of mankind.

*Say'st thou, The course of Nature governs All?  
The course of Nature is the Art of GOD.*

The whole creation, from the *Seraph*, down to the indivisible *Atom*, ministers to the supreme will, and is under the special observation, government,  
and

and direction of the OMNIPOTENT MIND: who sees All, Himself unseen; who *upholds* All, Himself unsustain'd; who *guides* All, Himself guided, by none; and who *changes* All, Himself unchang'd.

“But does not this doctrine tend to the establishment of *Fatality*?” Supposing it even did, were it not better to be a *Christian Fatalist*, than to avow a set of loose, Arminian principles, which, if push'd to their full extent, will inevitably terminate in the rankest *Atbeism*? For, without Predestination, there can be no Providence; and, without Providence, no God.—After all, What do you mean by *Fate*? If you mean a *regular succession of determin'd events*, from the beginning to the end of Time; an *uninterrupted chain*, without a single chasm; all *depending* on the eternal *Will* and continued *Influence* of the GREAT FIRST CAUSE: if *This* is *Fate*, it must be owned, that IT and the Scripture *Predestination* are, at most, very thinly divided; or, rather, entirely *co-alesce*.—But if, by *Fate*, is meant, either a *constitution of things antecedent to the will of God*; by which He Himself was *bound, ab origine*; and which goes on, of *itself*, to multiply causes and effects, to the exclusion of the all-pervading power and unintermitting agency of an intelligent, perpetual, and particular Providence: neither *reason*, nor *Christianity*, allows of any *such Fate* as this. *Fate*, thus considered, is just such an extreme, on one hand, as *Chance* is, on the other. *Both* are, alike, *unexistable*.

It having been not unusual, with the *Arminian* writers, to tax us with adopting *the FATE of the Antient Stoics*; I thought it might not be unacceptable, to the *English* reader, to subjoin a brief view of what those philosophers *generally* held (for they were not, All, exactly of a mind) as to this Particular. It will appear, to every competent reader,

P R E F A C E. xvii

reader, from what is there given, *how far* the doctrine of *Fate*, as believed and taught by the *Stoics*, may be admitted, *upon Christian Principles*. Having large materials by me, for such a work, it would have been very easy for me to have annexed a dissertation, of my own, upon the subject: but I chose to confine myself to a small extract from the citations and remarks of the learned LIPSIUS; who seems, in his *Physiologia Stoicorum*, to have almost exhausted the substance of the argument, with a penetration and precision, which leave little room either for addition or amendment. In a cause, therefore, where the interest of TRUTH is so eminently concerned; I would rather retain the *ablest counsel*, when it can be had, than venture to be, myself, her sole advocate.

For my own particular part, I frankly confess, that, as far as the analogy, between the *Fate* of the *Stoics*, and the *Predestination* of the BIBLE †, holds good;

† “ Now I am in some measure enlightened,” (says a learned and amiable divine, still living), “ I can easily perceive, that it is in the adjustment and concurrence of seemingly fortuitous circumstances, that the ruling power and wisdom of God are most evidently displayed in human affairs. How many such casual events may we remark in the history of *Joseph*, which had each a necessary influence in his ensuing promotion!—If the *Midianites* had passed by a day sooner, or a day later;—If they had sold him to any person, but *Potiphar*;—If his mistress had been a better woman;—If *Pharaoh's* Officers had not displeased their Lord; or, if any, or all these things had fallen out in any other manner, or time, than they did; all, that followed, had been prevented: the promises and purposes of God concerning *Israel*, their bondage, deliverances, polity, and settlement, must have failed: and, as all these things tended to and centred in CHRIST, the promised Savior; the desire of all nations would NOT have appeared. Mankind had been still in their sins, without hope; and the counsels of God's eternal love, in favor of sinners, defeated. Thus we may see a CONNECTION between *Joseph's* first dream, “ and

good; I see no reason, why we should be ashamed to acknowledge it. St. *Austin*, and many other great and excellent men, have not scrupled to admit both the *Word* and the *Thing*, properly understood\*. I am quite of *LIPSIUS*'s mind: "Et  
 " verò non averfabor *Stoici* nomen; fed *Stoici*  
 " CHRISTIANI: I have no objection to being called  
 " a Stoic, fo you but prefix the word CHRISTIAN  
 " to it." †

" and the *Death* of our Lord CHRIST, with all its glorious  
 " consequences. So strong, tho' secret, is the CONCATEN-  
 " ATION between the *greatest* and the *smallest* events!—What  
 " a comfortable thought is this to a believer, to know, that,  
 " amidst all the various, interfering designs of men; the  
 " Lord has one constant design, which He cannot, will not  
 " miss: namely, His own Glory, in the compleat salvation  
 " of his people! And that He is wise, and strong, and faith-  
 " ful, to make even those things, which seem *contrary* to this  
 " design, *subservient* to promote it!" See p. 96. & seq. of a  
 " most entertaining and instructive Piece, entitled, *An Authentic*  
 " *Narrative of some remarkable and interesting Particulars in the*  
 " *Life of \*\*\*\*\**, in a *Series of Letters*. 1765.

\* For a sample, the learned reader may peruse the judicious chapter, *De Fato*, in Abp. BRADWARDIN's immortal book *De Causâ Dei*, Lib. i. Cap. 28.

† Oper. T. i. *Def. Pofthum*. Cap. II. P. 118.

SOME



S O M E  
A C C O U N T  
O F T H E  
L I F E  
O F  
J E R O M Z A N C H I U S .

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**I**T has been asserted\*, That this great Divine was born at *Alzano*, a Town of *Italy*, situate in the Valley of *Seri*, or *Serio*. But the learned JOHN STURMIUS, who was not only *Zanchy's* Contemporary, but one of his most intimate friends, expressly affirms, in a † speech delivered on a public and important occasion, That he was *Nobilis natus familiâ Bergomi*; born, of an illustrious family, at *Bergamo*, the capital of a little Province, in the North-West of *Italy*: antiently, a part of *Gallia Cispadana*; but, A. D. 1428, made a parcel of the *Venetian* territory; as it still continues ‡. I look upon *Sturmius's* testimony, as decisive: it being hardly credible, that he could mistake the native place of a colleague, whom he so highly valued,

\* *Melch. Adam. Vit. Theolog. Exteror.* p. 148. and *Bayle's Hist. Diet.* under the article *Zanchius*.

† Address'd, by *Sturmius*, to the Senate of *Strasburg*, March 20, 1562. and inserted, afterwards, into the Works of *Zanchy*, tom. vii. part 2. col. 408.

‡ *Complete Syst. of Geog.* vol. i. p. 843.



who was living at the very time, and with whom he had opportunity of conversing daily. *Sturmius* adds, That there was then remaining, at *Bergamo*, a *fortress* (built probably by some of *Zanby's* ancestors) known by the name of *The Zanbian Tower*.

In this city was our author born, Feb. 2, 1516. At the time of his birth, part of the Public Service, then performing, was, *A Light to lighten the Gentiles*, &c. And, by God's good Providence, the REFORMATION broke forth, the very next year, in *Germany*, under the auspices of *Luther*; and began to spread far and wide.

At the age of *twelve* years, *Zanby* lost his father\*, who dy'd, of the plague, A. D. 1528. His † mother surviv'd her husband but three years. Depriv'd, thus, of both his parents, *Zanby* resolv'd on a *Monastic* life: and, accordingly, joined himself to a society of *Canons Regular* ‡. He did this, partly, to improve himself in literature; and, partly, for the sake of being with some of his relations, who had, before, enter'd themselves of that House. Here he continued *nineteen* years: chiefly devoting his studies to *Aristotle*, the Languages, and School-divinity.

It was his happiness, to become acquainted, very early in life, with *Celsus Maximian*, Count of *Martinengo*: who, from being, like *Zanby*, a bigoted papist, by education; became, afterwards, a burning and shining light in the Reformed Church. Of our Author's intimacy with this excellent Nobleman, and it's blessed effects, himself

\* *Francis Zanchius*: who seems to have been a native of *Venice*; and was, by profession, a Counsellor.

† *Barbara*; sister to *Marc Antony Mutius*, a Nobleman of great worth and distinction.

‡ At *Lucca*. See the *Biogr. Di&*. vol. viii. p. 267, under the article *Peter Martyr*.

gives us the following account \* : “ I left *Italy*  
 “ for the Gospel’s sake; to which I was not a lit-  
 “ tle animated, by the example of Count *Maxi-*  
 “ *mian*, a learned and pious personage, and my  
 “ most dear brother in the Lord. We had lived  
 “ together, under one roof, and in a state of the  
 “ strictest religious friendship, for the greater  
 “ part of *sixteen* years; being, both of us, Canons  
 “ Regular; of, nearly, the same age and stand-  
 “ ing; unisons in temper and disposition; per-  
 “ suing the same course of studies; and, which  
 “ was better still, joint-hearers of *Peter Martyr*,  
 “ when that Apostolic man publicly expounded  
 “ St. Paul’s Epistle to the *Romans*, and gave pri-  
 “ vate lectures on the Psalms to us his Monks.”  
 From this memorable period we are, evidently,  
 to date the æra of *Zanchy’s* Awakening to a true  
 fight and experimental sense of divine things.  
 His Friend the Count, and the learned *Tremellius*,  
 were also converted, about the same time, under  
 the Ministry of *Martyr*.

This happy change being effected, our Author’s  
*Studies* began to run in a new channel. “ The  
 “ Count,” says he, “ and myself betook ourselves  
 “ to a diligent reading of the *Holy Scriptures*: to  
 “ which we joined a perusal of the best of the  
 “ *Fathers*, and, particularly, *St. Austin*. For some  
 “ years, we went on thus, in private; and, in  
 “ public, we preached the Gospel, as far as we  
 “ were able, in its purity. The Count, whose  
 “ gifts and graces were abundantly superior to  
 “ mine, preached with much greater enlargement  
 “ of spirit, and freedom of utterance, than I could  
 “ ever pretend to: It was, therefore, no wonder  
 “ that he found himself constrained to fly his  
 “ country, before I was. The territory of *the*

\* *Zanchii Epist. ad Lantgrav. Operum. t. vii. part. 1. col. 4.*

“ *Grifons* was his immediate place of retreat; “ from whence removing soon after, he settled at “ *Geneva*; where he commenced the first pastor “ of the Protestant *Italian* church in that city. “ Having faithfully executed this sacred office, for “ some years; he, at length, comfortably fell “ asleep in Christ\*,” A. D. 1558, after having, on his death-bed, commended the oversight of his flock to the great CALVIN.

It was in the year 1550, that *Peter Martyr* himself was obliged to quit *Italy*; where he could no longer preach, nor even stay, with safety. Toward the latter end of the same year, *eighteen* of his disciples were forced to follow their master from their native land: of which number *Zanby* was one. Being thus a refugee, or, as himself used to express it, “ *delivered from his Babylonish captivity*,” he went into *Grifony*, where he continued upwards of eight months: and then to *Geneva*, where, after a stay of near a twelvemonth, he received an invitation to *England* (upon the recommendation of *Peter Martyr*, then in this kingdom), to fill a divinity-professorship here; I suppose, at *Oxford*, where *Martyr* had been for some time settled. *Zanby* embraced the offer, and began his journey: but was detained, on his way, by a counter invitation to *Strasburgh*; where the divinity chair had been lately vacated by the death of the excellent *Caspar Hedion*.

*Zanby* was fixed at *Strasburg* A. D. 1553. and taught there, almost *eleven years*: but not without some uneasiness to himself, occasioned by the malicious opposition of several, who persecuted him for much the same reason that *Cain* hated righteous *Abel*, 1 *John*. iii. 12. Matters, however, went on tolerably, during the life-time of *Sturmius*; who was then at the head of the university, and *Zanbius*'s

\* *Zanb. ut supra.*

fast friend. At *Strasburg* it was, that he presented the famous *Declaration of his Faith* concerning, PREDESTINATION, FINAL PERSEVERANCE, and the LORD'S SUPPER. He gave it in, to the Senate, *October 22, 1562.* Of this admirable performance (*i. e.* of that part of it which respects the *first* of these points) the Reader may form some judgment, by the following translation.

In proportion as the old senators and divines dy'd off, one by one; *Zanchy's* situation, at *Strasburg*, grew more and more uncomfortable. Matters, at length, came to that height, that he was required to subscribe to the *Ausburg* Confession, on pain of losing his Professorship. After mature deliberation, he did indeed subscribe: but with this declared restriction, *modo orthodoxè intelligatur.* Notwithstanding the express limitation, with which he fetter'd his subscription, still, this great and good man seems, for peace sake, to have granted too much, concerning the manner of Christ's presence in the Lord's Supper: as appears, by the first of the *three theses*, maintain'd by him at this time: 1. *Verum Christi corpus, pro nobis traditum; & verum ejus sanguinem, in peccatorum nostrorum remissionem effusum; in Cœnâ verè manducari & bibi.* Tho' the other two positions do, effectually, explain his meaning: 2. *Verum id, non ore, & dentibus corporis, sed verâ fide.* 3. *Ideoque, à solis fidelibus.* I shall, here, beg leave to interpose one question, naturally arising from the subject. What good purpose do the imposition and the multiplication of unnecessary *subscriptions* to forms of human composition, tend to promote? 'Tis a fence, far too *low*, to keep out men of little or no principle; and too *high*, sometimes, for men of real integrity to surmount. It, often, opens a door of ready admission, to *the abandon'd*; who, ostrich like, care not what they swallow, so they

can but make subscription a bridge to secular interest: and, for the *truly honest*, it, frequently, either quite excludes them from a sphere of action, wherein they might be eminently useful; or obliges them to testify their assent, in such terms, and with such open, profest restrictions, as render subscription a mere nothing.

Not content with *Zancky's* concessions, several of the *Strasburgh* bigots \* persisted in raising a controversial dust. They tender'd accusations against him, of errors in point of doctrine: particularly, for his supposed heterodoxy concerning the nature of *the Lord's Supper*; his denial of *the Ubiquity of Christ's natural body*, and his protesting against *the lawfulness of images*, &c. Nay, they even went so far, as to charge him with unsound opinions concerning *Predestination* and the *Persistence of the truly regenerate*: so early did some of *Luther's* pretended disciples, after the death of that glorious Reformer (and he had not been dead at this time above fifteen years), begin to fall off from the doctrines he taught, tho' they still had the effrontery to call themselves by his name!

A grand occasion of this dissention, was a book concerning *the Eucharist*, and in defence of *Consubstantiation*, written by one *Heshusius*; a fierce, invidious preacher, who lavished the opprobrious names of *heretic* and *atheist*, on all, without distinction, whose religious system went an hair's

\* Particularly, *John Marbach*, native of *Scharwen*, or *Swabia*: a turbulent, unsteady theologist; pedantic, and abusive; a weak, but fiery disputer, who delighted to live in the smoke of contention and virulent debate. He was, among the rest of his good qualities, excessively loquacious: which made *Luther* say of him, on a very public occasion, *Ori bujus Suevi nunquam araneæ poterunt telas texere*; "This talkative Swabian need not be afraid of spiders: for he keeps his lips in such constant motion, that no spider will ever be able to weave a cobweb on his mouth."

breadth

breadth above or below his own standard. In his preface, he grossly reflected \* on the *Electoꝛ Palatine* (Frederic III.), *Peter Martyr*, *Bullinger*, *Calvin*, *Zuinglius*, *Æcolampadius*, and other great Divines of that Age. *Zancky*, in mere respect to these venerable names, did, in concert with the learned *Sturmius*, prevail with the magistrates of *Strasburgh* to prohibit the impression. *Mr. Bayle* is so candid, as to acknowledge, That “*Zancky* caused this “book to be suppressed, not on account of its “doctrine, which he left to the judgment of the “church; but for the calumnies of the preface.” *Zancky* was a zealous friend to religious liberty: He had too great a share of good sense and real religion, to pursue any measures, which simply tended, either to restrain men from declaring their principles with safety, or to shackle the human mind in its enquiries after truth. But he ardently wished to see the contending parties, of every denomination, carry on their debates with Christian meekness, modesty, and benevolence: and, where these amiable ingredients were wanting, he looked upon disputation as a malignant fever, endangering the health, peace, and safety of the church. When Candor is lost, Truth is rarely found, *Zancky’s* own observations † subjoin’d below, exhibit a striking picture of that moderation, de-

\* Vide *Zanch. Op. T. vii. part. 2. col 250, 251.*

† *Si liber iste non fuisset refertus tot calumniis & convitiis, tum in ipsum principem Palatinum, tum in tot præclaras ecclesias & earum doctores; ego non curassem in ejus impressionem impediri. LICET ENIM UNICUIQUE SUAM SENTENTIAM SCRIBERE & EXPLICARE. Sed cum audirem tot ecclesias in libro isto damnari hæreseos & atheismi; idque non propter unum aut alterum articulum fidei, qui impugnaretur, sed solummodo propter interpretationem aliquam verborum, in qua neque tota religio consistit, neque salus periclitatur:—adducens sui, ut libri istius impressionem, &c.*

ZANCH. ubi supr,

tachment

tachment from bigotry, and liberality of sentiment, which strongly characterize the Christian and the Protestant.

Notwithstanding the precautions taken by the Magistrates, *Hefstusius's* incendiary piece stole thro' the press: and *Zancky's* efforts, to stifle its publication, were looked upon, by the author's party, as an injury never to be forgiven. They left no methods unessay'd, to remove him from his Professorship. Many compromising expedients were propos'd, by the moderate of both parties. The chapter of *St. Thomas* (of which *Zancky* himself was a canon) met, to consider what course should be persued. By them, it was referred to a select committee of thirteen. *Zancky* offer'd to debate the agitated points, in a friendly and peaceable manner, with his opponents: which offer not being accepted, he made several journies to other churches and universities in different parts of *Germany*; and request'd their opinions: which he brought with him in writing. Things, however, could not be settled, 'till the senate of *Strasbourg* convened an assembly, from other districts, consisting, partly, of divines; and, partly, of persons learned in the laws. These referees, after hearing both sides, recurr'd to the old, fruitless expedient, of agreeing on certain articles, to which they advis'd each party to subscribe. *Zancky*, desirous of laying these unchristian heats, and, at the same time, no less determin'd to preserve integrity and a good conscience; subscrib'd in these cautious terms: *Hanc doctrinæ formulam ut piam agnosco, ità etiam recipio*: "I acknowledge this summary of doctrine to be pious, and so I admit it." This condescension, on *Zancky's* part, was not followed by those peaceful effects, which were expected. The peace was too loosely patch'd up, to be of any long duration. His adversaries began

began to worry him afresh; and, just as measures were bringing on the carpet, for a new and more lasting compromise, our Divine received an invitation to the church of *Cbiavenna*; situate on the borders of *Italy*, and in the territory of the *Grisons*.

*Augustin Mainard*, pastor of that place, was lately dead: and a messenger arrived, to let *Zanchy* know, that he was chose to succede him. Having very slender prospect of peace at *Strasburgh*, he obtained the consent of the Senate to resign his Canonry of *St. Thomas*, and his Professorship of Divinity. Whilst the above debates were depending, he had received separate invitations to *Zurich*, *Geneva*, *Leyden*, *Heidelberg*, *Marpurg*, and *Lausanne*: but, till he had seen the result of things at *Strasburgh*, he did not judge any of these Calls sufficiently providential to determine his removal.

He left *Strasburgh*\*, in *November*, 1563. and entered on his pastoral charge at *Cbiavenna*, the beginning of *January* following. But he had not long been there, before the town was visited by a dismal pestilence, which, within the space of seven months, carried off twelve hundred of the inhabitants. *Zanchy*, however, continued to exercise his ministry, as long as there was an assembly to preach to. At length, the far greater part of the towns-men being swept away; he retreated, for a

\* Attended by his servant, *Frideric Syllapurg*, a native of *Hessia*: concerning whom *Zanchy* thus writes; *Discessi Argentinâ, unâ cum fido, non tam famulo, quàm amico & fratre, Friderico Syllapurgio, Hesso; juvene bonorum literarum studioso, & sanæ doctrinæ amanti*: "A learned youth, and a lover of the gospel; whom I look upon, not so much in the light of a Domestic, as of a faithful friend and a Christian brother."

*Oper. T. vii. part. 1. col. 36.*

I hardly know, which were most extraordinary: the good qualities of the servant; or the gratitude and humility of the master,

while,



while, with his family, to an adjoining mountain. His own account is this (tom. vii. part. i. col. 36, 37.): “ *Mainard*, my pious predecessor, had often foretold the calamity, with which the town of *Cbiavenna* has been since visited. All the inhabitants have been too well convinced, that that holy man of God did not prophesy at random. —When the plague actually began to make havock, I enforced Repentance and Faith, while I had a place to preach in, or any congregation to hear. — Many being dead, and others having fled the town (like ship-wreck’d mariners, who, to avoid instant destruction, make toward what coast they can); but very few remained: and, of these remaining few, some were almost terrified to death, others were solely employed in taking care of the sick, and others in guarding the walls.—They concurred in advising me to consult my own safety, by withdrawing, for a time, ’till the indignation should be overpast. I betook myself, therefore, with all my family, to an high mountain, not a vast way from the town, yet remote from human converse, and peculiarly formed for contemplation and unmolested retirement. Here we led a solitary life, for three months and an half. I devoted my time, chiefly, to Meditation and Writing; to Prayer, and reading the Scriptures. I never was happier in my own soul, nor enjoyed a better share of health.” Afterwards, the plague beginning to abate, he quitted his retreat, and resumed the public exercise of his functions.

After four years continuance at *Cbiavenna*, *Frederic III.* Elector Palatine, prevailed with him to accept a Divinity Professorship, in the University of *Heidelberg*, upon the decease of the famous *Zachary Ursin*. In the beginning of the year 1568,  
Zanby

Zanchy entered on his new situation: and, shortly after, opened the chair, with an admirable oration, *De conservando in ecclesiâ puro puro verbo Dei*. In the same year, he received his Doctor's degree: the Elector Palatine, and his son, Prince *Casimir*, honoring the ceremony with their presence.

He had not been long settled in the Palatinate, when the Elector (one of the most amiable and religious Princes of that Age) strongly solicited him to confirm and elucidate the doctrine of the *Trinity*, by writing a professed treatise on that most important subject: desiring him, moreover, to be very particular and explicit, in canvassing the arguments made use of by the *Socinians*; who had then fixed their head-quarters in *Poland* and *Transylvania*, and were exhausting every artifice, of sophistry and subterfuge, to degrade the SON and SPIRIT of God to the level of mere creatures. Zanchy, accordingly, employed his leisure hours in obeying this pious command. His masterly and elaborate treatise *De Dei naturâ*; and That *De tribus Elohim uno eodemque Jehovahâ*; were written on this occasion: treatises, fraught with the most solid Learning and Argument; breathing, at the same time, the amiable spirit of genuine Candor and transparent Piety. Among a variety of interesting particulars, he does not omit to inform his Readers, that *Lælius Socinus*, and other favourers of the *Servetian* hypothesis, had spared neither pains, nor art, to pervert his judgment, and win him over to their party: but that, finding him inflexible, they had broke off all intercourse with him; and, from artful adulators, commenced his determined enemies. An event this, which he even looked upon as a blessing, and for which he conceived himself bound to render his best thanks to the supreme head of the church, CHRIST JESUS.—He retained his Professorship at  
Heidelberg,

*Heidelberg*, ten years: when, the Elector *Frederic* being dead, he removed to *Newstadt*, the residence of Prince *John Casimir*, Count Palatine. Here he chose to fix his station, for the present, in preference to two invitations he had just received: one, from the university of *Leyden*, then lately opened; the other, from the Protestant church at *Antwerp*.—The conduct of Divine Providence, respecting *Zanby's* frequent removals, is very observable. He was a lover of peace, and passionately fond of retirement. But he was too bright a luminary, to be always continued in one place. The *Salt of the Earth* must be sprinkled here and there, in order to be extensively useful, and to season the Church throughout. Hence, God's faithful Ministers, like the Officers in a Monarch's army, are quartered in various places; stationed and remanded hither and thither, as may most conduce to their Master's service.

The church of *Newstadt* enjoyed our author upwards of seven years. Being, by that time, far advanced in life; and the infirmities of age coming on him very fast; he found himself obliged to cease from that constant series of labor, and intenseness of application, which he had, so long, and so indefatigably, undergone. He was, at his own request, dismissed, from public service, at *Newstadt*, by the Elector *Casimir*; receiving, at the same time, very substantial marks of respect and favor from that religious and generous Prince.

From *Newstadt*, he repaired, once more, to *Heidelberg*; chiefly with a view to see some of his old friends.—This proved his last removal on earth: for, shortly after, his Soul, now ripe for glory, dropt the Body, and ascended to heaven, about six in the morning of *November 19, 1590, at. 75*. His remains were interred at *Heidelberg*, in the College Chapel of *St. Peter*; where

where a small monumental stone was set up to his memory, with this inscription :

HIERONYMI *hic sunt condita ossa ZANCHII,*  
*Itali; exulantis, CHRISTI amore, à patriâ:*  
*Qui Theologus quantus fuerit et Philosophus,*  
*Testantur hoc, Libri editi ab Eo plurimi;*  
*Testantur hoc, quos voce docuit in Scholis;*  
*Quique audiére Eum docentem ecclesias.*  
*Nunc ergò, quamvis hinc migrárit Spiritu,*  
*Claro tamen nobis remansit nomine.\**

Decessit A. MDXC. Die 19. Novemb.

I can't help lamenting, that no more is to be collected, concerning this incomparable man, than a few outlines of his life; comprizing little else but a dry detail of *dates* and *removals*.—As to his *Person*, I can find no description of it: But, of his *Mind*, his writings present us with the loveliest image. He seems to have been possessed, and in a very superior degree, of those Graces, Virtues, and Abilities, which ennoble and exalt human nature to the highest elevation it is capable of below. His clear insight into the truths of the gospel, is wonderful: especially, considering that the church of God was but just emerging from the long and dismal night of *Popish* darkness; and himself, previous to his conversion, as deeply plung'd in the shades, as any. 'Tis a blessing, which but few are favoured with, to step, almost at once, out of midnight, into meridian day.—He

\* Here ZANCHY rests, whom love of truth constrain'd  
 To quit his own and seek a foreign land.  
 How Good and Great he was, how form'd to shine,  
 How fraught with science human and divine;  
 Sufficient proof his num'rous Writings give,  
 And those who heard him teach and saw him live.  
 Earth still enjoys him, tho' his Soul is fled:  
 His name is deathless, tho' his dust is dead.

was thoroughly experienced in the divine life of the soul; and an happy subject of that internal kingdom of God, which lies in *righteousness, and peace, and joy in the Holy Ghost.* This enabled him to sustain that impetus of opposition, which he, almost constantly, met with. Few persons have, ordinarily, borne a larger share of the cross; and, perhaps, none ever sustained it better. In him were happily centred all the meek benevolence of *Charity*, and all the adamantin firmness of *Intrepidity*: qualities, alas, not constantly united in men of Orthodoxy and Learning.

He was intimately conversant with the writings of the *fathers*, and of the philosophers of that and the preceding times. His modesty and humility were singular. No man was ever more studious to preserve peace in the church of Christ, nor more highly relished the pleasures of learned and religious friendship. — For some time before his decease, it pleased God to deprive him of his eyesight: for this I take to be the meaning of the excellent *Melchior Adamus* \*; to whom I am indebted for much of the preceding account.—His *Works*, which, with his Letters, and some other small pieces included; are divided into 9 tomes, were collected and published, by his executors, some years after his death; and are usually bound together in 3 vols. *folio*.—He was twice married, and had several children; none of which, so far as I can find, appear to have survived him.

He is said, by Mr. *Leigh* †, to have been “one of the most Scholastical among the Protestantants:” which, however, may be questioned; his style, and manner of treating an argument, being rather plain and solid, than subtil and me-

\* His words concerning *Zanchy*, are; *In senectâ, quæ nunquam sola venit, fato hæcæ obnoxius.*

† *Account of Rel. and Learn. Men*, p. 370.

taphysical. If Scholism be an excellence in a writer, 'tis certain that the elder *Spanhemius*, and the great *Francis Turretin*, have, since, much exceeded *Zanchy* in that respect.—Our learned countryman, *Mr. Matthew Poole*, terms him \* *Theologus non è multis; cujus commentaria, singulari eruditione atque acumine composita, auctorem suum doctissimum referunt*: “A Divine of the first class; whose ex-  
 “ positions, written with extraordinary learning  
 “ and ability, prove him to have been a most  
 “ accomplished scholar.”—*Mr. Bayle* himself, who never seems to have been better pleased, than when he could pick an hole in the gown of an Ecclesiastic, yet allows our author to have been  
 “ One of the most celebrated Protestant Divines;  
 “ and that few Ministers have been so moderate  
 “ as he.”

Nor must I omit the honor put upon him, by our university of *Cambridge*, within five years after his death.—One *William Barrett* †, fellow of *Gonville* and *Gaius* college, ventur'd, *April 29, 1595*, to preach an *Arminian* sermon, in the face of the University, at *St. Mary's*. I say, ventur'd; for 'twas a bold and dangerous attempt, at that time, when the Church of *England* was in her purity, for any man to propagate *Arminianism* ‡: and, indeed;

\* *Synops. Criticor.* vol. iv. pars 2. in Præloqu. ad Lect.

† See *FULLER's Hist. of Cambridge*, p. 150.

‡ As every Reader may not have a clear, determinate idea of what *Arminianism* precisely is; it may, to such, be satisfactory to know, that it consists, chiefly, of 5 particulars. (1.) The *Arminians* will not allow *Election* to be an eternal, peculiar, unconditional, and irreversible act of God. (2.) They assert, that *Christ* died, equally and indiscriminately, for every individual of mankind: for them that perish, no less than for them that are saved. (3.) That saving grace is tendered to the acceptance of every man; which he may, or may not, receive, just as he pleases. Consequently, (4.) That the regenerating power of the *Holy Spirit* is not invincible;

but

indeed, *Barrett* himself paid dear for his innovating rashness; which ended in his ruin. The University were so highly offended, both at his presumption, in daring to avow his novel, heterodox opinions; and for mentioning some great Divines, among whom *Zanby* was one, in terms of the highest rancor and disrespect; that he was enjoined to make a public recantation, in that very pulpit, from whence he had so lately vented his errors. This he did, the 5th of *May* following. Part of his recantation ran thus: “ Lastly,

“ I

but is suspended, for it's efficacy, on the will of man. (5.) That saving grace is not an *abiding* principle; but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away, and perish eternally at last.

To these, many *Arminians* tack a variety of errors beside. But the above may be considered as a general *skeleton* of the leading mistakes which characterize the sect.

\* *Postremo, temerè hæc verba effudi adversus Johannem Calvinum, virum de ecclesia Christi optimè meritum; Eum nimirum ausum fuisse sese attollere supra altissimi & omnipotentis Dei verè altissimum et omnipotentem Filium. Quibus verbis me viro doctissimo, verèque pio, magnam injuriam fecisse fateor: temeritatemque hanc meam ut omnes condonetis, humillimè precor. Tum etiam quòd nonnulla adversus P. Matyrem, Theodorum Bezam, HIERONYMUM ZANCHIUM, Franciscum Junium, et cæteros ejusdem religionis, ECCLESIE NOSTRÆ LUMINA & ORNAMENTA, acerbissimè effuderim; eos odio nomine appellans Calvinistæ, & aliis verbis ignominie gravissimam infamie notam inurens. QUOS quia ECCLESIA NOSTRA MERITÒ REVERETUR, non erat æquum, et ego eorum famam violarem, aut existimationem aliquà ratione imminuerem; aut aliquos è vestris debortarer, ne eorum doctissima Scripta legerent.*

STRYPE's Life of *Whitgift*. Appendix. p. 186.

I can't help observing one more particular, respecting this famous Recantation; wherein the *Recanter* thus expressed himself: *Secundo, Petri fidem deficere non potuisse, asserui; at aliorum posse, &c. i. e.* “ I asserted, that *Peter's* faith, indeed, “ could not fail; but that the faith of other believers might: “ whereas, now, being, by Christ's own words, brought to “ a better

“ I rashly uttered these words against JOHN CALVIN (a person, than whom none has deserved better of the Church), namely, that he had presumed to exalt himself above the Son of God: in saying which, I acknowledge that I greatly injured that most learned and truly pious man; and I do most humbly intreat, that ye will all forgive this my rashness. I also threw out, in a most rancorous manner, some reflections against P. Martyr, Theodore Beza, JEROM ZANCHY, Francis Junius, and others of the same religion, who were THE LIGHTS AND ORNAMENTS OF OUR CHURCH: calling them by the malicious name of Calvinists, and branding them with other reproachful terms. I did wrong, in assailing the reputation of these persons, and in endeavouring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works: seeing OUR CHURCH HOLDS THESE DIVINES IN DESERVED REVERENCE.”

“ a better and sounder mind; I acknowledge that Christ prays for the faith of each believer in particular; and that, by the efficacy of Christ’s prayer, all true believers are so supported, that their faith cannot fail.” — Barret asserted, rank Arminian as he was, that Peter’s faith did not actually fail. But we have had a recent instance, of an Arminian preacher, who avers, without ceremony, that Peter’s faith DID fail. The passage, *verbatim*, without adding a jot, or diminishing a tittle, stands thus: “ PETER’S FAITH FAILED, THO’ CHRIST HIMSELF PRAYED IT MIGHT NOT.”—See a Sermon, on 1 Cor. ix. 27. preached before the university of OXFORD, Febr. 19, 1769, by John Allen, M. A. Vice-principal of Magdalen Hall, p. 17.

This is Arminianism *double-distill’d*. The common, simple Arminianism, that served Barrett, and Laud, and Heylin; will not do now, for our more enlightened Divines.—Whether Peter’s faith failed, or not; that Mr. Allen’s modesty has failed him, is, I believe, *What no-body can deny*.



I would hope, as our *Articles of Religion* have not been changed, but stand just as they did at that very time; that the Church of *England*, in the year 1769, still considers the above great men (and *Zanby* among the rest) as some of HER antient LIGHTS AND ORNAMENTS: and that she holds *Them*, and *their Writings*, in the same DESERVED REVERENCE, as did the Church of *England* in the year 1595.



O B S E R -



# OBSERVATIONS

ON THE

## DIVINE ATTRIBUTES;

Necessary to be premised,

In order to our better understanding the  
Doctrine of PREDESTINATION.

**A**LTHO' the great and everblessed  
God is a Being *absolutely simple*, and  
infinitely remote from all shadow of  
*Composition*; He is, nevertheless, in  
condescension to our weak and con-  
tracted faculties, represented, in scripture, as pos-  
sessed of divers Properties, or *Attributes*, which,  
tho' seemingly different from his *Essence*, are, in  
reality, essential to Him, and constitutive of his  
very nature.

Of these Attributes, those, on which we shall  
now particularly descant (as being more immedi-  
ately concerned in the ensuing subject), are the  
following ones; 1. His eternal *Wisdom* and *Fore-  
knowledge*, 2. The absolute *Freedom* and Liberty of  
his Will, 3. The Perpetuity and *Unchangeableness*  
both of Himself and his Decrees, 4. His *Omn-  
ipotence*, 5. His *Justice*, 6. His *Mercy*.

B

Without

Without an explication of these, the Doctrine of Predestination cannot be so well understood: we shall, therefore, briefly consider them, by way of Preliminary to the main subject.

I. With respect to the divine *Wisdom* and *Foreknowledge*, I shall lay down the following *Positions*.

*Pos. 1.* God is, and always was, so perfectly wise, that *nothing* ever did, or does, or can, elude his knowledge. He knew, from all eternity, not only what *He Himself* intended to do, but also what he would *incline* and *permit* others to do. *Acts. xv. 18.* "Known unto God are all his works, "  $\alpha\pi' \alpha\iota\omega\textcircled{C}$ , from eternity."

*Pos. 2.* Consequently, God knows nothing *now*, nor will know any thing *hereafter*, which he did not know and foresee *from everlasting*: his Foreknowledge being co-eternal with Himself, and extending to every thing that is or shall be done. *Heb. iv. 13.* *All things*, which comprizes past, present and future, *are naked and open to the eyes of Him with whom we have to do.*

*Pos. 3.* This Foreknowledge of God is not *conjectural* and *uncertain*, (for then it would not be *Foreknowledge*) but most *sure* and *infallible*: so that whatever He foreknows to be future, shall necessarily and undoubtedly come to pass. For, His knowledge can no more be frustrated, or his wisdom be deceived, than he can cease to be God. Nay, could either of these be the case, he actually *would* cease to be God; all *mistake* and *disappointment* being absolutely incompatible with the divine nature.

*Pos. 4.* The *influence*, which the divine Foreknowledge has on the *certain Futurition* of the things foreknown, does not render the intervention of *second causes* needless, nor destroy the nature of the things themselves.

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My meaning is, that the prescience of God does not lay any *co-ercive* necessity on the *wills* of beings naturally *free*. For instance, man, even in his fallen state, is endu'd with a *natural* freedom of will; yet he acts, from the first to the last moment of his life, in absolute subserviency (tho', perhaps, he does not *know* it, nor *design* it) to the purposes and decrees of God concerning him: notwithstanding which, he is sensible of no *compulsion*, but acts as *freely* and *voluntarily*, as if he was *sui juris*, subject to no controul, and absolutely lord of himself. This made LUTHER\*, after he had shewn how all things necessarily and inevitably come to pass, in consequence of the sovereign Will and infallible Foreknowledge of God, say, that "We should carefully distinguish between a necessity of *Infallibility*,  
 " and a necessity of *Coaction*; since both good and  
 " evil men, tho' by their actions they fulfill the  
 " decree and appointment of God, yet are not  
 " *forcibly* constrain'd to do any thing, but act  
 " *willingly*."

*Pos. 5.* God's Foreknowledge, taken abstractedly, is not the sole cause of Beings and Events; but his *Will* and Foreknowledge together. Hence we find, Acts. ii. 23. that his *determinate counsel* and *Foreknowledge* act in concert; the *latter* resulting from, and being founded on, the *former*.

We pass on,

II. To consider the *Will* of God: with regard to which we assert as follows.

*Pos. 1.* The Deity is possess'd not only of infinite Knowledge, but likewise of absolute *Liberty* of Will: so that whatever he *does*, or *permits* to be done, he does and permits *freely*, and of his own good pleasure.

\* De Serv. Arb. cap. 44.

Consequently, 'tis his free pleasure *to permit Sin*; since, without his permission, neither men nor devils can do any thing. Now, to *permit*, is, at least, the same as *not to hinder*, tho' it be in our power to hinder if we please: and this permission, or non-hindrance, is certainly an act of the divine Will. hence AUSTIN \* says, "Those things, which, seemingly, thwart the divine Will, are, nevertheless, agreeable to it; for, if God did not permit them, they could not be done: and whatever God permits, He permits freely and willingly. He does nothing, neither suffers any thing to be done, against his own Will." And LUTHER † observes, that "God permitted Adam to fall into Sin, because He willed that he should so fall."

*Pos. 2.* Altho' the Will of God, considered in itself, is simply *one and the same*; yet, in condescension to the present capacities of men, the divine Will is very properly distinguished into *secret* and *reveal'd*. Thus it was his *reveal'd* Will, that *Pbaraoch* should let the *Israelites* go; that *Abrabam* should sacrifice his Son; and that *Peter* should not deny Christ: but, as was prov'd by the event, it was his *secret* Will that *Pbaraoch* should *not* let Israel go, *Exod. iv. 21.* that *Abrabam* should *not* sacrifice Isaac, *Gen. xxii. 12.* and that *Peter* should deny his Lord, *Mat. xxvi. 34.*

*Pos. 3.* The Will of God, respecting the salvation and condemnation of men, is never contrary to itself; He *immutably* wills the salvation of the Elect, and *vice versa*: nor can he ever vary or deviate from his own Will in any Instance whatever, so as that That should be done, which he willeth not; or That not be brought to pass, which he willeth. *Isai. xlvi. 10.* *My Counsel shall stand, and I will do all my pleasure.* *Psaln xxxiii. 11.* *The counsel of*

\* Enchir. cap. 100.

† De Serv. Arb. c. 153.

the Lord standeth for ever, and the thoughts of His heart to all generacions. Job xxiii. 13, 14. He is in one mind, who can turn him? and what his soul desireth, even that he doth; for he performeth the thing that is appointed for me; and many such things are with him. Eph. i. 11. Being predestinated, according to the purpose of Him, who worketh all things after the counsel of his own Will.

Thus, for instance, Hophni and Phineas bearkened not to the voice of their father, who reproveth them for their wickedness, because the Lord would slay them, 1 Sam. ii. 25. and Sihon, King of Heshbon, would not receive the peaceable message sent him by Moses, because the Lord God hardened his spirit, and made his Heart obstinate, that He might deliver him into the hand of Israel. Deut. ii. 26, 30. Thus also, to add no more, we find that there have been, and ever will be, some, whose eyes God blindeth, and whose hearts he hardneth i. e. whom God permits to continue blind and hardned, on purpose to prevent their seeing with their eyes, and understanding with their hearts, and to hinder their conversion to God, and spiritual healing by him, Isai. vi. 9. John xii. 39. 40.

Pos. 4. Because God's Will of Precept may, in some instances, appear to thwart his Will of Determination; it does not follow, either, 1. that He mocks his creatures, or, 2. that they are excusable for neglecting to observe his Will of Command.

(1.) He does not hereby mock his creatures; for, if men do not believe his word, nor observe his precepts, the fault is not in Him, but in themselves: their unbelief and disobedience are not owing to any Ill *infused* into them by God, but to the *vitiosity* of their depraved nature, and the perverseness of their own wills. Now, if God invited

all men to come to him, and then shut the door of mercy against any who were desirous of entering; his invitation would be a mockery, and unworthy of Himself: but we insist on it, that he *does not* invite all men to come to him in a saving way; and that *every individual person*, who is, through His gracious influence on his heart, made *willing* to come to him, shall, sooner or later, be surely saved by him, and that with an everlasting salvation.

(2.) Man is not excusable for neglecting God's Will of Command: *Pharaoh* was faulty, and therefore justly punishable, for not obeying God's revealed Will, tho' God's secret Will rendered that obedience impossible. *Abraham* would have committed Sin, had he refused to sacrifice *Isaac*; and, in looking to God's secret Will, would have acted counter to his revealed one. So *Herod*, *Pontius Pilate*, and the reprobate *Jews*, were justly condemned for putting CHRIST to death, inasmuch as it was a most notorious breach of God's revealed Will, "Thou shalt do no murder:" yet, in slaying the Messiah, they did no more than God's *band* and his *counsel*, i. e. his secret, ordaining Will, *determined before should be done*, *Acts* iv, 27, 28. and *Judas* is justly punished for perfidiously and wickedly betraying Christ, tho' his perfidy and wickedness were (but not with his design) subservient to the accomplishment of the Decree and Word of God.

The brief of the matter is this; secret things belong to God, and those that are revealed belong to us: therefore, when we meet with a *plain precept*, we should simply endeavour to obey it, without tarrying to enquire into God's *hidden purpose*. Venerable BUCER, after taking notice how God hardened *Pharaoh's* heart, and making some observations on the Apostle's simile of a Potter and his clay; adds,\* that "Tho' God has at least the same right over His

\* Bucer, ad Rom. ix,

creatures,

“ creatures, and is at liberty to make them what he  
 “ will, and direct them to the end that pleaseth him-  
 “ self, according to his sovereign and secret deter-  
 “ mination; yet it by no means follows, that they  
 “ do not act freely and spontaneously, or that the  
 “ evil they commit is to be charged on God.”

*Pos. 5.* God's hidden Will is *peremptory* and *absolute*: and therefore cannot be hindered from taking effect.

God's *Will* is nothing else than *God himself willing*: consequently, it is omnipotent and untruftrable. Hence we find it termed, by *Austin* and the schoolmen, *voluntas omnipotentissima*; because, whatever God wills, cannot fail of being effected. This made *Austin* say, \* “ Evil men do many things  
 “ contrary to God's revealed Will; but so great is  
 “ his wisdom, and so inviolable his truth, that He  
 “ directs all things into those channels which he  
 “ foreknew.” And again, † “ No freewill of the  
 “ creature can resist the Will of God; for man can-  
 “ not so will, or nill, as to obstruct the divine  
 “ determination, or overcome the divine power.”  
 Once more, ‡ “ It cannot be questioned, but God  
 “ does all things, and ever did, according to his  
 “ own purpose: the human will cannot resist him,  
 “ so as to make him do more or less than 'tis his  
 “ pleasure to do; *quandoquidem etiam de ipsis homi-*  
 “ *num voluntatibus quod vult facit*, since he does  
 “ what he pleases even with the wills of men.”

*Pos. 6.* Whatever comes to pass, comes to pass by virtue of this absolute, omnipotent Will of God, which is the primary and supreme cause of all things. *Rev. iv. 11.* *Thou hast created all things, and for thy pleasure they are, and were created.* *Psaln cxv. 3.* *Our God is in the heavens; he hath done whatsoever he pleased.* *Dan. iv. 35.* *He doth*

\* *De Civ. Dei. l. 22, c. 1.*

† *De Corr. & Grat. c. 14.*

‡ *Ibid.*



according to his Will, in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou? Psalm cxxxv. 6. *Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and a'l deep places.* Mat. x. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground, without your Father.* To all which, AUSTIN subscribes, when he says, \* “Nothing is done, but what the Almighty wills should be done, either efficiently or permissively.” As does LUTHER, whose words are these, † “This therefore must stand; to wit, the unsearchable Will of God, without which nothing exists or acts.” And again, c. 160. “God would not be such, if he was not almighty, and if any thing could be done without him.” And elsewhere, c. 158. he quotes these words of *Erasmus*: “Supposing there was an earthly prince, who could do whatever he would, and none were able to resist him; we might safely say of such an one, that he would certainly fulfill his own desire: in like manner, the Will of God, which is the first cause of all things, should seem to lay a kind of necessity upon our wills.” This LUTHER approves of, and subjoins, “Thanks be to God, for this orthodox passage in *Erasmus*’s discourse! but, if this be true, what becomes of his doctrine of free-will, which he, at other times, so strenuously contends for?”

*Pos. 7.* The Will of God is *so* the cause of all things, as to be, itself, *without* cause: for nothing can be the cause of that, which is the cause of every thing.

So that the divine will is the *ne plus ultra* of all our enquiries: when we ascend to that, we can go

\* Tom. 3. in Enchir,

† De Serv. Arb. c. 143.

no farther. Hence, we find every matter resolved, ultimately, into the *mere sovereign pleasure of God*, as the spring and occasion of whatsoever is done in heaven and earth. Mat. xi. 25. *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.* Luke xii. 32. *It is your Father's good pleasure to give you the Kingdom.* Mat. viii. 3. *I will: be thou clean.* Mark. iii. 13. *He went up into a mountain, and called unto Him whom He would.* Jam. i. 18. *Of His own Will begat He us, with the word of truth.* John i. 13. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Rom. ix. 15. 18. *I will have mercy on whom I will have mercy, and I will have compassion. on whom I will have compassion. Therefore, he hath mercy on whom he will have mercy, and whom he will he hardeneth.* And no wonder that the Will of God should be the main spring that sets all inferior wheels in motion, and should likewise be the rule by which he goes in all his dealings with his creatures; since nothing *out of God*, i. e. exterior to himself, can possibly induce him to *will or nill* one thing, rather than another. Deny this, and you, at one stroke, destroy his *immutability* and *independency*: since he can never be *independent*, who acts *pro re natâ*, as emergency requires, and whose will is suspended on that of others; nor *unchangeable*, whose purposes vary and take all shapes, according as the persons or things vary, who are the objects of those purposes. The only reason, then, that can be assigned, *Why* the Deity does this, or omits that, is, *because it is his own free pleasure.* LUTHER, \* in answer to that question, "Whence it was, that Adam was permitted to fall, and corrupt his whole posterity; when

\* De Serv. Arb. c. 153.

" God

“ God could have prevented his falling,” &c. says,  
 “ God is a Being, whose Will acknowledges no  
 “ cause: neither is it for us to prescribe rules to  
 “ His sovereign pleasure, or call Him to account  
 “ for what he does. He has neither superior nor  
 “ equal: and his Will is the rule of all things.  
 “ He did not therefore will such and such things,  
 “ because they were *in themselves* right, and he  
 “ was *bound* to will them; but they are therefore  
 “ equitable and right, because He wills them.  
 “ The will of man, indeed, may be influenced and  
 “ moved; but God’s Will never can. To as-  
 “ sert the contrary, is to *undeify* Him.” BUCER,  
 likewise observes,\* “ God has no other motive  
 “ for what he does, than *ipsa voluntas*, His own  
 “ mere Will; which Will is so far from being un-  
 “ righteous, that it is Justice itself.”

*Pos.* 8. Since, as was lately observed, the Deter-  
 mining Will of God, being omnipotent, cannot be  
 obstructed or made void; it follows, that He never  
 did, nor does he now, will that every individual  
 of mankind should be saved.

If this was his Will, not one single soul could ever  
 be lost; (for who hath resisted his Will?) and he  
 would surely afford all men those effectual *means* of  
 salvation, without which it cannot be had. Now,  
 God *could* afford these means as easily to *all* mankind;  
 as to *some* only: but experience proves that he *does*  
*not*; and the reason is equally plain, namely, that he  
*will not*; for *whatsoever the Lord pleaseth, that does he*  
*in heaven and on earth.* † It is said, indeed, by the  
 Apostle, that *God would have all men saved, and come*  
*to the knowledge of the truth*; i. e. as AUSTIN,\*  
 consistently with other scriptures, explains the pas-  
 sage, “ God will save some out of the whole race

\* Ad Rom. ix.

† Enchir. c. 103. &amp; de Corr. &amp; Gr. c. 14.

“ of mankind,” that is, persons of all nations, kindreds and tongues. Nay, he will save all men, i. e. as the same father observes, “ every kind “ of men, or men of every kind,” namely, the whole Election of grace, be they bond or free, noble or ignoble, rich or poor, male or female. Add to this, that it evidently militates against the Majesty, Omnipotence, and Supremacy of God, to suppose that He can either *will* any thing *in vain*, or that any thing can take effect *against His Will*: therefore, BUCER observes, very rightly, *ad Rom.* ix. “ God doth not will the salvation of reprobates; seeing he hath not chosen “ them, neither created them to that end.” Consonant to which are those words of LUTHER,\* “ This “ mightily offends our rational nature, that God “ should, of his own mere, unbiaſſed Will, leave “ ſome men to themſelves, harden them, and “ then condemn them: but He has given abundant demonstration, and does continually, that “ this is really the caſe; namely, that the ſole “ cauſe, why ſome are ſaved, and others periſh, “ proceeds from his willing the ſalvation of the “ former, and the perdition of the latter, according to that of Paul, *He hath mercy on whom “ He will have mercy, and whom He will He hard- “ neth.*”

*Poſ. 9.* As God doth not will that each individual of mankind ſhould be ſaved; ſo neither did he will that Chriſt ſhould properly and immediately die for each individual of mankind: whence it follows, that, tho’ the blood of Chriſt, from its own intrinsic dignity, was *ſufficient* for the redemption of all men; yet, in conſequence of his Father’s appointment, he ſhed it *intentionally*, and therefore *effectually* and *immediately*, for the Elect only.

\* De Serv. Arb. c. 161,

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This is self-evident. God, as we have before proved, wills not the salvation of every man: but He gave his Son to die for them whose salvation he willed; therefore his Son did not die for every man. All those, for whom Christ died, are saved; and the divine justice indispensably requires, that to them the benefits of his death should be imparted: but only the Elect are saved; they only partake of those benefits; consequently, for them only he died and intercedes. The apostle, *Rom. viii.* asks, *Who shall lay any thing to the charge of God's Elect? it is God that justifies, i. e. his Elect, exclusively of others: who his be that condemneth? It is Christ that died for them, exclusively of others.* The plain meaning of the passage is, that those, whom God justifies, and for whom Christ died (justification and redemption being of exactly the same extent), cannot be condemned. These privileges are expressly restrained to the Elect: therefore God justifies and Christ died for them alone.

In the same chapter, *Paul* asks; *He that spared not his own Son, but delivered Him up for us all, [i. e. for all us elect persons] how shall he not, with him, also freely give us all things?* i. e. salvation, and all things necessary to it. Now, 'tis certain that these are not given to every individual; and yet, if *Paul* says true, they are given to all those for whom Christ was delivered to death: consequently, he was not delivered to death for every individual. To the same purpose *St. AUSTIN* argues, in *Johan. tract. 45. col. 335.* Hence that saying of *AMBROSE*, \* "*si non credis, non tibi passus est, i. e. if you are an unbeliever, Christ did not die for you.*" Meaning, that whoever is left under the power of final unbelief, is thereby evidenced to be one of those for whom Christ did not die;

\* *Ambros. Tom. 2. de fid. ad Grat. l. 4. c. i.*

but

but that all, for whom he suffered, shall be, in this life, sooner or later, indued with faith. The church of *Smyrna*, in their letter to the dioceses of *Pontus*, insist every where on the Doctrine of special redemption \*. *BUCER*, in all parts of his works, observes, that "Christ died restrictively for the "Elect only; but for them universally."

*Pos. 10.* From what has been laid down, it follows, that *Austin*, *Luther*, *Bucer*, the Scholastic Divines, and other learned writers, are not to be blamed for asserting that "God may, in some sense, "be said to will the being and commission of sin." For, was this contrary to his determining will of permission, either he would not be omnipotent, or sin could have no place in the world: but he *is* omnipotent, and sin *has* place in the world; which it could not have, if God willed otherwise; for *who hath resisted his will?* Rom. ix. No one can deny that God *permits* sin: but he neither permits it *ignorantly*, nor *unwillingly*; therefore, *knowingly* and *willingly*. Vid. *Aust.* Enchir. c. 96. *LUTHER* stedfastly maintains this in his book *de Serv. Arbitr.* and *BUCER* in *Rom.* i. However, it should be carefully noticed, (1.) That God's permission of sin does not arise from his taking *delight* in it: on the contrary, sin, as sin, is the abominable thing that his soul hateth: and his efficacious permission of it is for wise and good purposes. Whence that observation of *Austin*, † "God, who is no less omnipotent, "than he is supremely and perfectly holy, would "never have permitted Evil to enter among his "works, but in order that he might do Good even "with that Evil," i. e. over-rule it for good in the end. (2.) That God's free and voluntary permission of sin lays no man under any *forcible* or *compulsive* necessity of committing it: consequently, the Deity can by no means be termed the author of moral

\* Vid. Euseb. Hist. l. 4. c. 10.

† Enchir. c. 11.

evil;

evil; to which he is not, in the *proper* sense of the word, accessory, but only *remotely* or *negatively* so, inasmuch as he could, if he pleased, absolutely prevent it.

We should, therefore, be careful not to give up the *Omnipotence* of God, under a pretence of exalting his *holiness*: he is infinite in *both*, and therefore *neither* should be set aside or obscured. To say that God *absolutely nills* the being and commission of sin, while experience convinces us that sin is acted every day; is to represent the Deity as a *weak*, impotent being, who would fain have things go otherwise than they do, but cannot accomplish his desire. On the other hand, to say that he willeth sin, doth not in the least detract from the holiness and rectitude of his nature; because, whatever God *wills*, as well as whatever he *does*, cannot be *eventually* evil: *materially* evil it may be; but, as was just said, it must, ultimately, be directed to some wise and just end, otherwise he could not will it: for his Will is righteous and good, and the sole rule of right and wrong, as is often observed by *Austin*, *Luther*, and others.

*Pos. 11.* In consequence of God's immutable Will and infallible Foreknowledge, whatever things come to pass, come to pass *necessarily*; tho', with respect to second causes, and us men, many things are *contingent*: i. e. *unexpected*, and *seemingly accidental*.

That this was the doctrine of LUTHER, none can deny, who are in any measure acquainted with his works: particularly with his treatise *De Servo Arbitrio*, or *Free-will a slave*: the main drift of which book is, to prove, that the will of man is by nature enslaved to evil only, and, because it is *fond* of that slavery, is therefore said to be *free*. Among other matters, he proves there, that "whatever man does, he does *necessarily*, tho' not with any sensible *compulsion*: and that we can only do what  
" God

“ God from eternity willed and foreknew we should ; which Will of God must be effectual, and his Foresight must be certain.” Hence we find him saying, \* “ It is most necessary and salutary for a christian to be assured, that God foreknows nothing *uncertainly*; but that he *determines*, and *foresees*, and *acts*, in all things, according to his own eternal, immutable, and infallible Will;” adding, “ Hereby, as with a thunderbolt, is man’s free-will thrown down and destroyed.” A little after, he shews in what sense he took the word *necessity*; “ By it,” says he, “ I do not mean that the will suffers any *forcible constraint*, or *co-action*; but the infallible accomplishment of those things, which the immutable God decreed and foreknew concerning us.” He goes on: “ Neither the divine nor human will does any thing by constraint: but, whatever man does, be it good or bad, he does with as much appetite and willingness, as if his will was really free. But, after all, the Will of God is certain and unalterable, and is the Governess of ours.” Exactly consonant to all which are those words of *Luther’s* friend and fellow labourer, MELANCTHON: † “ All things turn out according to divine predestination; not only the works we do outwardly, but even the thoughts we think inwardly:” adding, in the same place, “ There is no such thing as *chance*, or *fortune*; nor is there a readier way to gain the fear of God, and to put our whole trust in him, than to be thoroughly versed in the doctrine of Predestination.” I could cite, to the same purpose, *Austin*, *Aquinas*, and many other learned men; but, for brevity’s sake, forbear. That this is the doctrine of scripture, every adept in those sacred books cannot but acknowledge. See, particularly, *Psalms* cxxxv. 6.

\* Cap. 17. in Resp. ad præf.

† In Eph. 1.



*Matth. x. 29. Prov. xvi. 1. Matth. xxvi. 54. Luke. xxii. 22. Acts iv. 28. Eph. i. 11. Isai. xlvi. 10.*

*Ps. 12.* As God knows nothing now, which he did not know from all eternity; so he *wills* nothing now, which he did not will from everlasting.

This position needs no explanation nor enforcement: it being self-evident, that, if any thing can accede to God *de novo*, i. e. if he can at any time be wiser than he always was, or will that at one time, which he did not will from all eternity; these dreadful consequences must ensue, (1.) that the knowledge of God is not perfect, since what is absolutely perfect *non recipit magis & minus*, cannot admit either of *addition*, or *detractio*n. If I add *to* any thing, it is from a supposal that that thing was not complete before; if I detract *from* it, it is supposed that that detractio)n renders it less perfect than it was. But the knowledge of God, being infinitely perfect, cannot, consistently with that perfection, be either increased or lessened. (2.) That the Will of God is *fluctuating, mutable, and unsteady*; consequently, that God himself is so, his Will co-inciding with his Essence: contrary to the avowed assurances of scripture, and the strongest dictates of reason, as we shall presently shew, when we come to treat of the divine immutability.

*Ps. 13.* The absolute Will of God is the *original* spring and *efficient* cause of his people's salvation.

I say, the *original* and *efficient*; For, *sensu complexo*, there are *other* intermediate causes of their salvation, which, however, all result from, and are subservient to, this *primary* one, the *will* of God. Such are His everlasting *Choice* of them to eternal life; The eternal *Covenant* of grace, entered into by the Trinity, in behalf of the elect; The *Incarnation, Obedience, Death* and *Intercession* of Christ for them; all which are so many links in the great chain of causes:

causes: and not one of these can be taken away, without marring and subverting the whole gospel plan of salvation by Jesus Christ. We see, then, that the free, unbiassed, soveraign Will of God is the *root* of this tree of life, which bears so many glorious branches, and yields such salutary fruits: He therefore loved the elect, and ordained them to life, because he *would*; according to that of the apostle, *having predestinated us — according to the good pleasure of his Will*, Eph. i. 5. Then, next after God's *covenant* for his people, and *promises* to them, comes in the infinite merit of *Christ's righteousness and atonement*: for we were chosen to salvation *in Him*, as members of his mystic body; and *through Him*, as our surety and substitute, by whose *vicarious* obedience to the moral law, and submission to it's curse and penalty, all we, whose names are in the book of life, should never incur the divine hatred, or be punished for our sins, but continue *to eternity*, as we were *from eternity*, heirs of God, and joint-heirs with Christ. But still, the *divine grace and favour* (and God extends these to whom he *will*) must be considered as what gave *birth* to the glorious scheme of *redemption*; according to what our Lord himself teaches us, John iii. 16. *God so loved the world, that he gave his only begotten Son, &c.* and that of the apostle, 1 John iv. 9. *In this was manifested the love of God towards us, because that he sent his only begotten Son into the world, that we might live thro' Him.*

*Pos. 14.* Since this absolute Will of God is both immutable and omnipotent; we infer, that the salvation of every one of the elect is *most infallibly certain*, and can by no means be prevented. This necessarily follows from what we have already asserted and proved, concerning the Divine Will; which

which, as it cannot be disappointed or made void, must undoubtedly secure the salvation of all whom God wills should be saved.

From the whole of what has been delivered under this second head, I would observe, That the genuine tendency of these truths is, not to make men indolent and careless, or lull them to sleep on the lap of presumption and carnal security; but, (1.) To *fortify* the people of Christ against the attacks of unbelief, and the insults of their spiritual enemies. And what is so fit, to guard them against these, as the comfortable persuasion of God's unalterable Will to save them, and of their unalienable interest in the *sure mercies* of David? (2.) To withdraw them entirely from all dependance whether on themselves, or any creature whatever; to make them renounce their own righteousness, no less than their sins, in point of reliance, and to acquiesce sweetly and safely in the certain perpetuity of His rich favour. (3.) To excite them, from a trust of his Good-will toward them, to *love* that God, who hath given such great and numberless proofs of his love to them; and, in all their thoughts, words, and works, to aim, as much as possible, at his honour and glory. We were to consider,

III. The *Unchangeableness*, which is essential to Himself and his Decrees.

*Pos.* 1. God is *essentially unchangeable* in Himself. Were he otherwise, he would be confessedly *imperfect*; since whoever changes, *must* change either for the *better*, or for the *worse*: whatever alteration any being undergoes, that being *must*, *ipso facto*, either become *more* excellent than it was, or *lose* some of the excellency which it had. But neither of these can be the case with the Deity: He cannot change for the better, for that would necessarily imply that he was not perfectly good  
before;

before; He cannot change for the worse, for then he could not be perfectly good *after* that change. Ergo, God is unchangeable. And this is the uniform voice of scripture. Mal. iii. 6. *I am the Lord, I change not.* James i. 17. *With Him is no variableness, neither shadow of turning.* Psalm cii. 27. *Thou art the same, and thy years shall have no end.*

Pos. 2. God is likewise absolutely unchangeable, with regard to his *purposes* and *promises*. Numb. xxiii. 19. *God is not a man, that he should lye; neither the son of man, that he should repent: hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?* 1 Sam. xv. 29. *The strength of Israel will not lye, nor repent; for he is not a man, that he should repent.* Job xxiii. 13. *He is in one mind, and who can turn him?* Ezek. xxiv. 14. *I, the Lord, have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent.* Rom. xi. 29. *The gifts and calling of God are without repentance.* 2 Tim. ii. 13. *He abideth faithful, and cannot deny himself.*

By the *purpose*, or *decree*, of God, we mean His determinate counsel, whereby he did from all eternity pre-ordain whatever he should do, or would permit to be done, in time. In particular, it signifies his everlasting appointment of some men to life, and of others to death: which appointment flows entirely from his own free and sovereign will. Rom. ix. *The children not yet being born, neither having done any good or evil, (that the purpose of God, according to election, might stand, not of works, but of him that calleth) it was said, the elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated.*

The apostle, then, in the very next words, anticipates an objection, which, he foresaw, men of

corrupt minds would make to this: *What shall we say, then? is there unrighteousness with God?* which he answers with, *God forbid!* and resolves the whole of God's procedure with his creatures into his own sovereign and independent Will: For he said to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

We assert, that the decrees of God are not only immutable as to *Himself*, it being inconsistent with His nature to alter in His purposes, or change His mind; but that they are immutable likewise with respect to the *objects* of those decrees: so that, whatsoever God hath determined, concerning every individual person or thing, shall surely and infallibly be accomplished in and upon them. Hence we find, that he actually sheweth mercy on whom he decreed to shew mercy, and hardeneth whom he resolved to harden, Rom. ix. 18. *For his counsel shall stand, and he will do all his pleasure,* Isai. xlv. 10. Consequently, his eternal Predestination of men and things must be immutable as *Himself*, and, so far from being reversible, can never admit of the least variation.

*Pos. 3.* "Altho'," to use the words of Gregory, "God never swerves from his decree, yet he often varies in his declarations:" That is always sure and immoveable; *these* are sometimes seemingly discordant. So, when he gave sentence against the Ninevites, by *Jonah*, saying, *Yet forty days, and Nineveh shall be overthrown,* the meaning of the words is, not that God absolutely intended, at the end of that space, to destroy the city; but, that, should God deal with those people according to their deserts, they would be totally extirpated from the earth: and should be so extirpated, unless they repented speedily.

Likewise, when he told King *Hezekiab*, by the prophet *Isaiah*, *Set thine house in order, for thou shalt die, and not live*; the meaning was, that, with respect to second causes, and considering the King's bad state of health and emaciated constitution, he could not, humanly speaking, live much longer. But still, the event shewed that God had immutably determined, that he should live fifteen years more; and, in order to that, had put it into his heart to pray for the blessing decreed: just as, in the case of *Nineveh*, lately mentioned, God had resolved not to overthrow that city then; and, in order to the accomplishment of his own purpose in a way worthy of himself, made the ministry of *Jonah* the means of leading that people to repentance. All which, as it shews that God's absolute Predestination does not set aside the use of means; so does it likewise prove, that, however various the declarations of God may appear, (to wit, when they proceed on a regard had to natural causes) his counsels and designs stand firm and immovable, and can neither admit of alteration in themselves, nor of hindrance in their execution. See this farther explained by *BUCER*, in *Rom. ix.* where you'll find the certainty of the Divine appointments solidly asserted and unanswerably vindicated. We now come,

#### IV. To consider the *Omnipotence* of God.

*Pos. 1.* God is, in the most unlimited and absolute sense of the word, *Almighty*. *Jer. xxxii. 17.* *Behold Thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for Thee.* *Mat. xix. 26.* *With God all things are possible.* The schoolmen, very properly, distinguish the Omnipotence of God into *absolute* and *actual*: by the *former*, God *might* do many things which he does not; by the *latter*, he *actually does*

whatever he will. For instance; God might, by virtue of his *absolute* power, have made more worlds than He has. He might have eternally saved every individual of mankind, without reprobating any: on the other hand, he might, and that with the strictest justice, have condemned all men, and saved none. He could, had it been his pleasure, have prevented the fall of angels and men, and thereby have hindered sin from having footing in and among his creatures. By virtue of his *actual* power, he made the universe; executes the whole counsel of his Will, both in heaven and earth; governs and influences both men and things, according to his own pleasure; fixes the bounds which they shall not pass; and, in a word, worketh all in all, *Isai.* xlv. 7. *Amos.* iii. 6. *John* v. 17. *Acts.* xvii. 26. *1 Cor.* xii. 6.

*Pos.* 2. Hence it follows, that, since all things are subject to the divine controul, God not only works efficaciously on his elect, in order that they may will and do that which is pleasing in his sight; but does, likewise, frequently and powerfully suffer the wicked to fill up the measure of their iniquities, by committing fresh sins. Nay, he sometimes, but for wise and gracious ends, permits his own people to transgress; for he has the hearts and wills of all men in his own hand, and inclines them to good, or delivers them up to evil, as he sees fit: yet without being the author of sin; as *Luther*, *Bucer*, *Austin*, and others, have piously and scripturally taught.

This position consists of two parts; (1.) That God efficaciously operates on the hearts of his elect, and is thereby the sole author of all the good they do. see *Eph.* iii. 20. *Phil.* ii. 13. *1 Thes.* ii. 13. *Heb.* xiii. 21. *St. Austin* \* takes up no fewer than

\* De Grat. & lib. Arb. à c. 1. usque ad c. 20.

nineteen chapters, in proving that whatever good is in men, and whatever good they are enabled to do, is solely and entirely of God; who, says he, "works in holy persons all their good desires, their pious thoughts, and their righteous actions; and yet these holy persons, tho' thus wrought upon by God, will and do all these things freely: for it is He who rectifies their wills, which, being originally evil, are made good by him; and which wills, after he hath set them right and made them good, he directs to good actions and to eternal life; wherein he does not force their wills, but makes them willing." (2.) That God often lets the wicked go on to more ungodliness: which he does, 1. *negatively*, by withholding that grace, which alone can restrain them from evil. 2. *Remotely*, by the providential concurrence and mediation of second causes; which second causes, meeting and acting in concert with the corruption of the reprobate's unregenerate nature, produce sinful effects. 3. *Judicially*, or in a way of judgment. Prov. xxi. 1. *The King's heart is in the hand of the Lord, as the rivers of waters; He turneth it whithersoever he will:* And if the king's heart, why not the hearts of all men? Lam. iii. 38. *Out of the mouth of the most high proceedeth not evil and good?* Hence we find, that the Lord bid *Shimei* curse *David*, 2 Sam. xvi. 10. That he moved *David* himself to number the people, compare 1 Chron. xxi. 1. with 2 Sam. xxiv. 1. Stirred up *Joseph's* brethren to sell him into Egypt, Gen. l. 20. Positively and immediately hardened the heart of *Pharaoh*, Ex. iv. 21. Delivered up *David's* wives to be defiled by *Absalom*, 2 Sam. xii. 11. and xvi. 22. Sent a lying spirit to deceive *Ahab*, 1 Kings xxii. 20—23. And mingled a perverse spirit in the midst of *Egypt*, i. e. made that nation



nation perverse, obdurate and stiff-necked, *Isai. xix. v. 4.* To cite other instances, would be almost endless, and, after these, quite unnecessary; all being summed up in that express passage, *Isai. xlv. 7.* *I make peace and create evil; I the Lord do all these things.* See farther, *1 Sam. xvi. 14.* *Psalms cv. 25.* *Jer. xliii. 12, 13.* *Acts ii. 23.* and *iv. 28.* *Rom. xi. 8.* *2 Thess. ii. 11.* Every one of which implies more\* than a bare permission of sin. *Bucer* asserts this, not only in the place referred to below, but continually throughout his works: particularly on *Mat. vi. S. 2.* where this is the sense of his comments on that petition, *lead us not into temptation;* “ ’Tis abundantly evident, from most express testimonies of scripture, that God, occasionally, in the course of his providence, puts both elect and reprobate persons into circumstances of temptation: by which temptation, are meant, not only those trials that are of an outward, afflictive nature; but those also that are inward and spiritual; even such as shall cause the persons so tempted, actually to turn aside from the path of duty, to commit sin, and involve both themselves and others in evil. Hence we find the elect complaining, *Isai. lxiii. 17.* *O Lord, why hast thou made us to err from thy ways; and hardened our hearts from thy fear?* But there is also a kind of temptation, which is peculiar to the non-elect; whereby God, in a way of just judgment, makes them totally blind and obdurate: inasmuch as they are vessels of wrath fitted to destruction.” See also his exposition of *Rom. ix.*

*Luther* † reasons to the very same effect: some of his words are these; “ It may seem absurd to

\* Vid. *Augustin. de Grat. & lib. Arbitr. c. 20. & 21. & Bucer in Rom. 1. sect. 7.*

† *De Serv. Arb. c. 8. & 146. & 147. usq. ad c. 165.*

“ human

v<sup>s</sup> human wisdom, that God should harden, blind  
 v<sup>s</sup> and deliver up some men to a reprobate sense;  
 4<sup>c</sup> that he should first deliver them over to evil,  
 5<sup>c</sup> and then condemn them for that evil: but the  
 6<sup>c</sup> believing, spiritual man sees no absurdity at all  
 7<sup>c</sup> in this; knowing, that God would be never a  
 8<sup>c</sup> whit less good, even tho' he should destroy *all*  
 9<sup>c</sup> men." And again; "God worketh all things  
 10<sup>c</sup> in all men; even wickedness in the wicked: for  
 11<sup>c</sup> this is one branch of his own Omnipotence."  
 He very properly explains, *how* God may be said  
 to harden men, &c. and yet not be the Author  
 of their sin: "'Tis not to be understood," says  
 he, "as if God *found* men good, wise and tracta-  
 12<sup>c</sup> ble, and then *made* them wicked, foolish and  
 13<sup>c</sup> obdurate; but God, finding them depraved,  
 14<sup>c</sup> judicially and powerfully excites them just as  
 15<sup>c</sup> they are (unless it is his Will to regenerate any  
 16<sup>c</sup> of them); and, by thus exciting them, they be-  
 17<sup>c</sup> come *more* blind and obstinate than they were  
 18<sup>c</sup> before." See this whole subject debated at  
 large, in the places last referred to.

*Pos. 3* God, as the primary and efficient cause  
 of all things, is not only the author of those acti-  
 ons done by his elect, *as actions*; but also as they  
 are *good* actions: whereas, on the other hand,  
 though he may be said to be the Author of all the  
 actions done by the wicked, yet he is not the au-  
 thor of them in a *moral* and *compound* sense, as they  
 are *sinful*; but *physically*, *simply*, and *sensu diviso*, as  
 they are *mere actions*, abstractedly from all conside-  
 ration of the goodness or badness of them.

Altho' there is no action whatever, which is  
 not, in some sense, either good or bad; yet we can  
 easily conceive of an action, *purely as such*, without  
 adverting to the *quality* of it: so that the distinc-  
 tion between an *Action itself*, and it's *denomination*  
 of good or evil, is very obvious and natural.

In

In and by the elect, therefore, God not only produces works and actions, through his almighty *Power*; but likewise, through the *salutary* influences of his *Spirit*, first makes their persons good, and then their actions so too: but, in and by the reprobate, he produces actions, by his power alone; which actions, as neither issuing from faith, nor being wrought with a view to the Divine Glory, nor done in the manner prescribed by the divine word, are, on these accounts, properly denominated evil. Hence we see, that God does not, immediately and *per se*, infuse iniquity into the wicked; but, as *Luther* expresses it, *powerfully excites* them to action, and *with-holds* those gracious influences of his Spirit, without which every action is necessarily evil. That God, either directly or remotely, excites bad men, as well as good ones, to action; cannot be denied by any but *Atheists*, or by those who carry their notions of Free-will and human Independency so high, as to exclude the Deity from all actual operation in and among his creatures: which is little short of Atheism. Every work performed, whether good or evil, is done in strength and by power derived immediately from God himself, *in whom all men live, move, and have their Being*, Acts xvii. 28. As, at first, without Him was not any thing made, which was made; so, now, without Him is not any thing done, which is done. We have no power or faculty, whether corporal or intellectual, but what we received from God, subsists by him, and is exercised in subserviency to His will and appointment. 'Tis He, who created, preserves, actuates and directs all things. But it by no means follows, from these premises, that God is therefore the cause of *sin*; for sin is nothing but *avopia*, *Illegality*, *want of conformity to the divine laws*, 1 John iii. 4. *a mere privation of rectitude*: consequently,

quently, being, itself, a thing *purely negative*, it can have no *positive or efficient* cause, but only a *negative and deficient* one: as several learned men have observed.

Every action, *as such*, is undoubtedly good; it being an actual exertion of those operative powers given us by God for that very end: God therefore may be the author of all actions, (as he undoubtedly is) and yet not be the author of Evil. An action is constituted evil, three ways; by proceeding from a wrong *principle*, by being directed to a wrong *end*, and by being done in a wrong *manner*. Now, tho' God, as we have said, is the efficient cause of our actions, *as actions*; yet, if these actions commence *sinful*, that sinfulness arises from ourselves. Suppose, a boy, who knows not how to write, has his hand guided by his Master, and nevertheless makes false letters, quite unlike the copy set him; tho' his preceptor, who guides his hand, is the cause of his writing *at all*, yet his own ignorance and unskilfulness are the cause of his writing *so badly*. Just so, God is the supreme author of our action, *abstractedly* taken; but our own vitiosity is the cause of our acting *amiss*.

I shall conclude this article, with two or three observations. And, (1.) I would infer, that, if we would maintain the Doctrine of God's *Omnipotence*, we must insist upon that of his *universal agency*: the *latter* cannot be denied, without giving up the *former*. Disprove that he is almighty, and then we'll grant that his influence and operations are limited and circumscribed. *Luther* says, \* "God would not be a respectable Being, if he were not almighty, and the doer of all things that are done; or if any thing could come to pass, in which he had no hand." God has, at least, a *physical* influence on whatsoever is done by his creatures, whether trivial or

\* De Serv. Arb. c. 160.

important,

important, good or evil. *Judas* as truly lived, moved and had his being from God, as *Peter*; and *Satan* himself, as much as *Gabriel*: for, to say that sin exempts the sinner from the divine government and jurisdiction, is abridging the power of God with a witness; nay, is razing it from its very foundations.

(2.) This Doctrine of God's Omnipotence has a native tendency to awaken in our hearts that reverence for, and fear of the Divine Majesty, which none can either receive or retain, but those who believe him to be infinitely powerful, and to work all things after the counsel of his own Will. This godly fear is a sovereign antidote against sin; for, if I really believe, that God, by his unintermitted operation upon my soul, produces actions in me, which, being simply good, receive their malignancy from the corruption of my nature (and even those works that stand *opposed* to sins, are, more or less, infected with this moral leprosy); and if I consider, that, should I yield myself a slave to actual iniquity, God *can*, and justly *might*, as he has frequently done by others, give me up to a reprobate mind, and punish one sin, by leaving me to the commission of another; surely, such reflections as these must fill me with awful apprehensions of the divine purity, power and greatness, and make me watch continually, as well against the inward risings, as the outward appearance of evil.

(3.) This Doctrine is also useful, as it tends to inspire us with true humility of soul, and to lay us, as impotent dust and ashes, at the feet of Sovereign Omnipotence. It teaches us, what too many are fatally ignorant of, the blessed lesson of SELF-DESPAIR; i. e. that, in a state of unregeneracy, our wisdom is folly, our strength weakness, and our righteousness nothing worth: that, therefore,

therefore, we can do nothing, either to the glory of God, or the spiritual benefit of ourselves and others, but through the ability which He giveth; that in Him our strength lyeth, and from Him all our help must come. Supposing we believe, that, whatsoever is done below or above, God doeth it Himself; that all things depend, both as to their being and operation, upon His Omnipotent Arm and mighty Support; that we cannot even *sin*, much less do any good thing, if he withdraw his aid; and that all men are in his hand, as clay in the hand of the potter; I say, did we really believe all these points, and see them in the light of the Divine Spirit, how can it be reasonably supposed, that we could wax insolent against this Great God, behave contemptuously and superciliously in the world, or boast of any thing we have or do? LUTHER informs us\*, that he “used frequently to be much offended at this Doctrine, because it drove him to SELF-DESPAIR; but that he afterwards found, that this sort of Despair was salutary and profitable, and near a-kin to Divine Grace.”

(4.) We are hereby taught not only Humility before God, but likewise *Dependence* on Him, and *Resignation* to Him. For, if we are thoroughly persuaded that, of ourselves, and in our own strength, we cannot either do good or evil; but that, being originally created by God, we are incessantly supported, moved, influenced, and directed by Him, this way or that, as He pleases; the natural inference from hence will be, that, with simple faith, we cast ourselves, entirely, as on the bosom of his Providence; commit all our care and solicitude to his hand; praying, without hesitation or reserve, that his Will may be done in us, on us, and by us; and that, in all his dealings with us, he may consult his own glory alone. This holy

\* De Serv. Arb. c. 161.

*Passiveness*

*Passiveness* is the very *Apex* of Christianity. All the desires of our Great Redeemer himself were reducible to these *two*; that the *Will* of God might be done, and that the *Glory* of God might be displayed. These were the highest and supreme marks, at which he aimed, throughout the whole course of his spotless life, and inconceivably tremendous sufferings. Happy, thrice happy that man, who hath thus far attained the mind that was in Christ!

(5.) The comfortable belief of this Doctrine, has a tendency to excite and keep alive within us that *Fortitude*, which is so ornamental to, and necessary for us, while we abide in this wilderness. For, if I believe, with the Apostle, that *all things are of God*, 2 Cor. v. 18. I shall be less liable to perturbation, when afflicted, and learn more easily to possess my soul in patience. This was *Job's* support: he was not overcome with rage and despair, when he received news that the *Sabeans* had carried off his cattle, and slain his servants, and that the remainder of both were consumed with fire; that the *Chaldeans* had rob'd him of his camels; and that his seven sons were crush'd to death, by the falling of the house where they were sitting: he resolved all these misfortunes into the Agency of God, his Power and Sovereignty, and even thanked him for doing what he would with his own, *Job* i. 21. If another should slander me in word, or injure me in deed, I shall not be prone to anger, when, with *David*, I consider that the Lord hath bidden him, 2 *Sam.* xvi. 10.

(6.) This should stir us up to fervent and incessant *Prayer*. For, does God work powerfully and benignly in the hearts of his Elect? and is he the sole cause of every action they do, which is truly and spiritually good? Then it should be our prayer, that he would work in us likewise both to will and to do, of his good pleasure: and if, on  
self-

self-examination, we find reason to trust, that some good thing is wrought in us; it should put us upon *thankfulness* unfeigned, and cause us to glory, not in ourselves, but in Him. On the other hand, does God manifest his displeasure against the wicked, by blinding, hardening, and giving them up to perpetrate iniquity with greediness? which judicial acts of God, are both a *punishment* for their sin; and also eventual *additions* to it: we should be the more incited to deprecate these tremendous evils, and to beseech the King of heaven, that he would not thus *lead us into temptation*. So much concerning the *Omnipotence* of God. I shall now,

V. Take notice of his *Justice*.

*Pof.* 1. God is infinitely, absolutely, and unchangeably *just*.

The Justice of God may be considered either *inmanently*, as it is *in Himself*, which is, properly speaking, the same with his *Holiness*; or *transiently* and relatively, as it respects his right conduct toward his *Creatures*, which is properly *Justice*. By the *former* he is all that is holy, just, and good; by the *latter*, he is *manifested* to be so, in all his dealings with angels and men. For the *first*, see *Deut.* xxxii. 4. *Pf.* xcii. 15. for the *second*, *Job* viii. 3. *Pf.* cxlv. 17. Hence it follows, that whatever God either wills or does, however it may, at first sight, seem to clash with *our* ideas of right and wrong, cannot really be unjust. 'Tis certain, that, for a season, he sorely afflicted his righteous servant *Job*; and, on the other hand, enriched the *Sabeans*, an infidel and lawless nation, with a profusion of wealth, and a series of success: before *Jacob* and *Esau* were born, or had done either good or evil, he loved and chose the former, and reprobated the latter: He gave re-  
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penitence



penitance to *Peter*, and left *Judas* to perish in his sin: and, as in all ages, so, to this day, *be hard-mercy on whom he will, and whom he will be hard-neth*. In all which, he acts most justly and righteously, and there is no iniquity with him.

*Pos. 2.* The Deity may be considered in a *three-fold* view: as *God* of all, as *Lord* of all, and as *Judge* of all.

(1.) As *God* of all, he created, sustains, and exhilarates the whole universe; causes His sun to shine, and His rain to fall upon the evil and the good, *Mat. v.* and is *Σωτηρ παντων ανθρωπων, the Preserver of all men*, *1 Tim. iv. 10.* For, as he is infinitely and supremely *good*, so also is he *communicative* of his goodness; as appears not only from his creation of all things, but especially from his providential benignity. Every thing has its *being* from him, as creator; and its *well-being* from him, as a bountiful preserver. (2.) As *LORD*, or *Sovereign* of all, he does *as he will* (and has a most unquestionable right to do so) *with his own*; and, in particular, fixes and determines the everlasting state of every individual person; as he sees fit. 'Tis *essential* to absolute sovereignty, that the sovereign have it in his power to dispose of those, over whom his jurisdiction extends, just as he pleases, without being accountable to any: and *God*, whose authority is unbounded, none being exempt from it; may, with the strictest holiness and justice, love or hate, elect or reprobate, save or destroy any of his creatures, whether human or angelic, according to his own free pleasure and sovereign purpose. (3.) As *JUDGE* of all, he *ratifies* what he does as *Lord*, by rendering to all according to their works; by punishing the wicked, and rewarding those whom it was his *Will* to esteem righteous and to make holy.

*Pos:*

*Pos. 3.* Whatever things God wills or does, are not willed and done by him because they were, in their own nature, and previously to his willing them; just and right; or because, from their intrinsic fitness, he ought to will and do them: but they are therefore just, right and proper, because He, who is Holiness itself, wills and does them.

Hence, *Abraham* looked upon it as a righteous action, to slay his innocent Son. Why did he so esteem it? because the law of God authoris'd murder? No; for, on the contrary, both the law of God and the law of nature peremptorily forbade it: but the holy Patriarch well knew, that the Will of God is the only rule of justice, and that what he pleases to command, is, on that very account, just and righteous. \* It follows,

*Pos. 4.* That, although our works are to be examined by the revealed Will of God, and be denominated materially good or evil, as they agree or disagree with It; yet, the works of God himself cannot be brought to any test whatever: for, his Will being the grand, universal law, He himself cannot be, properly speaking, subject to, or obliged by, any law superior to that. Many things are done by him, (such as chusing and reprobating men, without any respect had to their works; suffering people to fall into sin, when, if it so pleased Him, he might prevent it; leaving many backsliding professors to go on and perish in their apostacy, when 'tis in his divine power to sanctify and set them right; drawing some by his grace, and permitting many others to continue in sin and unregeneracy; condemning those to future misery, whom, if he pleased, he could undoubtedly save; with innumerable instances of the like nature, which might be mentioned) and which, if done by us, would be apparently unjust, inasmuch as

\* Compare also *Exod. iii. 22.* with *Exod. xx. 15.*

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they

they would not square with the *Revealed Will* of God, which is the great and only safe rule of *our* practice. But, when HE does these and such like things, they cannot but be holy, equitable, and worthy of himself: for, since his Will is essentially and unchangeably just, whatever he does, in consequence of that Will, must be just and good likewise. From what has been delivered under this *fifth* head, I would infer, That they, who deny the power God has of doing as he will with his creatures, and exclaim against unconditional decrees, as cruel, tyrannical, and unjust; either know not what they say, nor whereof they affirm; or are wilful blasphemers of his name, and perverse rebels against his sovereignty: to which, at last, however unwillingly, they will be forced to submit.

I shall conclude this Introduction with briefly considering, in the

Sixth and Last place, the *Mercy* of God.

*Pos. 1.* The Deity is, throughout the scriptures, represented as infinitely gracious and merciful, *Exod. xxxiv. 6. Nebem. ix. 17. Psalm ciii. 8. 1 Pet. i. 3.*

When we call the divine mercy *infinite*, we do not mean that it is, in a way of grace, extended to *all* men, without exception; (and supposing it was, even then it would be very improperly denominated infinite on that account, since the objects of it, tho' all men taken together, would not amount to a multitude strictly and properly infinite) but, that his mercy towards his own elect, as it knew no beginning, so is it infinite *in duration*, and shall know neither period nor intermission.

*Pos. 2.* Mercy is not in the Deity, as it is in us, a *passion*, or *affection*; every thing of that kind being incompatible with the purity, perfection, independency

dependency and unchangeableness of his nature : but, when this attribute is predicated of him, it only notes his *free and eternal will*, or *purpose*, of *making some of the fallen race happy*, by *delivering them from the guilt and dominion of sin*, and *communicating himself to them in a way consistent with his own inviolable justice, truth and holiness*. This seems to be the proper definition of mercy, as it relates to the spiritual and eternal good of those who are its objects. But it should be observed,

*Pos. 3.* That the Mercy of God, taken in it's more large and indefinite sense, may be considered, (1.) as *general*, (2.) as *special*.

His *general* mercy is no other than what we commonly call his *bounty*; by which he is, more or less, *providentially* good to all mankind, both elect and non-elect: *Mat. v. 45. Luke vi. 35. Acts xiv. 17. and xvii. 25, 28.* By his *special* mercy, He, as *Lord* of all, hath, in a spiritual sense, compassion on as many of the fallen race, as are the objects of his free and eternal favour: the effects of which special mercy are, the *redemption* and *justification* of their persons, through the satisfaction of Christ; the *effectual vocation*, *regeneration* and *sancification* of them, by his spirit; the infallible and final *preservation* of them in a state of grace on earth; and their everlasting *glorification* in heaven.

*Pos. 4.* There is no contradiction, whether real or seeming, between these two assertions, (1.) That the blessings of grace and glory are peculiar to those whom God hath, in his decree of Predestination, set apart for himself; and (2.) That the gospel declaration runs, that *whosoever willetb, may take of the water of life freely*, *Rev. xxii. 17.* Since, in the *first* place, none *can* will, or unfeignedly and spiritually desire, a part in these privileges, but those whom God previously *makes* willing and de-

firous; and, *secondly*, that he gives this will to, and excites this desire in, none but his own elect.

*Pos. 5.* Since ungodly men, who are totally and finally destitute of divine grace, cannot know what this *mercy* is, nor form any proper apprehensions of it, much less by faith embrace and rely upon it for themselves; and since daily experience, as well as the scriptures of truth, teaches us, that God doth *not* open the eyes of the reprobate, as he doth the eyes of his elect, nor *savingly* enlighten their understandings; it evidently follows, that his mercy was never, from the very first, designed for them, neither will it be applyed to them: but, both in designation and application, is proper and peculiar to those only, who are predestinated to life, as it is written, *the election hath obtained, and the rest were blinded*, Rom. xi. 7.

*Pos. 6.* The whole work of salvation, together with every thing that is in order to it, or stands in connection with it, is, sometimes, in scripture, comprised under the single term *mercy*; to shew, that mere love and absolute grace were the grand cause why the elect are saved, and that all merit, worthiness, and good qualifications of theirs were entirely excluded from having any influence on the divine will, why they should be chosen, redeemed, and glorified, above others. When 'tis said, Rom. ix. *He hath mercy on whom he will have mercy*, 'tis as much as if the Apostle had said, "God elected, ransomed, justified, regenerates, sanctifies and glorifies whom he pleases:" every one of these great privileges being briefly sum'd up, and virtually included, in that comprehensive phrase, "*He hath mercy.*"

*Pos. 7.* It follows, that, whatever favour is bestowed on us; whatever good thing is in us, or wrought by us, whether in Will, Word, or Deed; and

and whatever blessings else we receive from God, from Election quite home to Glorification; all proceed, merely and entirely, from *the good pleasure of his Will*, and his Mercy towards us in CHRIST JESUS. To him, therefore, the praise is due, who putteth the difference between man and man, by having compassion on some, and not on others,





T H E  
D O C T R I N E  
O F  
Absolute PREDESTINATION  
Stated and Asserted.

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C H A P. I.

*Wherein the Terms, commonly made use of in treating of this Subject, are defined and explained.*

HAVING considered the *Attributes* of God, as laid down in scripture; and, so far, cleared our way to the Doctrines of Predestination; I shall, before I enter further on the subject, explain the principal *terms*, generally made use of, when treating of it, and settle their true meaning. In discoursing on the divine decrees, mention is frequently made of God's *Love*, and *Hatred*; of *Eleſion*, and *Reprobation*; and of the divine *Purpose*, *Foreknowledge* and *Predestination*: each of which we shall distinctly and briefly consider.

I.

I. When *Love* is predicated of God, we do not mean that he is possessed of it as a *passion*, or *affection*. In *us*, it is such; but if, considered in that sense, it should be ascribed to the Deity, it would be utterly subversive of the *simplicity*, *perfection* and *independency* of his Being. *Love*, therefore, when attributed to Him, signifies, (1.) his eternal, *Benevolence*, i. e. his everlasting Will, Purpose and Determination to deliver, bless, and save his people. Of this, no good works, wrought by them, are, in any sense, the cause. Neither are even the merits of Christ himself to be considered as any way moving, or exciting this goodwill of God to his elect; since the gift of Christ, to be their mediator and redeemer, is itself an *effect* of this free and eternal favour, borne to them by God the Father, *John* iii. 16. His love toward them arises merely from *the good pleasure of his own Will*, without the least regard to any thing *ad extra*, or, out of himself. The term implies, (2.) *complacency*, *delight*, and *approbation*. With this love, God cannot love even his elect, as considered in themselves; because, in that view, they are guilty, polluted sinners: but they were, from all eternity, objects of it, as they stood united to Christ, and partakers of his righteousness. Love implies, (3.) actual *benevolence*; which, properly speaking, is nothing else than the *effect*, or *accomplishment*, of the other two: *those* are the cause of *this*. This actual benevolence respects all blessings, whether of a temporal, spiritual, or eternal nature. Temporal good things are, indeed, indiscriminately bestowed in a greater or less degree, on all, whether elect or reprobate, but they are given in a *covenant way*, and as *blessings*, to the elect only: to whom also the other benefits, respecting grace and glory, are peculiar. And this love of benevolence, no less than that of *benevolence* and *complacency*, is ab-



olutely free, and irrespective of any worthiness in man.

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

III. The term *Election*, that so very frequently occurs in scripture, is there taken in a *fourfold* sense; (1.) and most commonly signifies, “That *eternal, sovereign, unconditional, particular, and immutable* act of God, where he *selected* some from among all mankind, and of every nation under heaven, to be redeemed and everlastingly saved by Christ.” (2.) It, sometimes, and more rarely, signifies, “That gracious and almighty act of the divine Spirit, whereby God actually and visibly separates his Elect from the world, by *effectual calling*.” This is nothing but the *manifestation* and partial fulfilment of the *former* election; and, by it, the objects of predestinating grace are *sensibly* led into the communion of saints, and *visibly* added to the number of God’s *declared*, professing

fessing people. Of this our Lord makes mention, John xv. 19, *Because I have chosen you out of the world, therefore the world hateth you.* Where, it should seem, the *choice*, spoken of, does not refer so much to God's eternal, *immanent* act of election, as his open, manifest one; whereby he powerfully and efficaciously *called* the disciples forth from the world of the unconverted, and quickened them from above, in conversion. (3.) By election is sometimes meant, "God's taking a whole nation, community, or body of men, into external covenant with himself, by giving them the advantage of revelation, or his written word, as the rule of their belief and practise, when other nations are without it". In *this* sense, the whole body of the Jewish nation was indiscriminately called *elect*, Deut. vii. 6. because that *unto them were committed the Oracles of God.* Now, all that are *thus* elected, are not therefore necessarily *saved*; but many of them may be, and are, *reprobates*: as those, of whom our Lord says, Mat. xiii. 20. that they *bear the word, and anon with joy receive it,* &c. And the apostle *Jahn*, 1 Epist. chap. ii. *They went out from us, i. e. being favoured with the same gospel revelation we were, they professed themselves true believers, no less than we; but they were not of us, i. e. they were not, with us, chosen of God unto everlasting life, nor did they ever, in reality, possess that faith of his operation, which he gave to us; for, if they had, in this sense, been of us, they would, no doubt, have continued with us; they would have manifested the sincerity of their professions, and the truth of their conversion, by enduring to the end, and being saved.* And even this external revelation, tho' it is not necessarily connected with eternal happiness, is, nevertheless, productive of very many and great advantages to the people and places where it is vouchsafed;

saved; and is made known to some nations, and kept back \* from others, according to the good pleasure of Him, who worketh all things after the counsel of his own Will. (4.) And lastly, *Eleſſion* ſometimes ſignifies, “ The temporary designation of “ ſome perſon or perſons, to the filling up ſome “ particular ſtation in the *viſible church*, or office in “ *civil life*.” So *Judas* was choſen to the apoſtleſhip, *John* vi. 70. and *Saul* to be king of *Israel*. *I Sam.* x. 24. Thus much for the uſe of the word *Eleſſion*. On the contrary,

IV. *Reprobation* denotes either, (1.) God’s eternal *Preterition* of ſome men, when he choſe others to glory, and his *Predeſtination* of them to fill up the meaſure of their iniquities, and then to receive the juſt puniſhment of their crimes, even *deſtruction from the preſence of the Lord, and from the glory of his power*. This is the primary, moſt obvious, and moſt frequent ſenſe, in which the word is uſed. It may likewiſe ſignify, (2.) God’s *forbearing to call* by his Grace, thoſe whom he hath thus ordained to condemnation: but this is only a temporary *preterition*, and a conſequence of that which was *from eternity*. (3.) And laſtly, The word may be taken in another ſenſe, as denoting God’s *refuſal* to grant, to ſome nations, the light of the goſpel revelation. This may be conſidered as a kind of *national reprobation*; which yet does not imply that every individual perſon, who lives in ſuch a country, muſt therefore unavoidably periſh for ever: any more than that every individual, who lives in a land called *Chriſtian*, is therefore in a ſtate of ſalvation. There are, no doubt, *eleſt* perſons among the *former*; as well as *reprobate* ones, among the *latter*. By a very little attention to the context, any reader may eaſily diſcover in *which*

\* See *Pſalm* cxlvii. 19, 20.

of

of these several senses the words *elect* and *reprobate* are used, whenever they occur in scripture.

V. Mention is frequently made, in scripture, of the *Purpose* \* of God: which is no other than his gracious *intention*, from eternity, of making his Elect everlastingly happy in Christ.

VI. When *Fore-knowledge* is ascribed to God, the word imports, (1.) that *general* præscience, whereby he knew, from all eternity, both what *He Himself* would do, and what his *creatures*, in consequence of his *efficacious* and *permissive decree*, should do likewise. The divine fore-knowledge, considered in this view, is absolutely *universal*;

\* The PURPOSE of God does not seem to differ at all, from PREDESTINATION: *that* being, as well as *this*, an eternal, free and unchangeable act of his will. Besides, the word *purpose*, when predicated of God in the New Testament, *always* denotes his *design* of *saving his elect*, and that *only*; Rom. viii. 28. and ix. 11. *Eph.* i. 11. and iii. 11. *2 Tim.* i. 9. As does the term *Predestination*; which, throughout the whole New Testament, never signifies the appointment of the *non-elect* to wrath; but, singly and solely, the fore-appointment of the elect to grace and glory: tho', in common theological writings, Predestination is spoken of as extending to whatever God does, both in a way of permission and efficiency; as, in the utmost sense of the term, it does. 'Tis worthy of the reader's notice, that the original word, προθεσις, which we render *Purpose*, signifies not only an *appointment*, but a *fore-appointment*, and *such* a fore-appointment, as is *efficacious*, and cannot be obstructed, but shall most assuredly issue in a full accomplishment: which gave occasion to the following judicious remark of a late learned writer; "προθεσις à Paulo sæpe usurpatur in electionis negotio, ad designandum, consilium hoc Dei non esse inanem quandam & inefficacem velleitatem; sed constans, determinatum, & immutabile Dei propositum. Vox enim est *efficacie summæ*, ut notant grammatici veteres; & signate vocatur à Paulo, προθεσις τῆς τῆς παντα ἐνεργυῖσθαι, *consilium illius, qui efficaciter omnia operatur ex beneplacito suo.*" TURRETIN. Institut. Tom. 1. Loc. 4. Quæst. 7. S. 12.

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it extends to all *beings* that did, do, or ever shall exist; and to all *actions*, that ever have been, that are, or shall be done, whether good or evil, natural, civil, or moral. (2.) The word often denotes that *special* prescience, which has for its objects his own elect, and them alone, whom he is, in a peculiar sense, said to *know* and *foreknow*, *Psal.* i. 6. *John* x. 27. *2 Tim.* ii. 19. *Rom.* viii. 29. *1 Pet.* i. 2, and *this* knowledge is connected with, or rather the *SAME* with, *love*, *favour* and *approbation*.

VII. We come, now, to consider the meaning of the word *Predestination*, and how It is taken in scripture. The verb *predestinate* is of latin original, and signifies, in that tongue, *to deliberate beforehand with one's self, how one shall act; and, in consequence of such deliberation, to constitute, fore-ordain, and predetermine, where, when, how, and by whom, any thing shall be done, and to what end it shall be done.* So the Greek verb, προορίζω, which exactly answers to the English word *predestinate*, and is rendered by it, signifies, *to resolve, before hand, within one's self, what to do; and, before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end.* The Hebrew verb, *Habbdel*, has likewise much the same signification.

Now, none but *wise* men are capable (especially in matters of great importance) of rightly determining *what* to do, and *how* to accomplish a proper *end*, by just, suitable and effectual *means*; and, if this is, confessedly, a very material part of true *Wisdom*; who so *fit* to dispose of men, and assign each individual his sphere of action in this world, and his place in the world to come, as the *all-wise* God? and yet, alas! how many are there, who cavil at those eternal decrees, which, were we capable of fully and clearly understanding them,

them, would appear to be as *just* as they are sovereign, and as *wise* as they are incomprehensible! Divine Præ-ordination has, for its objects, *all things* that are created: no creature, whether rational or irrational, animate or inanimate, is exempted from its influence. All beings whatever, from the highest Angel to the meanest *reptile*, and from the meanest reptile to the minutest *atom*, are the objects of God's eternal decrees and particular providence. However, the ancient fathers only make use of the word Predestination, as it refers to angels or men, whether good or evil: and it is used, by the apostle *Paul*, in a more limited sense still; so as, by it, to mean only *that* branch of it, which respects God's election and designation of his people to eternal life, *Rom. viii. 30. Eph. i. 11.*

But, that we may more justly apprehend the import of this word, and the ideas intended to be conveyed by it; it may be proper to observe, that the term Predestination, theologically taken, admits of a *fourfold* definition: and may be considered as, (1.) "That eternal, most wise, and immutable decree of God, whereby he did, from before all time, determine and ordain to create, dispose of, and direct to some particular end, every person and thing to which he has given, or is yet to give, Being; and to make the whole creation subservient to, and declarative of, his own glory." Of this decree, actual *Providence* is the *execution*. (2.) Predestination may be considered, as relating generally to *mankind*, and them *only*: and, in this view, we define it to be, "The everlasting, sovereign, and invariable purpose of God, whereby He did determine within himself, to create *Adam* in his own image and likeness, and then to permit his Fall; and to suffer him, thereby, to plunge himself, and his whole posterity," (in-  
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asmuch as they all sinned in him, not only *virtually*, but also *fæderally* and *representatively*) “ into the “ dreadfull abyss of sin, misery, and death.” (3.) Consider Predestination as relating to *the elect only*, and it is “ That eternal, unconditional, particular, “ and irreversible act of the divine Will, where- “ by, in matchless love, and adoreable sovereign- “ ty, God determined within himself to deliver “ a *certain number* of Adam’s degenerate \* off- “ spring, out of that sinful and miserable estate, “ into which, by his primitive transgression, they “ were to fall :” and in which sad condition they were equally involved, with those who were *not* chosen : but, being pitched upon, and singled out, by God the Father, to be vessels of grace and salvation (not for any thing in them, that could recommend them to his favour, or entitle them to his notice, but merely because he *would* shew himself gracious to them), they were, in time, actually redeemed by Christ ; are effectually called by his spirit, justified, adopted, sanctified, and preserved safe to his heavenly kingdom. The *supreme* end of this decree, is the manifestation of his own infinitely glorious and amiably tremendous perfections : the *inferior*, or subordinate end, is the

\* When we say, that the decree of Predestination to life and death respects man *as fallen*, we do not mean, that the fall was actually *antecedent* to that decree : for the *decree* is *truly* and *properly eternal*, as all God’s immanent acts undoubtedly are ; whereas the *fall* took place *in time*. What we intend, then, is only this, viz. that God, (for reasons, without doubt, worthy of himself, and of which we are, by no means, in this life competent judges) having, from everlasting, peremptorily ordained to suffer the fall of Adam ; did, likewise, from everlasting, consider the human race as fallen : and, out of the whole mass of mankind, thus viewed and foreknown as impure, and obnoxious to condemnation, vouchsafed to *select* some *particular* persons, (who, collectively, make up a *very great*, tho’ *precisely determinate*, number) in and on whom He would make known the ineffable riches of his mercy.

happiness and salvation of them who are thus freely elected. (4.) Predestination, as it regards the *reprobate*, is "That eternal, most holy, sovereign, " and immutable act of God's Will, whereby he " hath determined to *leave* some men to perish in " their sins, and to be justly punished for them."

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## C H A P. II.

*Wherein the Doctrine of PREDESTINATION is explained, as it relates in general to All Men.*

**T**HUS much being premised, with relation to the scripture *terms* commonly made use of in this controversy, we shall, now, proceed to take a *nearer* view of this high and mysterious article. And,

I. We, with the scriptures, assert, That there is a Predestination of some particular persons to *life*, for the praise of the glory of divine grace; and a Predestination of other particular persons to *death*: which death of punishment they shall inevitably undergo, and that justly, on account of their sins. (1.) *There is a Predestination of some particular persons to life.* So, Mat. xx. 15. *Many are called, but few chosen*; i. e. the gospel revelation comes, indiscriminately, to great multitudes; but *few*, comparatively speaking, are *spiritually* and *eternally* the better for it: and these few, to whom it is *the savor of life unto life*, are therefore savingly benefited by it, because they are the *chosen*, or elect of God. To the same effect are the following passages, among many others; Mat. xxiv. 22. *For the elects sake, those days shall be shortened.* Acts xiii. 48. *As many as were ordained to eternal life,*



life, believed. Rom. viii. 30. *Whom he did predestinate, them he also called.* And, verse 33, *Who shall lay any thing to the charge of God's elect?* Eph. i. 4, 5. *According as he hath chosen us in Him; before the foundation of the world, that we should be holy, &c.* Having predestinated us to the adoption of children, by Jesus Christ, unto Himself, according to the good pleasure of his Will. 2 Tim. i. 9. *Who hath 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 us, in Christ, before the world began.* (2.) This election of certain individuals unto eternal life, was for the praise of the glory of divine grace. This is expressly asserted, in so many words, by the apostle, Eph. i. 5, 6. *Grace, or mere favour, was the impulsive cause of all: It was the main spring, which set all the inferior wheels in motion.* 'Twas an act of grace, in God, to chuse any; when he might have passed by all: 'Twas an act of sovereign grace, to chuse this man, rather than that; when both were equally undone in themselves, and alike obnoxious to his displeasure. In a word, since election is not of works, and does not proceed on the least regard had to any worthiness in its objects; it must be of free, unbyast grace: but election is not of works, Rom. xi. 5, 6. therefore, it is solely of grace.

(3.) There is, on the other hand, a Predestination of some particular persons to death. 2 Cor. iv. 3. *If our gospel be hid, it is hid to them that are lost.* 1 Pet. ii. 8. *Who stumble at the word, being disobedient; wherunto also they were appointed.* 2 Pet. ii. 12. *These, as natural brute beasts, made to be taken and destroyed.* Jude ver. 4. *There are certain men, crept in unawares, who were before, of old, ordained to this condemnation.* Rev. xvii. 8. *Whose names were not written in the book of life from the foundation of the world.* But of this we shall treat professedly, and more at large, in the fifth chapter. (4.) This future

future death they shall inevitably undergo: for, as God will certainly save all, whom he wills should be saved; so he will as surely condemn all, whom he wills shall be condemned; for he is the Judge of the whole earth, whose decree shall stand, and from whose sentence there is no appeal. *Hath He said, and shall He not make it good? hath He spoken, and shall it not come to pass?* And his decree is this; that *these*, i. e. the non-elect, who are left under the guilt of final impenitence, unbelief, and sin, shall go away into everlasting punishment; and the *righteous*, i. e. those who, in consequence of their election in Christ, and union to him, are justly reputed, and really constituted such, shall enter into life eternal, *Mat. xxv. 46. (5.)* The reprobate shall undergo this punishment justly, and on account of their sins. Sin is the meritorious and immediate cause of any man's damnation. God condemns and punishes the non-elect, not merely as *men*, but as *sinners*: and, had it pleased the great Governor of the universe, to have entirely prevented sin from having any entrance into the world, it should seem as if he could not, consistently with his known attributes, have condemned any man at all. But, as all sin is properly meritorious of eternal death; and all men are sinners; they, who are condemned, are condemned most justly, and those who are saved, are saved in a way of sovereign mercy, thro' the vicarious obedience and death of Christ for them.

Now, this twofold Predestination, of *some* to life, and of *others* to death, (if it may be called twofold, both being *constituent* parts of the *same* decree) cannot be denied, without likewise denying, 1. most *express and frequent declarations of scripture*, and, 2. the very *existence of God*: for, since God is a Being perfectly *simple*, free from all *accident* and *composition*; and yet, a *Will* to save

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some

some and punish others is very often predicated of Him in scripture; and an immoveable *decree* to do this, in consequence of his Will, is likewise ascribed to Him; and a perfect *fore-knowledge*, of the sure and certain accomplishment of what he has thus willed and decreed, is also attributed to him; it follows, that whoever denies this *Will*, *Decree*, and *Fore-knowledge* of God, does, implicitly and virtually, deny God Himself: since his *Will*, *Decree*, and *Foreknowledge* are no other than *God Himself* willing and decreeing and foreknowing.

II. We assert, that God did, from eternity, decree, to make man in his own image; and also decreed to suffer him to *fall* from that image in which he should be created, and, thereby, to forfeit the happiness with which he was invested: which decree, and the consequences of it, were not limited to *Adam* only; but included, and extended to, all his natural posterity.

Something of this was hinted already, in the preceding chapter: we shall now proceed to the *proof* of it. And, (1.) That God *did* make man in his own image, is evident from scripture, *Gen. i. 27.* (2.) That he *decreed from eternity* so to make man, is as evident; since, for God to *do* any thing without having *decreed* it, or fixed a previous *plan* in his own mind, would be a manifest imputation on his *wisdom*: and, if he decreed That now, or at any time, which he did not *always* decree, he could not be *unchangeable*. (3.) That man *actually did* fall from the divine image, and his original happiness, is the undoubted voice of scripture, *Gen. iii.* And, (4.) That he fell in consequence of the *divine decree* \*, we prove thus: God was either *willing* that

\* See this article judiciously stated, and seriously asserted, by WILKINS, in his *Osses. d. 1. Cap. 8. S. 70—25.*

*Adam*

*Adam* should fall; or *unwilling*; or *indifferent* about it. If God was *unwilling*, that *Adam* should transgress, how came it to pass that he did? Is man *stronger*, and is Satan *wiser*, than He that made them? Surely, no. Again; could not God, had it so pleased him, have *bindered* the tempter's access to paradise? or have created man, as he did the elect angels, with a will *invariably* determined to good only, and *incapable* of being byass'd to evil? or, 'at least, have made the grace and strength, with which he indu'd *Adam*, actually *effectual* to the resisting of all solicitations to sin? None, but atheists, would answer these questions in the negative. Surely, if God had not *willed* the fall, he *could*, and no doubt *would*, have prevented it: but he did *not* prevent it: *ergo*, he *willed* it. And, if he *willed* it, he certainly *decreed* it: for the *decree* of God is nothing else but the seal and ratification of his Will. He *does* nothing, but what he *decreed*; and he decreed nothing, which he did not *will*: and both will and decree are absolutely *eternal*, tho' the *execution* of both be *in Time*. The only way, to evade the force of this reasoning, is, to say, that "God was *indifferent* and *unconcerned*," "whether man stood or fell." But in what a shameful, unworthy light does this represent the Deity! Is it possible for us to imagine, that God could be an *idle*, *careless* spectator, of one of the most important events that ever came to pass? Are not *the very Hairs of our head all numbered*? or does a *sparrow fall to the ground, without our heavenly Father*? If, then, things, the most trivial and worthless, are subject to the appointment of his decree, and the controul of his providence; how much more is MAN, the master piece of this lower creation? and, above all, THAT man *Adam*, who, when recent from his Maker's hands, was the living image of God himself, and very little

inferior to angels! and on whose perseverance, was suspended the welfare, not of himself only, but likewise That of the whole world. But, so far was God from being *indifferent* in this matter, that there is *nothing* whatever, about which he is so; for he *worketh all things*, without exception, *after the counsel of his own Will*, Eph. i. 11. consequently, if he positively *wills* whatever is done, he cannot be *indifferent* with regard to any thing. On the whole; if God was *not unwilling* that *Adam* should fall, he must have been *willing* that he should: since, between God's willing and nilling, there is no medium. And is it not highly *rational*, as well as *scriptural*; nay, is it not absolutely *necessary*, to suppose, that the Fall was not contrary to the Will and determination of God? since, if it was, his Will (which the apostle represents as being *irresistible*, Rom. ix. 19.) was apparently *frustrated*, and his determination rendered of worse than none effect. And how *dishonorable* to, how *inconsistent* with, and how notoriously *subversive* of, the *dignity* of God, such a blasphemous supposition would be, and how irreconcilable with every one of his allowed Attributes, is very easy to observe. (5.) That man, by his fall, forfeited the happiness with which he was invested, is evident, as well from scripture, as from experience; *Gen. iii. 7, 10, 16, 17, 18, 19, 23, 24. Rom. v. 12. Gal. iii. 10.* He first sinned, (and the essence of sin lies in disobedience to the command of God) and then, immediately, became *miserable*; misery being, through the divine appointment, the natural and inseparable concomitant of sin. (6.) That the fall, and it's sad consequences, did not terminate solely in *Adam*, but affect his whole posterity, is the doctrine of the sacred oracles: *Psalms li. 5. Rom. v. 12, 14, 15, 17, 18, 19. 1 Cor. xv. 22. Eph. ii. 3.* Besides, not only *spiritual* and *eternal*,  
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but likewise *temporal* death is *the wages of sin*, Rom. vi. 23. James i. 15. And yet, we see that millions of infants, who never, *in their own persons*, either *did* or *could* commit sin, die continually. It follows, that either God must be *unjust*, in *punishing the innocent*; or that these infants are, some way or other, *guilty* creatures: if they are not so *in themselves*, (I mean *actually* so, by *their own commission* of sin) they must be so in *some other person*; and who that person is, let scripture say, Rom. v. 12, 18. I Cor. xv. 22. And, I ask, how can these be, with equity, sharers in *Adam's Punishment*, unless they are chargeable with his *sin*? and how can *they* be fairly chargeable with *his* sin, unless he was their *fæderal* head and *representative*, and *acted in their name*, and sustained *their* persons, when he fell?

III. We assert, that, as all men, universally, are not elected to salvation; so neither are all men, universally, ordained to condemnation. This follows from what has been proved already: however, I shall subjoin some farther demonstration of these two positions. (1.) *All men universally are not elected to salvation*. And, *first*, this may be evinced *à posteriori*: 'tis undeniable, from scripture, that God will not, in the last day, save every individual of mankind; Dan. xii. 2. Mat. xxv. 46. John v. 29. Therefore, say we, God never *designed* to save every individual: since, if he had, every individual would and must be saved, for *his counsel shall stand, and he will do all his pleasure*. See what we have already advanced, on this head, in the first chapter, under the second article, Position 8. *Secondly*, this may be evinced, also, from God's *foreknowledge*. The Deity, from all eternity, and, consequently, at the very time he gives life and being to a reprobate, certainly foreknew,

and knows, in consequence of his own decree, that such an one would fall short of salvation: now, if God *foreknew* this, he must have predetermined it; because his own Will is the foundation of his decrees, and his decrees are the foundation of his prescience; he *therefore* foreknowing futurities, because, by his predestination, he hath rendered their futurity certain and inevitable. Neither is it possible, in the very nature of the thing, that they should be elected to salvation, or ever obtain it, whom God foreknew should perish: for then the divine *act of preterition* would be changeable, wavering and precarious; the divine *Foreknowledge* would be deceived; and the divine *Will* impeded. All which are utterly impossible. *Lastly*, That all men are not chosen to life, nor created to that end is evident, in that there are *some* who were *bated* of God, before they were born, *Rom. ix. 11, 12, 13. are fitted for destruction, verse 22. and made for the day of evil, Prov. xvi. 1.*

But, (2.) *All men universally are not ordained to condemnation.* There are some who are *chosen*, *Mat. xx. 16.* An *election*, or elect number, who *obtain* grace and salvation, while *the rest are blinded*, *Rom. xi. 7. a little flock, to whom it is the Father's good pleasure to give the kingdom, Luke xii. 32.* A *people* whom the Lord hath *reserved*, *Jer. l. 20.* and *formed for himself.* *Isai. xliii. 21.* A peculiarly favoured race, to whom *it is given to know the mysteries of the kingdom of Heaven*; while, to others, *it is not given*, *Mat. xiii. 11. a remnant according to the election of grace, Rom. xi. 5. whom God hath not appointed to wrath, but to obtain salvation by Jesus Christ, 1 Thess. v. 9.* In a word, who are a *chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should shew forth the praises of Him, who hath called them out of darkness, into his marvellous light, 1 Pet. ii. 9.* And *whose names, for that very end, are in the book of life,*  
Phil.

Phil. iv. 3. and *written in Heaven, Luke x. 20.*  
*Hebr. xii. 23.* LUTHER\* observes, that, in the 9th,  
 10th, and 11th chapters of the epistle to the *Romans*,  
 the apostle particularly insists on the Doctrine  
 of Predestination; "Because", says he, "All  
 things, whatever, arise from, and depend upon,  
 the divine appointment; whereby it was pre-  
 ordained, who should receive the word of life,  
 and who should disbelieve it; who should be  
 delivered from their sins, and who should be  
 hardened in them; who should be justified,  
 and who condemned."

IV. We assert; that the *number of the elect*, and  
 also of the *reprobate*, is so *fixt and determinate*, that  
 neither can be *augmented or diminished*.

'Tis written of God, that *He telleth the number  
 of the stars, and calleth them all by their names*,  
 Psalm cxlvii. 4. Now, 'tis as incompatible with  
 the infinite wisdom and knowledge of the all-com-  
 prehending God, to be ignorant of the *names and  
 number of the rational creatures* he has made, as  
 that he should be ignorant of the *stars*, and the  
 other inanimate products of his almighty power;  
 and, if he knows *all men in general*, taken in the  
 lump; he may well be said, in a more near and  
 special sense, to *know them that are his* by election,  
 2 Tim. ii. 19. And, if he knows who are *his*, he  
 must, consequently, know who are *not his*, i. e.  
*whom*, and *how many*, he hath left, in the corrupt  
 mass, to be justly punished for their sins. Grant  
 this, (and who can help granting a truth so self-  
 evident?) and it follows, that the number, as well  
 of the elect, as of the reprobate, is *fixt and certain*;  
 otherwise God would be said to *know* that which  
 is not true, and his knowledge must be *false and  
 delusive*; and so no knowledge at all: since that

\* In Præfat. ad epist. ad Rom.



which is, in itself, at best, but *precarious*, can never be the foundation of *sure* and *infallible knowledge*. But, that God does indeed *precisely* know, to a man, who are, and are not, the objects of his electing favour; is evident from such scriptures as these, Exod. xxxiii. 17. *Thou hast found grace in my sight, and I know thee by name.* Jer. i. 5. *Before I formed thee in the belly, I knew thee.* Luke x. 20. *Your names are written in Heaven.* Luke xii. 7. *The very hairs of your head are all numbered.* John xiii. 18. *I know whom I have chosen.* John x. 14. *I know my sheep, and am known of mine.* 2 Tim. ii. 19. *The Lord knoweth them that are his.* And, if the number of these is thus assuredly settled and exactly known, it follows, that we are right in asserting,

V. That the Decrees of election and reprobation are *immutable* and *irreversible*.

Were not this the case, (1.) God's Decree would be *precarious*, *frustrable*, and *uncertain*; and, by consequence, *no* Decree at all. (2.) His *Foreknowledge* would be *wavering*, *indeterminate*, and liable to *disappointment*; whereas, it always has it's accomplishment, and necessarily infers the certain futurity of the thing or things foreknown: Isai. xvi. 9. 10. *I am God, and there is none like me, declaring the end from the beginning, and, from antient times, the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.* (3.) Neither would his word be true, which declares, that, with regard to the elect, *the gifts and calling of God are without repentance*, Rom. xi. 29. that *whom he predestinated, them he also glorified*, chap. viii. 30. that whom he loveth, he loveth *to the end*, John xiii. 1. with numberless passages to the same purpose. Nor would his word be true, with regard to the non-elect, if it was possible for them to be

be saved: for it is there declared, that they are *fitted for destruction*, &c. Rom. ix. 22. *Foreordained unto condemnation*, Jude 4. and *delivered over to a reprobate mind*, in order to their *damnation*, Rom. i. 28. 2 *Thes.* ii. 12. (4.) If, between the elect and reprobate, there was not a great gulph fixed, so that neither can be otherwise than they are; then, the *Will* of God (which is the alone cause why some are chosen and others are not) would be rendered inefficacious and of no effect. (5.) Nor could the *justice* of God stand, if he was to condemn the elect, for whose sins he hath received ample satisfaction at the hand of Christ; or if he was to save the reprobate, who are not interested in Christ, as the elect are. (6.) The *power* of God (whereby the elect are preserved from falling into a state of condemnation, and the wicked held down and shut up in a state of death) would be eluded, not to say utterly abolished. (7.) Nor would God be *unchangeable*, if they, who were, once, the people of his love, could commence the objects of his hatred; or if the vessels of his wrath, could be saved with the vessels of grace. Hence that of St. AUSTIN; \* “Brethren,” says he, “let us not imagine, that God puts down any man in his book, and then erases him: for, if *Pilate* could say, *what I have written, I have written*; how can it be thought, that the GREAT GOD would write a person’s name in the book of life, and then blot it out again?” And may we not, with equal reason, ask, on the other hand, How can it be thought, that any of the reprobate should be written in that book of life, which contains the names of the elect only? or, that any should be inscribed there, who were *not written among the living* from eternity? I shall conclude this chapter with that observation of LUTHER \*, “This,” says

\* Tom. 8. in Psalm 68. col. 738. \* De Serv. Arbitr. cap. 168.

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be, "is the very thing that razes the doctrine of "free-will from it's foundations: to wit, that "God's eternal love of some men, and hatred "of others, is immutable and cannot be reversed." Both one and the other will have it's full accomplishment.

### C H A P. III.

*Concerning ELECTION unto Life ; or, Predestination, as it respects the Saints in particular.*

**H**AVING considered Predestination, as it regards all men in general; and briefly shewn, that, by it, some are appointed to wrath, and others to obtain salvation by Jesus Christ, 1 *Thes.* v. 9. I now come to consider, more distinctly, *that* branch of it, which relates to the Saints only, and is commonly stiled ELECTION. It's definition I have given already, in the close of the *first* chapter: what I have farther to advance, from the scriptures, on this important subject, I shall reduce to several *Positions*; and subjoin a short explanation and confirmation of each.

*Pos. 1.* Those, who are ordained unto eternal life, were not so ordained on account of any worthiness foreseen in them, or of any good works to be wrought by them; nor yet for their future faith: but, purely and solely, of free, sovereign grace, and according to the mere pleasure of God. This is evident, among other considerations, from this; that faith, repentance and holiness, are no less the *free-gifts* of God, than eternal life itself. *Eph.* ii. 8. *Faith*—is not of yourselves, it is the gift of God. *Phil.* i. 29. *Unto you it is given to believe.* *Acts.* v. 31. *Him hath God exalted with his right hand, for to give repentance.* *Acts.* xi. 18. *Then hath God*

God also to the Gentiles granted repentance unto life. In like manner, holiness is called the sanctification of the Spirit, 2 Thess. ii. 13. because the divine Spirit is the efficient of it in the soul, and, of unholy, makes us holy. Now, if repentance and faith are the gifts, and sanctification is the work of God; then these are not the fruits of man's free-will, nor what he acquires of himself: and so can neither be motives to, nor conditions of, his election, which is an act of the divine mind, antecedent to, and irrespective of, all qualities, whatever, in the persons elected. Besides, the Apostle asserts, expressly, that election is not of works, but of him that calleth; and that it passed, before the persons concerned had done either good or evil, Rom. ix. 11. Again, if faith or works were the cause of election, God could not be said to chuse us, but we to chuse Him; contrary to the whole tenour of scripture; John xv. 16. *Ye have not chosen me, but I have chosen you.* 1 John iv. 10, 19. *Herein is love, not that we loved God, but that he loved us. We love Him, because he first loved us.* Election is, every where, asserted to be God's act, and not man's; Mark xiii. 20. Rom. ix. 17. Eph. i. 4. 1 Thes. v. 9. 2 Thes. ii. 13. Once more, we are chosen that we might be holy, not because 'twas foreseen we would be so, Eph. i. 4. therefore, to represent holiness as the reason why we were elected, is to make the effect antecedent to the cause. The Apostle adds, verse 5. *having predestinated us according to the good pleasure of his will:* most evidently implying, that God saw nothing extra se, had no motive from without, why he should either chuse any at all, or this man before another. In a word, the elect were freely loved, Hos. xiv. 4. freely chosen, Rom. xi. 5. 6. and freely redeemed, Isai lii. 3. they are freely called, 2 Tim. i. 9. freely justified, Rom. iii. 24. and shall be freely glorified, Rom. vi. 23. The great AUGUSTIN, in his book of *Retractions*, ingenuously

ingenuously acknowledges his error, in having once thought, that faith foreseen was a condition of election: he owns, that That opinion is equally impious and absurd; and proves, that faith is one of the *fruits* of election, and, consequently, could not be, in any sense, a cause of it: "I could never have asserted," says he, "that God, in choosing men to life, had any respect to their faith, had I duly considered, that faith itself is his own gift." And, in another treatise of his, \* he has these words; "Since Christ says, *ye have not chosen me*, &c. I would fain ask, whether it be scriptural, to say, we must have faith, before we are elected; and not, rather, that we are elected in order to our having faith?"

*Pos. 2.* As many as are ordained to eternal life, are ordained to enjoy that life *in and through Christ*; and on account of his merits alone, 1 *Thes. v. 9.* Here let it be carefully observed, that not the merits of Christ, but the sovereign love of God only, is the cause of *Election itself*: but then, the merits of Christ are the alone procuring cause of that *salvation*, to which men are elected. This *decree* of God admits of no cause out of Himself: but the *thing decreed*, which is the *glorification* of his chosen ones, may and does admit, nay, necessarily *requires*, a meritorious cause; which is no other than the obedience and death of Christ.

*Pos. 3.* They, who are predestinated to life, are likewise predestinated to all those *means*, which are indispensably necessary in order to their *meetness* for, *entrance* upon, and *enjoyment* of, that life: such as repentance, faith, sanctification; and perseverance in these to the end.

Acts xiii. 48. *As many as were ordained to eternal life, believed.* Eph. i. 4. *He hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him in love.* Eph. ii,

\* De Prædest. cap. 17.

10: For we [i. e. the same we, whom he hath chosen before the foundation of the world] are his workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that we should walk in them. And the Apostle assures the same Thessalonians, whom he reminds of their election, and God's everlasting appointment of them to obtain salvation, that this also was his *Will* concerning them, even their *sanctification*, 1 Thess. i. 4. and v. 9. and iv. 3. and gives them a view of all these privileges at once, 2 Thes. ii. 13. *God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth.* As does St. Peter, 1 Ep. i. 2. *ELECT — through sanctification of the Spirit, UNTO obedience, and sprinkling of the blood of Jesus Christ.* Now, tho' faith and holiness are not represented as the *cause* wherefore the elect are saved; yet, these are constantly represented, as the *means* through which they are saved, or as the appointed *way* wherein God leads his people to glory: these blessings being always bestowed previous to that. Agreeable to all which, is that of AUSTIN: \*

“ Whatsoever persons are, through the riches of  
 “ divine grace, exempted from the original  
 “ sentence of condemnation, are undoubtedly  
 “ brought to hear the Gospel †; and, when heard,  
 “ they are caused to believe it; and are made  
 “ likewise to endure to the end, in the faith which  
 “ works by love: and should they, at any time,  
 “ go astray, they are recovered and set right  
 “ again.” A little after, he adds; “ All these  
 “ things are wrought in them by that God, who  
 “ made them vessels of mercy, and who, by the  
 “ election of his grace, chose them, in his Son,  
 “ before the world began.”

\* De Corrupt. & Grat. cap. 7.

† We must understand this, in a qualified sense; as intending, that all those of the elect, who live where the christian dispensation obtains, are, sooner or later, brought to hear the gospel, and to believe it.

Pes.

*Def. 4.* Not one of the elect can perish, but they must all necessarily be saved. The reason is this; because God simply and unchangeably wills, that all and every one of those, whom he hath appointed to life, should be eternally glorified; and, as was observed toward the end of the preceding chapter, all the divine Attributes are concerned in the accomplishment of this his Will. His *wisdom*, which cannot err; his *knowledge*, which cannot be deceived; his *truth*, which cannot fail; his *love*, which nothing can alienate; his *justice*, which cannot condemn any, for whom Christ died; his *power*, which none can resist; and his *unchangeableness*, which can never vary: from all which it appears, that we do not speak at all improperly, when we say, that the salvation of his people is *necessary* and *certain*. Now, that is said to be *necessary*, *quod nequit aliter esse*, which cannot be otherwise than it is: and, if all the perfections of God are engaged to preserve and save his children, their safety and salvation must be, in the strictest sense of the word, *necessary*. See, *Psalms* ciii. 17. and cxxv. 1, 2. *Isaiab* xlv. 17. and liv. 9, 10. *Jer.* xxxi. 38. and xxxii. 40. *John* vi. 39. and x. 28, 29. and xiv. 19. and xvii. 12. *Rom.* viii. 30, 38, 39. and xi. 29. *1 Cor.* i. 8, 9. *Phil.* i. 6. *1 Pet.* i. 4, 5.

Thus St *AUGUSTIN* \* : “Of those, whom God hath predestinated, none can perish; inasmuch as they are all his own elect.” And, *ib.* “They are the elect, who are predestinated, fore-known, and called according to purpose. Now, could any of these be lost, God would be *disappointed* of his will and expectation; but he cannot be so disappointed: therefore, they can never perish. Again, could they be lost, the power of God would be made void by man’s sin; but his power is invincible: therefore,

\* Tom. 7. De Corr. & Grat. cap. 7.

“ they

“ they are safe.” And again, cap. 9. “ The  
 “ children of God are written, with an unshaken  
 “ stability, in the book of their heavenly Father’s  
 “ remembrance.” And, in the same chapter, he  
 hath these words; “ Not the children of promise,  
 “ but the children of perdition, shall perish:  
 “ for the former are the Predestinated, who are  
 “ called according to the divine determination;  
 “ not one of whom shall finally miscarry.” So  
 likewise LUTHER; \* “ God’s decree of Predesti-  
 “ nation is firm and certain; and the necessity,  
 “ resulting from it, is, in like manner, immovea-  
 “ ble, and cannot but take place. For, we our-  
 “ selves are so feeble, that, if the matter was left  
 “ in our hands, very few, or rather none, would  
 “ be saved: but Satan would overcome us all.”  
 To which he adds: “ Now, since this stedfast and  
 “ inevitable purpose of God cannot be reversed  
 “ nor disannulled by any creature whatever; We  
 “ have a most assured hope, that we shall finally  
 “ triumph over sin, how violently soever it may,  
 “ at present, rage in our mortal bodies.”

*Ps. 5.* The *salvation* of the elect was not the  
*only*, nor yet the *principal* end of their being chose;  
 but God’s grand end, in appointing them to life  
 and happiness, was, to display the riches of his own  
 mercy, and that he might be glorified in and by  
 the persons he had thus chosen.

For this reason, the elect are stiled *vessels of  
 mercy*; because, they were originally created, and,  
 afterwards, by the divine Spirit, *created a new*, with  
 this design, and to this very end, that the sove-  
 reignty of the Father’s grace, the freeness of his  
 love, and the abundance of his goodness, might  
 be manifested in their eternal happiness. Now,  
 God, as we have already, more than once, had  
 occasion to observe, *does nothing* in time, which  
 he did not, from eternity, resolve within himself

\* In præfat. ad Epist. ad Rom.



to do : and if he, in time, creates and regenerates his people, with a view to display his unbounded mercy ; he must, consequently, have *decreed*, from all eternity, to do this, with the same view. So that the final causes of election appear to be these two : 1. and principally, The \* glory of God ; 2. and, subordinately, The salvation of those he has elected : from which the *former* arises, and by which it is illustrated and set off. So, Prov. xvi. 1. *The Lord hath made all things for himself.* And hence that of Paul, Eph. i. *He hath chosen us — to the praise of the glory of his grace.*

*Pos. 6.* The end of election, which, with regard to the elect themselves, is eternal life ; I say, this *end*, and the *means* conducive to it, such as the gift of the Spirit, faith, &c. are so inseparably connected together, that whoever is possessed of *these*, shall surely obtain *that* ; and none can obtain *that*, who are not first possessed of *these*. Acts xiii. 48. *As many as were ordained to eternal life, and none else, believed.* Acts v. 31. *Him hath God exalted — to give repentance unto Israel, and remission of sins :* not to all men, or to those who were not, in the counsel and purpose of God, set apart for himself ; but to *Israel*, all his *chosen* people, who were given to him, were ransomed by him, and shall be saved in him with an everlasting salvation. Tit. i. 1. *According to the faith of God's elect ;* so that, true faith

\* Let it be carefully observed, that, when, with the scriptures, we assert the glory of God to be the ultimate end of his dealings with angels and men, we do not speak this with respect to his *essential* glory, which he has as God, and which, as it is infinite, is not susceptible of *addition*, nor capable of *diminution* : but of that glory which is *purely manifestative*, and which MICRÆLIUS, in his *Lexic. Philosoph.* col. 471. defines to be, “ Clara rei, cum laude, notitia ; cum, nempe, “ ipsa sua eminentia est magna, augusta, et conspicua.” And the accurate MASTRICHT, “ Celebratio, cœu manifestatio, (quæ magis propriè *glorificatio*, quàm *gloria* ; ap. ellatur) “ quâ, agnita *intus* em'n ntia, ejusque congrua æstimatio, “ propalatur & extollitur.” *Theolog.* lib. 2. cap. 22. S. 8.

is

is a consequence of election, is peculiar to the elect, and shall issue in life eternal: Eph. i. *He hath chosen us — that we might be holy*; therefore, all, who are chosen, are made holy, and none but they: and all, who are sanctified, have a right to believe they were elected, and that they shall assuredly be saved. Rom. viii. 30. *Whom he did predestinate, them he also called; whom he called, them he also justified; and whom he justified, them he also glorified.* Which shews, that effectual calling and justification are indissolubly connected with election on one hand, and eternal happiness on the other: that they are a *proof* of the former, and an *earnest* of the latter. John x. 26. *Ye believe not, because ye are not of my sheep*; on the contrary, they, who believe, therefore believe, because they are of his sheep. Faith, then, is an evidence of election, or, of being in the number of Christ's sheep; consequently, of salvation: since all his sheep shall be saved, John x. 28.

*Pos. 7.* The elect may, through the Grace of God, attain to the knowledge and assurance of their Predestination to life; and they ought to seek after it. The Christian may, for instance, argue thus; *As many as were ordained to eternal life, believed: through mercy, I believe: therefore, I am ordained to eternal life. He that believeth, shall be saved: I believe: therefore, I am in a saved state. Whom he did predestinate, he called, justified, and glorified: I have reason to trust, that he hath called and justified me: therefore I can assuredly look backward on my eternal predestination, and forward to my certain glorification. To all which frequently accedes the immediate testimony of the divine Spirit, witnessing with the believer's conscience, that he is a child of God, Rom. viii. 16. Gal. iv. 6. 1 John v. 10.* Christ forbids his little flock to fear, inasmuch as they

F might,

might, on good and solid grounds, rest satisfied and assured, that *'tis the Father's unalterable good pleasure to give them the Kingdom*, Luke xii. 32. And this was the faith of the apostle, *Rom. viii. 38. 39.*

*Pos. 8.* The true believer ought not only to be thoroughly established in the point of his own election; but should likewise believe the election of all his other fellow believers and brethren in Christ. Now, as there are most evident and indubitable marks of election, laid down in scripture; a child of God, by examining himself, whether those marks are found on him, may arrive at a sober and well-grounded certainty of his own particular interest in that unspeakable privilege: and, by the same rule, whereby he judges of *himself*, he may likewise (but with caution) judge of *others*. If I see the external *fruits and criteria of election*, on this or that man; I may, reasonably, and in a judgment of charity, conclude such an one to be an *elect person*. So, *St. Paul*, beholding the gracious fruits, which appeared in the believing *Thessalonians*, gathered, from thence, that they were *elect of God*, 1 *Thess. i. 4, 5.* and knew also the election of the Christian *Ephesians*, *Eph. i. 4, 5.* as *Peter* also did that of the members of *the churches in Pontus, Galatia, &c.* 1 *Pet. i. 2.* 'Tis true, indeed, that all conclusions of this nature are not now *infallible*, but our judgments are liable to mistake: and God only, whose is the book of life, and who is the searcher of hearts, can absolutely know them that are his, 2 *Tim. ii. 19.* yet, we may, without a presumptuous intrusion into things not seen, arrive at a *moral certainty* in this matter. And I cannot see, how Christian love can be cultivated; how we can call one another brethren in the Lord; or, how believers can hold religious fellowship and communion.

nion with each other, unless they have some solid and visible reason to conclude, that they are loved with the same everlasting love, were redeemed by the same Saviour, are partakers of like grace, and shall reign in the same glory.

But, here, let me suggest one very necessary caution; viz, that tho' we may, at least very probably, infer the *election* of some persons, from the marks and appearances of *grace*, which may be discoverable in them; yet, we can never judge *any* man whatever to be a *reprobate*. That there *are* reprobate persons, is very evident from scripture (as we shall presently shew); but *who* they are, is known alone to Him, who alone can tell who and what men are *not written* in the Lamb's book of life. I grant, that there are some particular persons, mentioned in the divine word, of whose reprobation no doubt can be made; such as *Esau* and *Judas*: but, now the canon of scripture is completed, we dare not, we must not pronounce *any* man living, to be non-elect, be he, at present, ever so wicked. The vilest sinner may, for ought we can tell, appertain to the election of Grace, and be, one day, wrought upon by the Spirit of God. This we know, that those, who dye in unbelief, and are finally unsanctified, cannot be saved: because God, in his word, tells us so, and has represented these as marks of reprobation: but, to say that *such* and *such* individuals, whom, perhaps, we now see dead in sins, shall *never* be converted to Christ, would be a most presumptuous assertion, as well as an inexcusable breach of the charity which hopeth all things.

## C H A P. IV.

*Of Reprobation; or Predestination, as it respects the Ungodly.*

FROM what has been said, in the preceding chapter, concerning the *Election* of *some*, it would unavoidably follow, even supposing the scriptures had been silent about it, that there must be a *Rejection* of others; as every *choice* does, most evidently and necessarily, imply a *refusal*: for, where there is no *leaving out*, there can be no *choice*. But, beside the testimony of *reason*, the *divine word* is *full* and *express* to our purpose: it, frequently, and in terms too *clear* to be misunderstood, and too *strong* to be evaded, by any who are not proof against the most cogent evidence, attests this tremendous truth, that some are, *of old, fore-ordained to condemnation*. I shall, in the discussion of this awful subject, follow the method hitherto observed, and throw what I have to say into several distinct *Positions*, supported by scripture.

*Pos. 1.* God did, from all eternity, decree to leave some of *Adam's* fallen posterity in their sins, and to exclude them from the participation of Christ and his benefits.

For the clearing of this, let it be observed, that, in all ages, the *much greater part* of mankind have been destitute even of the external means of grace; have not been favoured with the preaching of God's word, or any revelation of his will. Thus, antiently, the *Jews*, who were, in number, *the fewest of all people*, were, nevertheless, for a long series of ages, the *only* nation, to whom the  
Deity

Deity was pleased to make, any special discovery of himself: and 'tis observable, that our Lord himself principally confined the advantages of his public ministry to that people; nay, he forbid his disciples to go among any others, *Mat. x. 5, 6.* and did not commission them to preach the gospel, indiscriminately, to Jews and Gentiles, 'till after his resurrection, *Mark xvi. 15. Luke xxiv. 47.* Hence, many nations and communities never had the advantage of hearing the word preached; and, consequently, were strangers to the faith that cometh thereby. 'Tis not, indeed, improbable, but *some individuals*, in these unenlightened countrys, might belong to the secret election of grace; and the *habit* of faith might be wrought in these: however, be that as it will, our argument is not affected by it; 'tis evident, that the nations of the world were, generally, ignorant, not only of *God* himself, but likewise of the way to *please* him, the true manner of *acceptance* with him, and the means of arriving at the everlasting *enjoyment* of him. Now, if God had been pleased to have *saved* those people, would he not have vouchsafed them the ordinary *means* of salvation? would he not have given them all things necessary in order to that end? but, 'tis undeniable matter of fact, that he *did not*; and, to very many nations of the earth, *does not*, at this day. If, then, the Deity can, consistently with his Attributes, deny, to some, the *means* of grace, and shut them up in gross darkness and unbelief; why should it be thought incompatible with his immensely glorious perfections, to exclude some persons from *grace itself*, and from that *eternal life* which is connected with it? especially, seeing he is equally the Lord and sovereign disposer of the *end*, to which the means lead; as of the *means*, which lead to that end? both one and the other are his; and he most justly *may*, as he most assuredly *will*, do what he pleases with his own.

Besides ; it being also evident, that many, even of them who live in places where the gospel is preached, as well as of those among whom it never was preached, die strangers to God and holiness, and without experiencing any thing of the gracious influences of his Spirit : we may reasonably and safely conclude, that one *cause* of their so dying, is, because it was *not* the divine *will* to communicate his grace unto them : since, had it been his will, he would actually have made them partakers thereof ; and, had they been *partakers* of it, they could not have died *without* it. Now, if it was the will of God, *in time*, to refuse them this grace ; it must have been his will *from eternity* : since his will is, as Himself, *the same, yesterday, to day, and for ever.*

The *actions* of God being thus fruits of his *eternal purpose*, we may, safely, and without any danger of mistake, argue from *them to that* ; and infer, that God therefore *does* such and such things, because he *decreed* to do them : his own *Will* being the sole cause of all his *works*. So that, from his *actually leaving* some men in final impenitency and unbelief, we assuredly gather, that it was his everlasting *determination* so to do : and, consequently, that he reprobated some, from before the foundation of the world.

And, as this inference is *strictly rational*, so is it *perfectly scriptural*. Thus, the Judge will, in the last day, declare, to those on the left hand, *I never knew you*, Mat. vii. 23. i. e. " I never, no, not " from eternity, loved, approved, or acknowledged " you for mine : " or, in other words, " I always " *bated* you." Our Lord, in *John* xvii. divides the whole human race into *two* great classes : one he calls *the world* ; the other, *the men who were given him out of the world*. The latter, it is said, the Father loved, even as he loved Christ himself (verse 23.) : but he loved Christ *before the foundation of the world*, verse 24. i. e. from everlasting ; therefore,

therefore, he loved the elect so too: and, if he loved *these* from eternity, it follows, by all the rules of Antithesis, that he *hated* the others as early. So, Rom. ix. *The children not being yet born, neither having done good or evil, that the purpose of God, &c*". From the example of the two twins, *Jacob* and *Esau*, the apostle infers the eternal election of some men, and the eternal rejection of all the rest.

*Pos. 2.* Some men were, from all eternity, not only, *negatively*, excepted from a participation of Christ and his salvation; but, *positively*, ordained to continue in their natural blindness, hardness of heart, &c: and that, by the just judgment of God, see *Exod. ix. 1 Sam. ii. 25. 2 Sam. xvii. 14. Isai vi. 9, 10, 11. 2 Thess. ii. 11, 12.* Nor can these places of scripture, with many others of like import, be understood of an *involuntary permission* on the part of God: as if God *barely suffered* it to be so, *quasi invitus*, as it were by constraint, and against his will: for he *permits* nothing, which he did not *resolve* and *determine* to permit. His *permission* is a *positive, determinate act* of his Will; as AUSTIN, LUTHER, and BUCER, justly observe. Therefore, if it be the *will* of God, in time, to permit such and such men to continue in their natural state of ignorance and corruption; the natural consequence of which is, their falling into such and such sins (observe, God does not *force* 'em into sin; their actual disobedience being only the *consequence* of their *not having* that grace which God is *not obliged* to grant 'em); I say, if it be the will of God thus to *leave* 'em in time (and we must deny demonstration itself, even known, absolute matter of fact, if we deny that some *are* so left), then it must have been the divine *intention*, from all eternity, so to leave them: since, as we have already had occasion to observe, no *new* Will



can possibly arise in the mind of God. We see, that evil men *actually are* suffered to go on adding sin to sin: and if it be not inconsistent with the sacred attributes *actually to permit* this; it could not possibly be inconsistent with them to *decree* that permission, before the foundations of the world were laid.

Thus, God *efficaciously permitted* (having so decreed) the Jews to be, in effect, the Crucifiers of Christ; and Judas to betray Him; *Acts* iv. 27. 28. *Matth.* xxvi. 23, 24. Hence we find St. *Austin* \* speaking thus; “*Judas* was chosen, but it was to do a most execrable deed: that, thereby, the death of Christ, and the adorable work of Redemption by him, might be accomplished. When, therefore, we hear our Lord say, *Have not I chosen you twelve, and one of you is a Devil?* we must understand it thus, that the eleven were chosen in mercy; but *Judas* in judgment: *they* were chosen to partake of Christ’s kingdom; *he* was chosen and pitch’d upon to betray him, and be the means of shedding his blood.”

*Pos.* 3. The non-elect were predestinated, not only to continue in final impenitency, sin, and unbelief; but were, likewise, for such their sins, righteously appointed to infernal death hereafter.

This position is also self-evident: for ’tis certain, that, in the day of universal judgment, *all* the human race will not be admitted into glory, but *some* of them transmitted to the place of torment. Now, God does, and will do, nothing, but in consequence of his own decree, *Psalms* cxxxv. 6. *Isai.* xlvi. 11. *Eph.* i. 9. 11. therefore, the condemnation of the unrighteous was *decreed* of God; and, if decreed by him, decreed *from everlasting*: for all his decrees are eternal. Besides, if God purpos’d to leave those persons under the *guilt* and the *power* of sin,

\* *De Corr. & Grat. Cap. 7.*

their

their condemnation must, of itself, necessarily follow: Since, without *justification* and *sanctification* (neither of which blessings are in the power of man) none can enter heaven, *John* xiii. 8. *Hebr.* xii. 14. Therefore, if God determin'd, within himself, thus to *leave* some in their sins (and 'tis but too evident that this is really the case); He must also have determined within himself to *punish* them for those sins (*final guilt* and *final punishment* being correlatives which necessarily infer each other): but God *did* determine both to *leave* and to *punish* the non-elect: therefore, there was a reprobation of some from eternity. Thus, *Matth.* xxv. *Go, ye cursed, into everlasting fire, prepared for the devil and his angels*; for Satan and all his messengers, emissaries, and imitators, whether apostate spirits, or apostate men. Now, if penal *fire* was, in decree, from everlasting, prepared for *them*; *they*, by all the laws of argument in the world, must have been, in the counsel of God, *prepar'd*, i. e. design'd, for that *fire*: which is the point I undertook to prove. Hence we read, *Rom.* ix. *of vessels of wrath FITTED to destruction, κατασκευα εις απωλειαν, put together, made up, form'd, or fashion'd, for perdition*: who are, and can be, no other than the Reprobate. To multiply scriptures on this head, would be almost endless: for a sample, consult *Prov.* xvi. 4. *1 Pet.* ii. 8. *2 Pet.* ii. 12. *Jude* 4. *Rev.* 13. 8.

*Pos.* 4. As the future faith and good works, of the elect, were not the *cause* of their being *chosen*; so neither were the future sins of the reprobate the cause of their being *past by*: but both the *choice* of the former, and the decretive *omission* of the latter, were owing, merely and entirely, to the sovereign will and determinating pleasure of God.

We distinguish between *preterition*, or bare *non-election*, which is a purely negative thing; and *condemnation*, or *appointment to punishment*: the will of

God was the cause of the former; the *sins* of the non-elect are the reason of the latter. Tho' God determined to *leave*, and actually *does* leave, whom he pleases, in the spiritual darkness and death of nature, out of which he is under no obligation to deliver them; yet he does not, positively, *condemn* any of these, merely *because* he hath *not chosen* 'em, but because they have *sinned* against him: see *Rom.* i. 21—24. *Rom.* ii. 8. 9. 2 *Thess.* ii. 12. Their præterition, or *non-inscription* in the book of life, is not *unjust*, on the part of God; because, out of a world of *rebels*, equally involv'd in guilt, God, (who might, without any impeachment of his justice, have passed by *all*, as he did the reprobate angels) was, most unquestionably, at liberty, if it so pleased him, to extend the sceptre of his clemency to *some*; and to pitch upon *whom* he would, as the objects of it. Nor was this exemption of *some*, any *injury* to the non-elect: whose case would have been just as bad as it is, even supposing the others had *not* been chosen at all. Again, the *condemnation* of the *ungodly* (for it is under *that* character alone, that they are the subjects of punishment, and were ordained to it) is not unjust, seeing it is for *sin*, and *only* for sin. None are or will be *punished*, but for their *iniquities*; and all iniquity is properly meritorious of punishment: where, then, is the supposed unmercifulness, tyranny, or injustice, of the Divine procedure?

*Pos. 5.* God is the creator of the *wicked*, but not of their *wickedness*: he is the author of their *being*, but not the infuser of their *sin*.

'Tis, most certainly, his will, (for adorable and unsearchable reasons), to permit sin; but, with all possible reverence be it spoken, it should seem, that he cannot, consistently with the purity of his nature, the glory of his attributes, and the truth of his declarations, be, himself, the author of it. Sin, says the

the Apostle, *enter'd into the world by one man*, meaning, by Adam: consequently, it was not introduc'd by the Deity himself. Tho', without the permission of his will, and the concurrence of his providence, it's introduction had been impossible; yet is he not, hereby, the author of sin so introduc'd\*. LUTHER observes, (*De Serv. Arb. c. 42.*) "'Tis a great degree of faith, to believe, that God is *merciful* and gracious, tho' he saves so few, and condemns so many; and that he is strictly just, tho', in consequence of his own will, he made us not exempt from liability to condemnation." And, *cap. 148.* "Altho' God doth not make sin, nevertheless he ceases not to create and multiply individuals in the human nature, which, thro' the withholding of his spirit, is corrupted by sin: just as a skilful artist may form curious statues out of bad materials. So, such as their nature is, such are men themselves; God forms them out of such a nature."

*Pos. 6.* The condemnation of the reprobate is necessary and inevitable.

Which we prove thus: 'Tis evident, from scripture, that the reprobate shall be condemned. But nothing comes to pass (much less can the condemnation of a rational creature), but in consequence of the will

\* It is a known and very just maxim of the schools, *Effectus sequitur causam proximam*: "An effect follows from, and is to be ascrib'd to, the last, immediate cause that produced it." Thus, for instance, if I hold a book, or a stone, in my hand, my holding it is the *immediate cause* of it's not falling; but, if I let it go, my letting it go is not the immediate cause of it's falling: it is carried downward by *it's own gravity*, which is, therefore, the *causa proxima effectus*, the proper and immediate cause of it's descent. 'Tis true, if I had kept my hold of it, it would not have fallen; yet still, the immediate, direct cause of its fall, is, its own weight, not my quitting my hold. The application of this, to the Providence of God, as concern'd in sinful events, is easy. Without God, there could have been no creation; without creation, no creatures; without creatures, no sin. Yet is not sin chargeable on God: for *effectus sequitur causam proximam*.

will and decree of God. Therefore, the non-elect could not be condemned, was it not the divine pleasure and determination that they should. And, if God wills and determines their condemnation, that condemnation is necessary and inevitable. By their sins, they have made themselves *guilty* of death: and, as it is not the will of God to *pardone* those sins, and grant them repentance unto life; the punishment of such impenitent sinners is as *unavoidable* as it is *just*. 'Tis our Lord's own declaration, *Matth. vii.* that *a corrupt tree cannot bring forth good fruit*: or, in other words, that a deprav'd sinner cannot produce in himself those gracious habits, nor exert those gracious acts, without which no adult person can be saved. Consequently, the reprobate must, as corrupt, fruitless trees (or fruitful in evil only), be *hewn down, and cast into the fire, Matth. iii.* This, therefore, serves as another argument, in proof of the inevitability of their future punishment: which argument, in brief, amounts to this; They, who are not saved from sin, must unavoidably perish: but the reprobate are not sav'd from sin; (for they have neither will nor power to save themselves, and God, tho' he certainly *can*, yet he certainly *will not* save them): Therefore, their perdition is unavoidable. Nor does it follow, from hence, that God *forces* the reprobate into sin, and thereby into misery, against their wills; but that, in consequence of their natural depravity (which is not the divine pleasure to deliver them out of, neither is he *bound* to do it, nor are they themselves so much as *desirous* that he would), they are *voluntarily* bias'd and *inclin'd* to evil: nay, which is worse still, they *buy* and *value* their spiritual chains, and even *greedily* pursue the paths of sin, which lead to the chambers of death. Thus, God does not (as we are slanderously reported to affirm) compel the wicked to sin, as the

the rider spurs forward an unwilling horse: God only says, in effect, that tremendous word, *Let them alone*, *Matth. xv. 14.* He need but *slacken* the reins of providential restraint, and *withhold* the influence of saving grace; and apostate man will, too soon, and too surely, of his own accord, *fall by his iniquity*: he'll presently be, spiritually speaking, a *felo de se*, and, without any *other* efficiency, lay violent hands on his own soul. So that, tho' the condemnation of the reprobate is unavoidable; yet the necessity of it is so far from making them mere machines, or involuntary agents, that it does not, in the least, interfere with the rational freedom of their wills, nor serve to render them less inexorable.

*Pos. 7.* The punishment of the non-elect was not the ultimate end of their creation; but the glory of God.

'Tis frequently objected to us, that, according to our view of Predestination, "God makes some persons *on purpose* to damn them." But this we never advanc'd; nay, we utterly reject it, as equally unworthy of God to do, and of a rational Being to suppose. The grand, principal end, propos'd by the Deity to himself, in his formation of all things, and of mankind in particular; was, The manifestation and display of his own glorious attributes. His ultimate scope, in the creation of the *Elect*, is, To evidence and make known, by their salvation, the unsearchable riches of his power and wisdom, mercy and love: and, the creation of the *non-elect*, is for the display of his justice, power, sovereignty, holiness, and truth. So that nothing can be more certain, than the declaration of the text we have frequently had occasion to cite, *Prov. xvi. The Lord hath made all things for himself, even the wicked for the day of evil.* On one hand, the *vessels of wrath* are fitted for destruction, in order that God may *shew his wrath, and make his power known,*

*known*, and manifest the greatness of his patience and *long suffering*, *Rom. ix. 22*. On the other hand, he *before prepar'd* the elect to salvation, that, on them, he might demonstrate *the riches of his glory and mercy*, verse 23. As, therefore, God himself is the *sole author* and *efficient* of all his own actions; so is he, likewise, the *supreme end*, to which they lead, and in which they terminate.

Besides, the creation and perdition of the ungodly answer another Purpose (tho' a subordinate one), with regard to the *elect* themselves; who, from the rejection of those, learn, (1.) to *admire* the riches of the divine love toward themselves, which *plann'd*, and has accomplish'd, the work of *their* salvation: while others, by nature on an equal level with them, are excluded from a participation of the same benefits. And such a *view* of the Lord's distinguishing mercy is, (2.) a most powerful motive to *thankfulness*, that, when *they* too might justly have been condemn'd with the world of the non-elect, they were mark'd out as heirs of the grace of life. (3.) Hereby they are taught, ardently to *love* their heavenly father; (4.) to *trust* in him assuredly, for a continu'd supply of grace while they are on earth, and for the accomplishment of his eternal decree and promise, by their glorification in heaven; and, (5.) to *live*, as becomes those, who have receiv'd such unspeakable mercies from the hand of their God and Saviour. So BUCER somewhere observes, That the punishment of the reprobate "is useful to the elect; inasmuch as it influences them to a greater fear and abhorrence of sin, and to a firmer reliance on the goodness of God."

*Ps. 8*. Notwithstanding God did, from all eternity, irreversibly chuse out and fix upon *some* to be partakers of salvation by Christ, and rejected *the rest* (who are therefore term'd by the apostle, &

λοιποί, *the refuse, or those that remain'd* and were left out); acting, in both, according to the good pleasure of his own sovereign will: yet, he did not, herein, act an *unjust, tyrannical, or cruel* part; nor yet shew himself a *respector of persons*.

1. He is not *unjust*, in reprobating some: neither can he be so; for *the Lord is holy in all his ways, and righteous in all his works, Psalm cxlv.* But salvation and damnation are works of his: consequently, neither of 'em is unrighteous or unholy. 'Tis undoubted matter of fact, that the Father *draws* some men to Christ, and *saves* them in him with an everlasting salvation; and that he neither draws nor saves some others: and, if it be not unjust in God, *actually to forbear* saving these persons *after* they are born; it could not be unjust in him to *determine* as much, *before* they were born. What is not unjust for God to *do* in time; could not, by parity of argument, be unjust in him to *resolve* upon and *decree* from eternity. And, surely, if the apostle's illustration be allow'd to have any propriety, or to carry any authority, it can no more be unjust in God to *set apart* some, for communion with himself in this life and the next, and to *set aside* others, according to his own free pleasure; than for a *potter*, to make, out of *the same mass* of clay, *some vessels* for honorable, and *others* for inferior uses. The Deity, being absolute Lord of all his creatures, is accountable to none, for his doings; and cannot be chargeable with injustice, for disposing of his own as he will.

Nor, 2. is the decree of reprobation a *tyrannical* one. 'Tis, indeed, strictly *sovereign*; but *lawful sovereignty* and *lawless tyranny* are as really distinct; and different, as any two opposites can be. He is a *tyrant*, in the common acceptation of that word, who, (1.) either *usurps* the sovereign authority, and arrogates to himself a dominion to which he has *no right*:



*right*: or, (2.) who, being, originally, a lawful prince, *abuses* his power, and governs *contrary to law*. But who dares to lay either of these accusations to the Divine charge? God, as creator, has a most unquestionable and unlimited right over the souls and bodies of men; unless it can be suppos'd, contrary to all scripture and common sense, that, in making of man, he made a set of beings *superior* to himself, and *exempt* from his jurisdiction. Taking it for granted, therefore, that God has an absolute right of sovereignty over his creatures; if he should be pleas'd (as the scriptures repeatedly assure us that he *is*) to *manifest* and *display* that right, by graciously saving some, and justly punishing others for their sins—Who are we, that we should *reply against God*?

Neither does the ever blessed Deity fall under the *second* notion of a tyrant; namely, as one who abuses his power, by acting contrary to law: for, by what exterior law is HE bound, who is the supreme lawgiver of the universe? The laws, promulgated by him, are design'd for the rule of *our* conduct, not of *His*. Should it be objected, that “His own attributes of goodness and justice, holiness and truth, are a law to himself;” I answer, that, admitting this to be the case, there is nothing, in the decree of reprobation, as represented in scripture, and by us from thence, which clashes with any of those perfections. With regard to the Divine goodness, tho' the non-elect are not objects of it, in the sense the elect are; yet, even they are not wholly excluded from a participation of it. They enjoy the good things of providence, in common with God's children, and, very often, in a much higher degree. Besides, goodness, consider'd *as it is in God*, would have been just the same infinite and glorious attribute, supposing no rational beings had been created at all, or sav'd when created.

ated. To which may be added, that the goodness of the Deity does not cease to be infinite in itself; only because it is more extended to some objects than it is to others: The infinity of this perfection, as residing in God and coinciding with his essence, is sufficiently secur'd, without supposing it to reach, indiscriminately, to all the creatures he has made. For, was this way of reasoning to be admitted, it would lead us too far, and prove too much: since, if the infinity of his goodness is to be estimated, by the number of objects, upon which it terminates; there must be an absolute, proper infinity of reasonable beings, to terminate that goodness upon: consequently, it would follow, from such premises, either, That the creation is as truly infinite, as the Creator; or, if otherwise, That the Creator's goodness could not be infinite, because it has not an infinity of objects to make happy.\*

Lastly,

\* The late most learned and judicious Mr. CHARNOCK has, in my judgment at least, prov'd; most clearly and satisfactorily, that the *exclusion* of some individual persons, from a participation of saving grace, is perfectly consistent with God's *unlimited* goodness. He observes, that The goodness of the Deity is "infinite, and circumscrib'd by no limits. The *exercise* of his goodness *may* be limited by himself; but his *goodness*, the *principle*, cannot: for, since his essence is infinite, and his goodness is not distinguish'd from his essence; *It* is infinite also. God is *necessarily* good, in his *nature*; but *free* in his *communications* of it. He is necessarily good, *affectivè*, in regard of his nature; but freely good, *effectivè*, in regard of the effluxes of it to this or that particular subject he pitcheth upon. He is not *necessarily communicative* of his goodness, as the sun of it's light, or a tree of it's cooling shade, which chuses not it's objects, but enlightens all indifferently, without variation or distinction: this were to make God of no more understanding than the sun, which shines, not where it *pleases*, but where it *must*. He is an understanding agent, and hath a sovereign right to chuse his own subjects. It would not be a *supreme*, if it were not a *voluntary* goodness. 'Tis agreeable to the nature of the Highest Good, to be absolutely free; and to dispense his goodness in what *methods* and *measures* he pleases, according to the free determinations of his own will, guided by the wisdom of his mind, and regulated by the holiness of his

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" nature.

*Lastly*, if it was not incompatible with God's infinite goodness, to pass by the *whole* body of fallen angels, and leave *them* under the guilt of their apostacy; much less can it clash with that attribute, to pass by *some* of fallen mankind, and resolve to leave them in their sins, and punish 'em for them. Nor is it inconsistent with the Divine *Justice*, to *withhold* saving grace from some; seeing the grace of God is not what he *owes* to any. 'Tis a *free gift*, to those that have it; and is *not due*, to those that are without it: consequently, there can be no injustice, in *not giving* what God is *not bound* to bestow.

There is no end of cavilling at the Divine dispensations, if men are dispos'd to do it. We might, with equality of reason, when our hand is in, presume to charge the Deity with partiality, for not making all his creatures *angels*, because it was in his power to do so; as charge him with injustice, for not electing all mankind. Besides, how can it possibly

“ nature. He will be good to *whom he will be good*. When  
 “ he doth act, he cannot but act *well*: So far 'tis *necessary*: yet  
 “ he may act this good or that good, to *this or that degree*: So  
 “ it is *free*: As 'tis the *perfection of his nature*, 'tis *necessary*: as  
 “ 'tis the *communication of his bounty*, 'tis *voluntary*. The eye  
 “ cannot but see, if it be open; yet it may glance on *this or*  
 “ that colour, fix upon *this or that object*, as it is conducted by  
 “ the *will*. What necessity could there be *on God*, to resolve  
 “ to communicate his goodness [at all]? It could not be to make  
 “ himself better by it; for he had [before] a goodness incapable  
 “ of any addition. What obligation could there be *from the*  
 “ creature? Whatever sparks of goodness any creature hath,  
 “ are the *free effusions of God's bounty*, the offsprings of his own  
 “ *inclination* to do well, the *simple favour of the donor*. God  
 “ is as *unconstrain'd* in his liberty, in all his communications,  
 “ as [he is] *infinite* in his goodness, the fountain of 'em.”  
 CHARNOCK'S *Works*, vol. I. p. 583, &c. With whom agrees  
 the excellent Dr. BATES (turnam'd for his eloquence, *the*  
*silver-tongu'd*); and who, if he had a *silver tongue*, had likewise  
 a *golden pen*: “ God,” says he, “ is a wife and free agent;  
 “ and, as he is infinite in goodness, so the exercise of it is vo-  
 “ luntary, and only so far as he pleases.” *Harm. of Div.*  
*Attrib.* chap. 3.

be

be subversive of his justice, to condemn, and resolve to condemn, the non-elect, for their sins; when those very sins were *not aton'd for* by Christ, as the sins of the elect were? His justice, in this case, is so far from *binding* the condemnation of the reprobate; that it renders it necessary and indispensable. Again, is the decree of sovereign præterition, and of just condemnation for sin, repugnant to the Divine *holiness*? not in the least: so far from it, that it does not appear how the Deity *could be* holy, if he did not hate sin, and punish it. Neither is it contrary to his *truth* and veracity. Quite the reverse. For, would not the Divine veracity fall to the ground, if the finally wicked were *not* condemned?

3. God, in the reprobation of some, does not act a *cruel* part. Who ever accus'd a chief magistrate, of cruelty, for not sparing a company of atrocious malefactors, and for letting the sentence of the law take place upon them by their execution? If, indeed, the magistrate please to pity some of them, and remit their penalty; we applaud his clemency: but the punishment of the rest is no impeachment of his mercy. Now, with regard to God, his mercy is free and voluntary. He may extend it to, and withhold it from, whom he pleases, *Rom. ix. 15, 18.* and 'tis sad indeed, if we will not allow the Sovereign, the all-wise Governor of heaven and earth, the same privilege and liberty, we allow to a supreme magistrate below.

Nor, 4. is God, in chusing some and rejecting others, a *respector of persons*. He only comes under that title, who, on account of parentage, country, dignity, wealth, or for any other \* external consideration,

\* προσωποληψία, PERSONÆ ACCEPTIO, quum magis huic favemus, quam illi, ob circumstantiam aliquam, seu qualitatem, externam, ei adhaerentem; puta genus, dignitatem, opes, patriam, &c. SCAPULA, in VOC.

So

favor, shews more favor to one person, than to another. But that is not the case with God. He con-

So that elegant, accurate, and learned *Dutch* divine, LAURENTIUS: *Hæc vero* [i. e. προσωποληψία] *est, quando persona personæ præfertur ex causâ indebitâ: putâ, si iudex absolvat reum, vel quia dives est, vel quia potens, vel qui magistratus est, vel quia amicus & propinquus est, &c.* "That is respect of persons, when one man is prefer'd to another on some sinister and undue account: as when a judge acquits a criminal, merely because he is rich, or powerful, or is his friend, or relation, &c." Comment. in Epist. *Jacob.* p. 92.

Now, in the matter of election and præterition, God is influenced by no such motives: nor, indeed, by any exterior inducement, or any motive, *extra se*, out of himself. He does not, for instance, condemn any persons, on account of their poverty: but, on the reverse, hath chosen many, who are poor in this world, *Jam.* ii. 5. Nor does he condemn any, for being rich; for some, even of the mighty and noble, are called by his grace. *1 Cor.* i. 26. He does not respect any man's parentage, or country; for the elect will be gather'd together from the four winds, from under one end of heaven to the other, *Matth.* xxiv. 31. and he hath redeem'd to himself a select number, out of every kindred and tongue and people and nation, *Rev.* v. 9. and vii. 9. So far is God from being, in any sense, a respecter of persons, that, in Christ Jesus, there is neither Jew nor Greek, bond nor free, male nor female, *Gal.* iii. 28. He does not receive one, nor reject another, merely for coming, or not coming, under any of these characters. His own sovereign will, and not their external or internal circumstances, was the sole rule, by which he proceeded, in appointing some to salvation, and decreeing to leave others in their sins: So that God is not, herein, a respecter of their persons, but a respecter of himself, and his own glory.

And as God is no respecter of persons, because he chuses some as objects of his favor, and omits others; all being on a perfect equality; so neither does it follow, that he is such, from his actually conferring spiritual and eternal blessings on the former, and denying 'em to the latter: Seeing, these blessings, are absolutely his own, and which he may, therefore, without injustice, give, or not give, at his pleasure. Dr. *Whitby* himself, tho' so strenuous an adversary to every thing that looks like Predestination, yet very justly observes (and such a concession, from such a pen, merits the reader's attention), *Locum non habet* [scil. προσωποληψία] *in bonis mere liberis & gratuitis; neque in iis, in quibus, unum altere præferre, nostri arbitrii aut privilegii*

considers all men as sinners by nature; and has compassion not on persons of this or that sect, country, sex, age, or station in life, because they are so cir-

*wilegii* *et*. Ethic. Compend. l. 2. c. 5. sect. 9. i. e. "The  
 "bestowing" [and, consequently, the *withholding*] "of such  
 "benefits, as are merely gratuitous and undeserv'd, does not  
 "argue respect of persons; neither is it respect of persons, to  
 "prefer one before another, when we have a *right*, and 'tis  
 "our *pleasure*, so to do." I shall only add the testimony of  
 THOMAS AQUINAS; a man of some genius, and much applica-  
 tion: who, tho', in very many things, a *laborious trifler*;  
 was yet, on some subjects, a clear reasoner, and judicious  
 writer. His words are, "Duplex est datio; una quidem per-  
 tinens ad justitiam; quâ, scilicet, aliquis dat alicui quod  
 ei debetur: & circa tales donationes attenditur *personarum accep-  
 tio*. Alia est datio ad *liberalitatem* pertinens; quâ, scilicet,  
 gratis datur alicui quod ei non debetur. Et talis est Collatio  
 munerum gratiâ, per quæ peccatores assumuntur a Deo. Et,  
 in *hâc* donatione, non habet locum *personarum acceptio*; quia  
 quilibet, absque injustitia, potest *de suo* dare quantum vult,  
 & cui vult: secundum illud, *Matth. xx. Annon licet mihi,  
 quod vult, facere? tolle quod tuum est, & vade.*" i. e.  
 "There is a twofold rendering, or giving: the one a matter  
 of *justice*, whereby that is paid to a man, which was *due* to  
 him. Here, it is possible for us to act partially, and with  
 respect of persons:" [Thus, for example's sake, if I owe  
 money to two men, one of whom is rich, the other poor; and  
 I pay the rich man, because he has it in his power to sue me,  
 but defraud the other, because of his inability to do himself  
 justice; I should be a respecter of persons. But, as *Aquinas*  
 goes on] "There is a second kind of rendering, or giving;  
 which is a branch of mere *bounty* and *liberality*: by which  
 That is freely bestowed on any man which was *not due* to  
 him: Such are the gifts of grace, whereby sinners are re-  
 ceived of God. In the bestowment of grace, respect of per-  
 sons is absolutely out of the question: because every one  
 may, and can, without the least shadow of injustice, give as  
 much of his own, as he will, and to whom he will: accord-  
 ing to that passage in *Matth. xx. Is it not lawful for me to do  
 what I will [with my own]? take up That which is thine, and  
 go thy way.*" *Aquin. Summ. Theol. 2—2da Qu. 63. A. 1.*

On the whole, 'tis evident, that *respect of persons* can only  
 have place in *matters of justice*, and is but another name for  
*perversion of justice*: consequently, it has nothing to do with  
*matters of mere goodness and bounty*, as all the blessings of grace  
 and salvation are.

cumstanc'd, but *on whom*, and *because*, he will have compassion. Pertinent to the present purpose, is that passage of St. AUSTIN: † “Forasmuch as  
 “ some people imagine, that they must look on God  
 “ as a *respector of persons*, if they believe, that,  
 “ without any respect had to the previous merits  
 “ of men, he hath mercy on whom he will, and  
 “ calls whom it is his pleasure to call, and makes  
 “ good whom he pleases: The scrupulousness of  
 “ such people arises from their not duly attending  
 “ to this one thing, namely, that damnation is ren-  
 “ der'd to the wicked, as a matter of *debt*, justice,  
 “ and desert; whereas, the grace, given to those  
 “ who are deliver'd, is *free*, and unmerited: so  
 “ that the condemn'd sinner cannot alledge that he  
 “ is unworthy of his punishment; nor the saint  
 “ vaunt or boast, as if he was worthy of his re-  
 “ ward. Thus, in the whole course of this proce-  
 “ dure, there is no respect of persons. They, who  
 “ are condemn'd, and they, who are set at liberty,  
 “ constituted, originally, one and the same lump,  
 “ equally infected with sin, and liable to vengeance.  
 “ Hence, the justified may learn, from the condem-  
 “ nation of the rest, what would have been *their*  
 “ *own* punishment, had not God's free grace step'd  
 “ in to their rescue.”

Before I conclude this head, I'll obviate a fallacious objection, very common in the mouths of our opponents: “How,” say they, “is the doctrine of *reprobation* reconcileable with the doctrine of a *future judgment*?” To which I answer, that there need no pains to reconcile these two, since they are so far from interfering with each other, that one follows from the other, and the *former* renders the *latter* absolutely necessary. Before the judgment of the great day, Christ does not so much act as the *judge* of his creatures, but as their

† Tom. 2. Epist. 105. ad *Sixtum* Presb.

absolute *Lord* and *Sovereign*. From the first creation, to the final consummation, of all things; he does, in consequence of his own eternal and immutable purpose (as a Divine person), graciously work in and on his own elect, and permissively harden the reprobate. But, when all the transactions of providence and grace are wound up in the last day; he will then *properly* sit as *Judge*; and openly *publish*; and solemnly *ratify*, if I may so say, his everlasting decrees, by receiving the elect, body and soul, into glory, and by passing sentence on the non-elect (not for their having done what they could not help, but) for their *wilful ignorance* of divine things, and their *obstinate unbelief*; for their *omissions of moral duty*, and for their *repeated iniquities and transgressions*.

*Pos. 9.* Notwithstanding God's predestination is most certain and unalterable, so that no elect person can perish, nor any reprobate be fav'd; yet it does not follow from thence, that all *precepts, reproofs, and exhortations*, on the part of God, or *prayers* on the part of man, are useless, vain, and insignificant.

(1.) These are not useless, *with regard to the elect*; for they are necessary *means*, of bringing them to the knowledge of the truth at first: afterwards, of *stirring up* their *pure minds by way of remembrance*, and of edifying and establishing them in faith, love, and holiness. Hence that of St. *Austin*:\* "The commandment will tell thee, O man, what thou oughtest to have; reproof will shew thee wherein thou art wanting; and praying will teach thee from whom thou must receive the supplies which thou wantest." Nor, (2.) are these vain *with regard to the reprobate*: for, precept, reproof, and exhortation, may, if duly attended to, be a means of making them careful to adjust their moral, ex-

\* De Corrupt. & Grat. Chap. 3.



ternal conduct, according to the rules of decency, justice, and regularity; and, thereby, prevent much inconvenience to themselves, and injury to society. And, as for *prayer*, it is the duty of *all*, without exception. Every *created* being (whether elect or reprobate matters not, as to *this* point) is, as such, *dependent* on the Creator for all things: and, if *dependent*, ought to have recourse to Him, both in a way of supplication and thanksgiving.

But, to come closer still. That absolute predestination does not set aside, nor render superfluous, the use of preaching, exhortation, &c. we prove *from the examples of Christ himself and his Apostles*: who, All, taught and insisted upon the article of *predestination*; and yet took every opportunity of *preaching* to sinners, and enforced their ministry with proper *rebukes, invitations, and exhortations*, as occasion required. Tho' they shew'd, unanswerably, that salvation is the free gift of God, and lies entirely at his sovereign disposal; that men can, of themselves, do nothing spiritually good; and that it is God, who, of his own pleasure, *works* in them *both to will and to do*: yet, they did not neglect to address their auditors, as beings possess'd of reason and conscience, nor omitted to remind them of their duties as such; but shewed them their sin and danger by nature, and laid before them the appointed way and method of salvation, as exhibited in the gospel. Our Saviour himself, expressly, and *in terminis*, assures us, that *no man CAN come to him, except the Father draw him*: and yet he says, *Come unto me, all ye that labor, &c.* St. Peter, in the 2d of *Acts*, told the Jews, that they had fulfill'd *the determinate counsel and foreknowledge of God*, in putting the Messiah to death; and yet *sharply rebukes* them for it. St. Paul declares, *It is not of him that willeth, nor of him that runneth*; and yet exhorts the Corinthians *so to run, as to obtain the prize*,

prize. He assures us, *Rom.* viii. that *we know not what to pray for, as we ought*; and yet, *1 Thess.* v. directs us to *pray without ceasing*. He avers, *1 Tim.* ii. that *the foundation, or decree, of the Lord standeth sure*; and yet cautions him, who *thinks he stands, to take heed, lest he fall*. St. James, in like manner, says, that *Every good and perfect gift cometh down from above*; and yet exhorts those, who want wisdom, to *ask it of God*. So, then, all these being *Means*, whereby the *elect* are frequently *enlightened into the knowledge* of Christ, and by which they are, after they have believed thro' grace, *built up* in him; and are *means of their perseverance in grace* to the end; these are so far from being vain and insignificant, that they are highly useful and necessary, and answer many valuable and important ends: without in the least shaking the doctrine of predestination in particular, or the analogy of faith in general. Thus St. *Austin*:\* “We must preach, we must reprove, we must pray; because they, to whom grace is given, will hear, and act accordingly; tho' they, to whom grace is not given, will do neither.”

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## C H A P. V.

*Shewing, that the Scripture-doctrine of PREDESTINATION should be openly preached and insisted on: and for what Reasons.*

**U**PON the whole, it is evident, that the doctrine of God's eternal and unchangeable predestination should neither be wholly *suppress'd* and laid aside; nor yet be *confin'd* to the disquisition of the learned and speculative only: but,

\* *De Bon. Persev.* cap. 14.

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likewise, should be *publicly taught* from the pulpit and the press; that even the meanest of the people may not be ignorant of a truth, which reflects such glory on God, and is the very foundation of happiness to man. Let it, however, be preach'd *with judgment and discretion*: i. e. deliver'd, by the preacher, as it is deliver'd *in scripture*; and no otherwise. By which means, it can neither be abus'd to licentiousness, nor misapprehended to despair: but will eminently conduce to the knowledge, establishment, improvement and comfort of them that hear. That predestination ought to be preach'd, I thus prove:

I. The *Gospel* is to be preach'd: and that not partially, and by piece-meal, but *the whole* of it. The commission runs, *Go forth and preach THE GOSPEL*; the gospel itself, even *all* the gospel, without exception or limitation: for, so far as the gospel is maim'd, or any branch of the evangelical system is suppress'd and pass'd over in silence, so far the gospel is *not* preach'd. Besides, there is scarce any other distinguishing doctrine of the gospel can be preach'd, in its purity and consistency, without *This* of predestination. *Election* is the golden thread that runs through the whole christian system; 'tis the leaven, that pervades the whole lump. *Cicero* says of the various parts of human learning, "Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, & quasi cognatione quâdam inter se continentur: i. e. *The whole circle of arts have a kind of mutual bond and connection; and, by a sort of reciprocal relationship, are held together, and interwoven with each other.*" Much the same may be said, of this important doctrine: it is the *bond*, which connects and keeps together the whole christian system; which, without this, is like a system of sand, ever ready to fall to pieces. 'Tis the *cement*, which holds

holds the fabric together; nay, 'tis the very  *soul*  that animates the whole frame. It is so blended and interwoven with the entire scheme of gospel doctrine, that, when the  *former*  is excluded, the  *latter*  bleeds to death. An ambassador is to deliver the  *whole*  message with which he is charged. He is to omit no part of it; but must declare the mind of the sovereign he represents, fully and without reserve. He is to say neither  *more*  nor  *less* , than the instructions of his court require. Else, he comes under displeasure; perhaps, loses his head. Let the ministers of Christ weigh this well.

Nor is the gospel to be preach'd only, but preach'd  *to every creature* : i. e. to reasonable Beings, promiscuously, and at large; to all, who frequent the christian ministry, of every state and condition in life; whether high or low, young or old, learned or illiterate. All, who attend on the ministrations of Christ's ambassadors, have a  *right*  to hear the gospel fully, clearly, and without mincing. PREACH IT, says Christ,  *Mark xvi. 15. κηρυξατε, publish it abroad; be its cryers and heralds; proclaim it aloud; tell it out; keep back no part of it; spare not; lift up your voices like trumpets.*  Now, a very considerable branch of this gospel is, The doctrine of God's eternal, free, absolute, and irreversible election of some persons, in Christ, to everlasting life. The saints were singled out, in God's eternal purpose and choice,  *ut crederent* , to be endu'd with faith, and thereby fitted for their destin'd salvation. By their interest in the gratuitous, unalienable love of the blessed Trinity, they come to be, subjectively, saints and believers: so that their whole salvation, from the first plan of it in the divine mind, to the consummation of it in glory, is, at once, a matter of  *mere grace* , and of  *absolute certainty* . While they, who  
die

die without faith and holiness, prove, thereby, that they were *not included* in this elect number, and were *not written* in the book of life. The justice of God's procedure herein is unquestionable. Out of a corrupt mass, wherein not one was better than another, he might (as was observ'd before) love and chuse *whom* and *as many* as he pleas'd. It was, likewise, without any shadow of injustice, at his option, *whom*, and *how many*, he would *pass by*. His *not chusing* them was the fruit of his sovereign will; but his *condemning* them, after death, and in the last day, is the fruit (not of their *non-election*, which was no fault of theirs; but) of their own positive transgressions. The elect, therefore, have the utmost reason to love and glorify God, which any Beings can possibly have: and the sense, of what he has done for them, is the strongest motive to obedience. On the other hand, the reprobates have nothing to complain of; since, whatever God does, is just and right: and so it will appear to be (however darkly matters may appear to us now), when we *see him as he is, and know him even as we are known*.

And now, why should not this doctrine be preach'd and insisted upon in public? a doctrine which is of *express revelation*; a doctrine that makes wholly for the glory of God; which conduces, in a most peculiar manner, to the conversion, comfort, and sanctification of the elect; and leaves even the ungodly themselves without excuse!

But, perhaps, you may still be inclin'd to question, Whether predestination be indeed a scripture doctrine. If so, let me, by way of sample, beg you to consider the following declarations, 1. of CHRIST, 2. of his *Apostles*.

*Matth. xi. If the mighty works, that have been done in thee, had been done in Tyre and Sidon, they would*

would have repented, &c. whence 'tis evident, that the Tyrians and Sidonians, at least the majority of them, died in a state of impenitency; but that, if God had given them the same means of grace, afforded to Israel, they would *not* have died impenitent: yet those means were *not granted* them. How can this be accounted for? only on the single principle of peremptory predestination, flowing from the sovereign will of God. No wonder, then, that our Lord concludes that chapter, with these remarkable words, *I thank thee, Holy Father, Lord of heaven and earth, because THOU hast bid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.* Where Christ *thanks* the Father, for doing that very thing, which Arminians *exclaim* against as unjust, and *censure* as partial!

*Matth. xiii. To you it is given to know the mysteries of the kingdom of heaven, but to them it is NOT given.*

*Matth. xx. 23. To sit on my right hand, and on my left, is not mine to give, ἀλλ' οἷς ἠλοίμασαι ὑπερὲς καλεῖσθε μὲν, except to them for whom it hath been prepared by my father: q. d. Salvation is not a precarious thing: the seats in glory were dispos'd of long ago, in my father's intention and destination: I can only assign them to such persons, as they were prepared for, in his decree.*

*Matth. xxii. Many are called, but few chosen: i. e. All, who live under the sound of the gospel, will not be saved; but those only who are elected unto life.*

*Matth. xxiv. For the elects sake, those days shall be shortened. & ibid. If it were possible, they should deceive the very elect: where, 'tis plain, Christ teaches two things; (1.) that there is a certain number of persons, who are elected to grace and glory; and, (2.)*

that it is absolutely *impossible* for these to be deceiv'd into total or final apostacy.

Matth. xxv. *Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.*

Mark xi. *Unto you it is given to know the mystery of the kingdom of God: but, to them that are without, i. e. out of the pale of election, all these things are done in parables; that, seeing, they may see, and not perceive; and, hearing, they may hear, and not understand: lest, at any time, they should be converted, and their sins should be forgiven them.*

Luke x. *Rejoice, because your names are written in heaven.*

Luke xii. *It is your Father's good pleasure, to give you the kingdom.*

Luke xvii. *One shall be taken, and the other shall be left.*

John vi. *All that the Father hath given me, shall come unto me: as much as to say, These shall, but the rest cannot.*

John viii. *He that is of God, heareth God's words; ye therefore bear them not, because ye are not of God: not chosen of him.*

John x. *Ye believe not, because ye are not of my sheep.*

John xv. *Ye have not chosen me, but I have chosen you.*

I come now, 2. to the Apostles.

John xii. 37, 40. *They believed not on him, that the saying of Esaias the prophet might be fulfill'd, which he spake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they COULD NOT believe, BECAUSE Esaias said again, He hath blinded their eyes, and harden'd their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.* Without certain Prescience,

there could be no *prophecy*; and, without *predestination*, no certain prescience. Therefore, in order to the accomplishment of *prophecy*, *prescience*, and *predestination*, we are expressly told that these persons COULD NOT believe; *οκ ηδυναστο*, they were not able; it was out of their power. In short, there is hardly a page, in St. *John's* gospel, which does not, either expressly or implicitly, make mention of election and reprobation.

St. *Peter* says, of *Judas*, Acts i. Men and brethren, the scriptures MUST NEEDS have been fulfilled, which the Holy Ghost, by the mouth of *David*, spake before, concerning *Judas*. So, verie xxv. That he might go to his own place: to the place of punishment appointed for him.

Acts ii. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and, with wicked hands, have crucified and slain.

Acts iv. Herod and Pontius Pilate, and the Gentiles, and the people of Israel, were gather'd together, for to do whatsoever thy hand and thy counsel determin'd before to be done: προωρισθε γενησθε, predestinated should come to pass.

Acts xiii. And as many, as were ordain'd to eternal life, believ'd: τεταλμενοι, design'd, destin'd, or appointed unto life.

Concerning the Apostle *Paul*, what shall I say? every one, that has read his epistles, knows, that they teem with predestination, from beginning to end.\* I shall only give one or two passages: and

\* A friend of mine, who has a large property in Ireland, was conversing, one day, with a popish tenant of his, upon religion. Among other points, they discuss'd the practice of having public prayers in an unknown tongue. My friend took down a new testament from his book-case, and read part of 1 *Cor.* xiv. When he had finish'd, the poor, zealous papist rose up from his chair, and said, with great vehemence, "I wearily believe, St. *Paul* was an heretick."

Can the person, who carefully reads the epistles of that great apostle, doubt of his having been a thorough-pac'd PREDESTINARIAN?

begin



begin with that famous chain, *Rom. viii. whom he did foreknow (or fore-love, for, to know, often signifies, in scripture, to love) he also did predestinate to be conform'd to the image of his son, that he might be the first-born among many brethren*: that, as in all things else, so in the business of *election*, Christ might have the preheminance; *He being first chose, as a Saviour, and they in him to be saved by him: 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.*

The 9th, 10th, and 11th chapters of the same epistle are *professed dissertations* on, and illustrations of, the doctrine of God's decrees; and contain, likewise, a solution of the principal objections brought against that doctrine.

*Gal. i. Who separated me from my mother's womb, and called me by his grace.*

The first chapter of *Ephesians* treats of little else but election and predestination.

2 *Thess. 2.* After observing, that the reprobates perish willfully; the apostle, by a striking transition, addresses himself to the ELECT *Thessalonians*, saying: *BUT we are bound to give thanks unto God, always, for YOU, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation, thro' sanctification of the spirit and belief of the truth.*

2 *Tim. i. Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose, and grace which was given us, in Christ, before the world began.*

*St. Jude*, on the other hand, describes the reprobate as *ungodly men, who were, of old, fore-ordain'd to this condemnation.*

Another apostle makes this peremptory declaration; *Who stumble at the word, being disobedient; whereunto also they were APPOINTED: but YE are*

are a **CHOSEN** generation [*γενος εκλεκτων*, an elect race], a royal priesthood, an holy nation, a peculiar people, λαος εις περιποιησιν, a people purchas'd to be his peculiar property and possession, 1 Pet. ii. 8, 9. To all which, may be added

Rev. xvii. 8. *Whose names were not written in the book of life from the foundation of the world.*

All these texts are but as an handful to the harvest: and yet are both numerous and weighty enough, to decide the point, with any, who pay the least deference to Scripture authority. And let it be observ'd, that Christ and his Apostles deliver'd these matters, not to some, privileg'd persons, only, but to All, at large, who had ears to hear, and eyes to read. Therefore, it is incumbent on every faithful minister, to tread in *their* steps, by doing likewise: nor is that minister a faithful one, faithful to Christ, to truth, and to souls, who keeps back *any part* of the counsel of God, and buries those doctrines in silence, which he is commanded to preach *upon the house tops.*

The great St. *Austin*, in his valuable treatise *De Bono Persever.* effectually obviates the objections of those, who are for burying the doctrine of Predestination in silence. He shews, that it ought to be *publicly taught*; describes the *necessity*, and *usefulness*, of preaching it; and points out the *manner* of doing it to edification. And since some persons have condemn'd St. *Austin*, by bell, book, and candle, for his steadfast attachment to, and nervous, successful defences of, the decrees of God; let us hear what *Luther*, that great light in the church, thought, respecting the argument before us.

*Erasmus* (in most other respects, a very excellent man) affected to think, that it was of dangerous consequence to propagate the doctrine of *Predestination*, either by preaching or writing. His words are these: "What can be more useless, than to  
H " publish

“ publish this paradox to the world ? namely, that  
 “ whatever we do, is done, not by virtue of our  
 “ own free will, but in a way of necessity, &c.  
 “ What a wide gap does the publication of this  
 “ tenet open among men, for the commission of  
 “ all ungodliness ! What wicked person will reform  
 “ his life ? Who will dare to believe himself a fa-  
 “ vourite of heaven ? Who will fight against his  
 “ own corrupt inclinations ? Therefore, where is  
 “ either the need, or the utility, of spreading  
 “ these notions, from whence so many evils seem  
 “ to flow ?”

To which, LUTHER replies : “ If, my *Erasmus*,  
 “ you consider these paradoxes (as you term  
 “ them) to be no more than the inventions of  
 “ men ; why are you so extravagantly heated on  
 “ the occasion ? In that case, your arguments affect  
 “ not *me* : for there is no person, now living in  
 “ the world, who is a more avowed enemy to  
 “ the doctrines of men, than myself. But, if you  
 “ believe the doctrines, in debate between us, to  
 “ be (as indeed they are) the doctrines of God ;  
 “ you must have bid adieu to all sense of shame  
 “ and decency, thus to oppose them. I will not  
 “ ask, Whither is the *modesty* of Erasmus fled ?  
 “ but, which is much more important, Where,  
 “ alas ! are your *fear* and *reverence* of the Deity,  
 “ when you roundly declare, that this branch of  
 “ truth, which He has revealed from heaven, is,  
 “ at best, *useless*, and unnecessary to be known ?  
 “ What ! shall the glorious Creator be *taught*, by  
 “ *you* his creature, what is fit to be preach’d, and  
 “ what to be suppress’d ? Is the adorable God so  
 “ very defective in wisdom and prudence, as not  
 “ to know, till *you* instruct him, what would be  
 “ useful, and what pernicious ? Or could not He,  
 “ whose understanding is infinite, foresee, previ-  
 “ ous to his revelation of this doctrine, what  
 “ would

“ would be the *consequences* of his revealing it;  
 “ ’till those *consequences* were pointed out by  
 “ you? You cannot; you dare not say this. If,  
 “ then, it was the divine pleasure to make known  
 “ these things in his word; and to bid his mes-  
 “ sengers publish them abroad, and leave the con-  
 “ sequences of their so doing to the wisdom and  
 “ providence of Him, in whose name they speak,  
 “ and whose message they declare; *who art thou,*  
 “ O Erasmus, *that thou shouldst reply against God,*  
 “ and say, to the Almighty, *What dost thou?* St.  
 “ PAUL, discoursing of God, declares perempto-  
 “ rily, *Whom he will be hardeneth*: and again, *God*  
 “ *willing to shew his wrath, &c.* And the Apostle  
 “ did not write this, to have it stifled among a  
 “ few persons, and buried in a corner; but wrote  
 “ it to the christians at Rome: which was, in ef-  
 “ fect, bringing this doctrine upon the stage of  
 “ the whole world; stamping an *universal Impri-*  
 “ *matur* upon it; and publishing it to believers at  
 “ large, throughout the earth.—What can sound  
 “ harsher, in the uncircumcised ears of carnal men,  
 “ than those words of Christ, *Many are called, but*  
 “ *few chosen?* and elsewhere, *I know whom I have*  
 “ *chosen.* Now, these and similar assertions of  
 “ Christ and his Apostles, are the very positions,  
 “ which you, O Erasmus, brand as useless and  
 “ hurtful. You object, *If these things are so, who*  
 “ *will endeavour to amend his life?* I answer; With-  
 “ out the Holy Ghost, no man *can* amend his life  
 “ to purpose. Reformation is but varnish’d hy-  
 “ pocriisy, unless it proceed from *grace.* The  
 “ elect and truly pious are amended by the Spirit  
 “ of God: and those of mankind, who are not a-  
 “ mended by Him, will perish.—You ask, more-  
 “ over, *Who will dare to believe himself a favourite*  
 “ *of heaven?* I answer; It is not in man’s own  
 “ power to believe himself such, upon just

“ grounds, ‘till he is enabled from above. But  
 “ the Elect shall be so enabled: they shall believe  
 “ themselves to be what indeed they are. As  
 “ for the rest, who are not endu’d with faith, they  
 “ shall perish; raging and blaspheming, as you do  
 “ now. But, say you, *These doctrines open a door to*  
 “ *ungodliness*. I answer; Whatever door they may  
 “ open to the *impious* and *prophane*; yet, they open  
 “ a door of righteousness to the *elect* and *holy*, and  
 “ show them the way to heaven, and the path of  
 “ access unto God. Yet you would have us *ab-*  
 “ *stain from the mention* of these grand doctrines;  
 “ and leave our people in the dark, as to their e-  
 “ lection of God: the consequence of which  
 “ would be, that every man would bolster himself  
 “ up with a delusive hope of share in that salva-  
 “ tion, which is suppos’d to lie open to all; and,  
 “ thus, genuine humility, and the practical fear of  
 “ God, would be kick’d out of doors. This  
 “ would be a pretty way indeed, of *stopping up the*  
 “ *gap*, Erasmus complains of! Instead of closing  
 “ up the door of licentiousness, as is falsely pre-  
 “ tended; it would be, in fact, opening a gulph  
 “ into the nethermost hell. Still you urge, *Where*  
 “ *is either the necessity, or utility, of preaching predesti-*  
 “ *nation?* God himself teaches it, and commands  
 “ us to teach it: and that is answer enough. We  
 “ are not to arraign the Deity, and bring the mo-  
 “ tives of his will to the test of human scrutiny;  
 “ but simply to revere both *Him* and *It*. He, who  
 “ alone is all-wise and all-just, can, in reality (how-  
 “ ever things appear to us), do wrong to no man;  
 “ neither can he do any thing unwisely or rashly.  
 “ And this consideration will suffice, to silence all  
 “ the objections of truly religious persons. How-  
 “ ever, let us, for argument’s sake, go a step far-  
 “ ther. I will venture to assign, over and above,  
 “ *Two* very important reasons, why these doctrines  
 “ should

“ should be publicly taught: 1. For *the humili-*  
 “ *ation of our pride*, and the manifestation of divine  
 “ grace. God hath assuredly promis’d his favor  
 “ to the truly humble. By truly humble, I mean,  
 “ those who are endu’d with repentance, and de-  
 “ spair of saving themselves: for a man can never  
 “ be said to be really penitent and humble, ’till he  
 “ is made to know that his salvation is not sus-  
 “ pended, in any measure whatever, on his own  
 “ strength, machinations, endeavours, free-will,  
 “ or works; but entirely depends on the free  
 “ pleasure, purpose, determination, and efficiency  
 “ of another; even of God alone. Whilst a man  
 “ is persuaded, that he has it in his power to con-  
 “ tribute any thing, be it ever so little, to his  
 “ own salvation; he remains in carnal confidence:  
 “ he is not a *self-despairer*, and therefore he is not  
 “ duly humbled before God: so far from it, that  
 “ he hopes some favourable juncture or opportu-  
 “ nity will offer, when he may be able to lend an  
 “ helping hand to the business of his salvation.—  
 “ On the contrary, whoever is truly convinced  
 “ that the whole work depends singly and abso-  
 “ lutely on the will of God, who alone is the *au-*  
 “ *thor and finisher* of salvation; such a person de-  
 “ spairs of all *self-assistance*: he renounces his own  
 “ will, and his own strength: he waits and prays  
 “ for the operation of God: nor waits and prays  
 “ in vain. For the *Elects* sake, therefore, these  
 “ doctrines are to be preach’d: that the chosen of  
 “ God, being humbled by the knowledge of his  
 “ truths; self-empty’d, and sunk, as it were, into  
 “ nothing in his presence; may be saved, in Christ,  
 “ with eternal glory. This, then, is one induce-  
 “ ment to the publication of the doctrine; that  
 “ the penitent may be made *acquainted* with the  
 “ promise of grace, *plead* it in prayer to God, and  
 “ *receive* it as their own. 2. The *nature of the*  
 “ *bristian*

26 *Christian faith* requires it. Faith has to do with  
 27 things not seen.—And this is one of the highest  
 28 degrees of faith, stedfastly to believe that God is  
 29 infinitely *merciful*, tho' he saves (comparatively)  
 30 but few, and condemns so many; and that he is  
 31 *strictly just*, tho', of his own Will, he makes such  
 32 numbers of mankind necessarily liable to damna-  
 33 tion. Now, these are some of the unseen things;  
 34 whereof faith is the evidence. Whereas, was it  
 35 in my power to *comprehend* them, or clearly to  
 36 make out, *how* God is both inviolably just, and in-  
 37 finitely merciful, notwithstanding the display of  
 38 wrath and seeming inequality in his dispensations  
 39 respecting the reprobate; *faith* would have little  
 40 or nothing to do. But now, since these matters  
 41 cannot be adequately comprehended by us, in  
 42 the present state of imperfection; there is room  
 43 for the exercise of faith. The truths, therefore;  
 44 respecting *predestination* in all it's branches;  
 45 should be taught and publish'd: they, no less  
 46 than the other mysteries of Christian doctrine,  
 47 being proper objects of faith, on the part of  
 48 God's people.\*"

With *Luther* the excellent *Bucer* agrees: parti-  
 cularly, on *Eph. i.* where his words are, "There  
 are some, who affirm, that *Election* is not to be  
 mention'd publickly to the people. But they  
 judge wrongly. The blessings, which God be-  
 stows on man, are not to be suppress'd, but in-  
 sisted and enlarg'd upon: and, if so, surely, the  
 blessing of *predestination unto life*, which is the  
 greatest blessing of all, should not be pass'd  
 over." And, a little after, he adds, "Take a-  
 way the remembrance and consideration of our  
 election, and then, Good God! what weapons  
 have we left us, wherewith to resist the tempta-

\* LUTHERUS, *De Serv. Arbitr.* in respons ad ult. part. prefat. *Erasmi.*

“ tions

“ tions of Satan?—As often as he assaunts our  
 “ faith (which he is frequently doing), we must,  
 “ constantly, and without delay, have recourse to  
 “ our election in Christ, as to a city of refuge.  
 “ Meditation upon the Father’s appointment of us  
 “ to eternal life, is the best antidote against the evil  
 “ surmisings of doubtfulness and remaining unbe-  
 “ lief. If we are entirely void of all hope and as-  
 “ surance, respecting our interest in this capital  
 “ privilege, what solid and comfortable expecta-  
 “ tion can we entertain, of future blessedness?  
 “ How can we look upon God as our gracious  
 “ Father, and upon Christ as our unchangeable  
 “ Redeemer? without which, I see not how we  
 “ can ever truly love God: and, if we have no true  
 “ love towards him, how can we yield acceptable  
 “ obedience to him? Therefore, those persons are  
 “ not to be heard, who would have the doctrine  
 “ of election laid (as it were) asleep, and seldom  
 “ or never make it’s appearance in the congrega-  
 “ tions of the faithful.”

To what these great men have, so nervously,  
 advanc’d; permit me to add, that the doctrine of  
 Predestination is not only useful, but *absolutely*  
*necessary* to be taught and known. For,

I. Without it, we cannot form *just and becoming*  
*ideas of God*. Thus, unless he certainly foreknows,  
 and foreknew from everlasting, all things that  
 should come to pass; his understanding would not  
 be *infinite*: and a Deity of *limited* understanding is  
*no Deity* at all. Again, we cannot suppose him to  
 have *foreknown* any thing, which he had not previ-  
 ously *decreed*; without setting up a series of causes,  
*extra Deum*, and making the Deity *dependent*, for a  
 great part of the knowledge he has, upon the will  
 and works of his creatures, and upon a combina-  
 tion of circumstances *exterior* to himself. There-  
 fore, his determinate plan, counsel, and purpose,



(i. e. his own *predestination* of causes and effects), is the only basis of his *foreknowledge*: which foreknowledge could neither be *certain*, nor *independent*, but as founded on his own *antecedent decree*. 2. He alone is entitled to the name of True God, who *governs* all things, and without whose *will* (either efficient or permissive) nothing is or can be done. And such is the God of the scriptures: against whose will, *not a sparrow* can die, nor *an hair fall from our heads*, Matth. x. Now, what is predestination, but the determining *WILL* of God? I defy the subtlest semi-pelagian in the world, to form, or convey, a just and worthy notion of the Supreme Being, without admitting him to be *the great cause of all causes else*, himself dependent on none: who will'd, from eternity, how he would act in time; and settled a regular, determinate *scheme* of what he would do, and permit to be done, from the beginning to the consummation of the world. A contrary view of the Deity is as inconsistent with *reason* itself, and with the very *religion of nature*, as it is with the decisions of *revelation*. Nor can we, rationally, conceive of an Independent; All-perfect First Cause, without allowing him to be, (3.) *unchangeable* in his purposes. His *decrees* and his *essence* coincide: consequently, a change in *those*, would infer an alteration in *this*. Nor can that Being be the true God, whose will is variable, fluctuating, and indeterminate: for, his *will* is *Himself willing*. A Deity without *decrees*, and decrees without *immutability*; are, of all inventions that ever enter'd the heart of man, the most absurd. (4.) Without predestination, to *plan*; and, without providence, to put that plan in *execution*; what becomes of God's *Omnipotence*? It vanishes into air. It becomes a mere non-entity. For, what sort of Omnipotence is that, which may be *huffed* and *defeated*, by the very creatures it has made? Very different is the idea of this attribute,  
sug-

suggested by the *Psalmist*, Psalm cxlii. *Whatsoever the Lord willed, that did he, in heaven and in earth, in the sea, and in all deep places: i. e.* He not only made them when he would, but orders them when made. (5.) He alone is the true God, according to scripture representation, who saves, by his mere mercy and voluntary grace, those whom he hath chosen; and righteously condemns (for their sins) those whom he thought fit to pass by. But, without predestination, there could be no such thing, either as *sovereign mercy*, or *voluntary grace*. For, after all, what is *predestination*, but his *decree, to save some, of his mere goodness; and to condemn others, in his just judgment?*—Now, 'tis most evident, that the scripture doctrine, of **PREDETERMINATION**, is the clearest mirror, wherein to see and contemplate these essential attributes of God. Here they all shine forth, in their fulness of harmony and lustre. Deny predestination, and you deny (tho', perhaps, not intentionally, yet by necessary consequence) the adorable perfections of the Godhead: in concealing *That*, you throw a veil over *These*; and, in preaching *That*, you hold up *These*, to the comfort, the establishment, and the admiration of the believing world.

II. Predestination is to be preach'd, because *the GRACE of God* (which stands oppos'd to all human worthiness) *cannot be maintain'd without it*. The excellent *St. Austin* makes use of this very argument. "If," says he, "these two privileges" [namely, *faith itself*, and *final perseverance in faith*] "are the gifts of God; and if God foreknew on whom he would bestow these gifts; (and who can doubt of so evident a truth?) 'tis necessary for predestination to be preach'd, as the sure and invincible bulwark of that true *grace of God*, which is given to men without any consideration of merit."\* Thus argu'd *St. Austin*, against

\* De Bono Persever. cap. 21.

the

the *Palagians*, who taught, That grace is offered to all men alike; That God, for his part, equally wills the salvation of all; and, That it is in the power of man's free-will to accept, or reject, the grace and salvation so offered. Which string of errors do, as *Austin* justly observes, centre in this grand point, *gratiam secundum nostra merita dari*; that God's grace is not free, but the fruit of man's desert. Now, the doctrine of predestination batters down this delusive Babel of *free-will* and *merit*. It teaches us, that, if we do indeed will and desire to lay hold on Christ and salvation by him; this will and desire are the effect of God's *secret purpose* and *effectual operation*: for HE it is, *who worketh in us, both to will and to do, of his own good pleasure*; that he that glorieth, *should glory in the LORD*. There neither is, nor can be, any *medium*, between *predestinating grace*, and *salvation by human merit*. We must believe and preach one, or the other: for they can never stand together. No attempts, to mingle and reconcile these two incompatible opposites, can ever succeed; the apostle himself being judge: *If, says he, it [namely ELECTION] be by grace, then is it no more by works; otherwise grace is no more grace: but, if it be of works, then is it no more grace; otherwise, work is no more work*, Rom. xi. 6. Exactly agreeable to which, is that of *St. Austin*; "Either predestination is to be preach'd, as expressly as the scriptures deliver it, *viz.* That, with regard to those whom he hath chosen, *the gifts and calling of God are without repentance*; or, we must roundly declare, as the *Palagians* do, that grace is given according to merit."\* Most certain it is, that the doctrine of gratuitous *justification* THROUGH Christ, can only be supported on that of our gratuitous *predestination* IN Christ:

\* De Bono Persever. cap. 16.

since

since the *latter* is the cause and foundation of the *former*.

III. By the preaching of predestination, *Man is duly humbled, and GOD alone is exalted*: Human pride is levell'd; and the Divine glory shines untarnish'd, because unrivall'd. This the sacred writers positively declare. Let St. Paul be spokesman, for the rest (*Epb* i. 5, 6.) *Having predestinated us*—TO THE PRAISE OF THE GLORY OF HIS GRACE. But how is it possible for us to render unto God the *praises* due to *the glory of his grace*, without laying this threefold foundation? (1.) That whosoever are, or shall be saved, are saved by his alone grace in Christ, in consequence of his eternal purpose, passed before they had done any one good thing. (2.) That what good thing soever is begun to be wrought in our souls (whether it be *illumination* of the understanding, *rectitude* of will, or *purity* of affections), was begun altogether of God alone; by whose invincible agency, grace is at first *conferred*, afterwards *maintain'd*, and finally *crown'd*. (3.) That the work of *internal salvation* (the sweet and certain prelude to eternal glory) was not only begun in us, of his mere grace alone; but that it's *continuance*, it's *progress*, and *increase*, are no less free, and *totally unmerited*, than it's first, original donation. Grace alone *makes* the elect gracious; grace alone *keeps* them gracious; and the same grace alone will render them everlastingly *glorious*, in the heaven of heavens.

Conversion and salvation must, in the very nature of things, be wrought and effected, either by *ourselves alone*;—or, by *ourselves and God together*;—or, SOLELY BY GOD HIMSELF.—The *Pelagians* were for the First. The *Arminians* are for the Second. *True Believers* are for the Last; because, the last hypothesis, and That only, is built on the strongest evidence of *scripture, reason, and experience*:

ence : It, most effectually, hides pride from man ; and sets the crown of undivided praise upon the head, or, rather, casts it at the feet, of that glorious TRI-UNE GOD, who *worketh all in all*. But this is a crown, which no sinners ever yet cast before the throne of God, who were not first led into the transporting views of His *gracious decree to save, freely, and of His own Will, the people of His eternal love*. Exclude, therefore, O christian, the article of SOVEREIGN PREDESTINATION, from thy ministry, or from thy faith ; and acquit thyself, if thou art able, from the charge of *robbing God*.

When God does, by the omnipotent exertion of his Spirit, effectually *call* any of mankind, in time, to the actual knowledge of Himself in Christ ; when He, likewise, goes on to *sanctify* the sinners he has called, making them to excel in all good works, and to *persevere*, in the love and resemblance of God, to their lives end ; the observing part of the unawakened world may be apt to conclude, that these converted persons might receive such measures of grace from God, because of some previous *qualifications, good dispositions, or pious desires, and internal preparations*, discovered in them by the All-seeing eye : which, if true, would indeed transfer the praise from the creator, and consign it to the creature. — But the doctrine of PREDESTINATION, *absolute, free, unconditional* PREDESTINATION, here steps in, and gives GOD *His own*. It lays the axe to the root of human boasting, and cuts down (for which reason, the *natural man* hates it) every legal, every independent, every self-righteous imagination, that would exalt itself against the grace of God and the glory of Christ. It tells us, That God *hath blessed us with all spiritual blessings in His SON ; according as He hath CHOSEN us in HIM, before the foundation of the world, in order to our being afterwards*  
made

made *holy and blameless before Him in love*, Eph. i. Of course, whatever truly and spiritually good thing is found in any person, 'tis the special gift and work of God: given and wrought, in consequence of eternal, unmerited *election* to grace and glory. Whence, the greatest saint cannot triumph over the most abandon'd sinner; but is led to refer the entire praise of his salvation, both from sin and hell, to the *mere good will and sovereign purpose of God*, who hath graciously made him to differ from *that world which lieth in wickedness*. Such being the tendency of this blessed doctrine, how injurious, both to God and man, would the suppression of it be? Well does St. *Austin* argue: "As the duties of PIETY ought to be preach'd up, that he, who hath ears to hear, may be instructed how to worship God aright; And as CHASTITY should be publicly recommended and enforc'd, that he, who hath ears to hear, may know how to possess himself in sanctification; And as CHARITY, moreover, should be inculcated from the pulpit, that he, who hath ears to hear, may be excited to the ardent love of God, and his neighbor; In like manner, should God's PRE-DESTINATION of his favors be openly preach'd, that he, who hath ears to hear, may learn to glory, not in himself, but in THE LORD.\*"

IV. Predestination should be publicly taught and insisted upon, in order to *confirm and strengthen true believers in the certainty and confidence of their salvation*.† For, when regenerate persons are told,

\* De Bono Persever. cap. 20.

† Our venerable *Reformers*, in the 17th of our xxxix. articles, make the very same observation, and, nearly, in the same words:—"The godly consideration of predestination, and our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons;—because it doth greatly ESTABLISH AND CONFIRM THEIR FAITH OF EVERLASTING SALVATION, to be enjoy'd thro' Christ, &c."

and

and are enabled to believe, that the glorification of the elect is so assuredly fix'd in God's eternal purpose, that it is *impossible* for any of them to perish; and when the regenerate are led to consider themselves, as actually *belonging* to this elect body of Christ; what can stablish, strengthen, and settle their faith, like this? Nor is such a faith presumptuous; for, every converted man *may* and *ought* to conclude himself elected: since *God the Spirit* RENEWS those only, who were CHOSEN by *God the Father*, and REDEEM'D by *God the Son*. This is an *hope which maketh not ashamed*, nor can possibly issue in disappointment, if entertain'd by those *into whose hearts the love of God is poured forth, by the Holy Ghost given unto them*, Rom. v. 5.

The holy triumph and assurance, resulting from this blessed view, are expressly warranted by the apostle, *Rom. viii.* where he deduces *effectual calling*, from a prior *predestination*; and infers the certainty of *final salvation*, from *effectual calling*: *Whom he did PREDESTINATE, them he also CALLED; and whom he called, them he also JUSTIFIED; and whom he justified, them he also GLORIFIED*. How naturally, from such premises, does the apostle add, *Who shall lay any thing to the charge of God's elect? Who, and where, is he that condemneth them? Who, and what, shall separate us from the love of Christ?—In all these things we are, and shall be, more than conquerors, thro' HIM that hath loved us: for I am persuaded* [*πικτεαμαι,\** *I am most clearly and assuredly confident*], *that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord*. So, elsewhere, *The foundation of the Lord*, i. e. His decree or purpose, according to election,

\* *Certus sum*, AR. MONTAN. *Certa fide persuasum mihi habeo*, ERASM. *Victa omni dubitatione*, BENJEL. *I am assured*, DUTCH version.

*Standeth sure; having this seal,* THE LORD KNOWETH THEM THAT ARE HIS: which is particularly noted by the apostle, lest true believers might be discourag'd, and begin to doubt of their own certain perseverance to salvation, either from a sense of their remaining <sup>own</sup>perfections, or from observing the open apostacy of unregenerate professors, 2. *Tim.* ii.—How little oblig'd, therefore, are the flock of Christ, to those persons, who would, by stifling the mention of predestination, expunge the *sense and certainty of everlasting blessedness* from the list of Christian privileges!

V. Without the doctrine of *predestination*, we cannot enjoy a *lively sight and experience of God's special love and mercy towards us in CHRIST JESUS*. Blessings, not *peculiar*, but conferr'd, indiscriminately, on every man, without distinction or exception; would neither be a proof of *peculiar* love in the Donor, nor calculated to excite *peculiar* wonder and gratitude in the Receiver. For instance, rain from heaven, tho' an invaluable benefit, is not consider'd as an argument of God's special and *peculiar* favor, to some individuals, above others: and why? because it falls on all alike: as much on the rude wilderness, and the barren rock; as on the cultivated garden, and the fruitful field.—But the blessing of Election, somewhat like *the Sibylline books*, rises in *value*, proportionably to the *rareness* of it's objects.—So that, when we recollect, that, in the view of God (to whom all things are, at once, present), the whole mass of mankind was consider'd as justly liable to condemnation, on account of original and actual iniquity; His selecting *some* individuals, from among the rest, and graciously setting them apart, in Christ, for salvation both from sin and punishment; were such acts of sovereign goodness, as exhibit the exceeding greatness, and the entire freeness, of his love, in the most awful, amiable, and humbling light.



In order, then, that the *special grace* of God may shine, PREDESTINATION must be preach'd: even the eternal and immutable predestination of his people to *faith* and *everlasting life*. "From those who are left under the power of guilt," says St. *Austin*, "the person, who is deliver'd from it, may learn, what *he* too must have suffer'd, had not GRACE step'd in to his relief. And, if it was *grace* that interpos'd, it could not be the reward of man's merit, but the free gift of God's gratuitous goodness. Some, however, call it *unjust, for one to be deliver'd while another, tho' no more guilty than the former, is condemn'd: If it be just to punish one, it would be but justice to punish Both*. I grant, that *Both* might have been justly punished. Let us, therefore, give thanks unto God our Saviour, for not inflicting that vengeance on *us*, which, from the condemnation of our fellow-sinners, we may conclude to have been *our* desert, no less than *Theirs*. Had *they*, as well as *We*, been ransom'd from their captivity; we could have fram'd but little conception of the penal wrath, due, in strictness of justice, to Sin: and, on the other hand, had *none* of the fallen race been ransom'd and set at liberty; how could DIVINE GRACE have display'd the riches of it's liberality\*?" The same evangelical Father delivers himself, elsewhere, to the same effect: "Hence," says he, "appears the greatness of that Grace, by which so many are freed from condemnation: and they may form some idea of the misery, due to themselves, from the dreadfulness of the punishment that awaits the rest. Whence, those who rejoice, are taught to rejoice, not in their own merits (*que paria esse vident damnatis*, for they see that *THEY HAVE NO MORE MERIT THAN THE DAMNED*), but in the Lord.†" Hence results,

\* *Epist. 105. ad Sixt. Presb.*

† *De Predest. Sanctor. lib. 1. cap. 9.*

VL Another reason, nearly connected with the former, for the unreserved publication of this doctrine: viz. That, from a sense of God's peculiar, eternal, and unalterable Love to His people, *their hearts may be enflamed to love HIM in return.* Slender indeed will be my motives to the Love of God, on the supposition that *my love to HIM is before hand with His to me*; and that the very *continuance* of his favour, is suspended on the *weathercock* of my variable will, or the flimsy *thread* of my imperfect affection. Such a precarious, dependent Love, were unworthy of GOD; and calculated to produce but a scanty and cold reciprocation of Love from *man*.—At the happiest of times, and in the best of frames, below; our Love to God is but *a spark* (tho' small and quivering, yet inestimably precious, because *divinely* kindled, fanned and maintained in the soul; and an Earnest of better to come): whereas, Love, *as it glows in God*, is an immense SUN, which shone without beginning, and shall shine without end. Is it probable, then, that the *spark* of human love should give Being to the *Sun* of divine? and, that the Lustre and Warmth of *This*, should depend on the Glimmering of *That*? yet, so it must be, if PREDESTINATION is not *true*: and so it must be represented, if Predestination is not *taught*.—Would you, therefore, know what it is, to love God as your Father, Friend, and Saviour; you must fall down before his ELECTING MERCY. 'Till then, you are only hovering about, *in quest* of true felicity. But you will never *find the Door*, much less can you *enter into Rest*, 'till you are enabled to *love HIM BECAUSE He hath FIRST loved you*, 1 John iv. 19.

This being the case, 'tis evident, That, without taking *Predestination* into the account, genuine MORALITY and the performance of truly

I

GOOD

GOOD WORKS, will suffer, starve, and dye away. *Love* to God is the very *fuel* of acceptable obedience. Withdraw the fuel, and the flame expires. But the fuel of holy affection (if *scripture*, *experience*, and *observation*, are allowed to carry any conviction) can only be cherished, maintained, and increased in the heart, by the sense and apprehension of God's *predestinating love* to us in CHRIST JESUS. Now, our obedience to God will always hold proportion to our *love*. If the *one* be relaxed and feeble, the other cannot be alert and vigorous. And, *electing goodness* being the very life and soul of the *former*; the *latter*, even GOOD WORKS, must flourish, or decline, in proportion as ELECTION is glorified, or obscured. Hence arises a

VIIth Argument for the Preaching of *Predestination*: namely, that, by it, we may be excited to *the practice of universal godliness*. The knowledge of God's love to *you*, will make you an ardent lover of *God*: and, the more *love* you have to *God*, the more will you excel in all the *duties* and *offices* of love. — Add to this, that the scripture-view of Predestination includes *the means*, as well as *the end*. Christian Predestinarians are for *keeping together* what God hath *joined*. He, who is for attaining the *end*, without going to it thro' the *means*; is a self-deluding *enthusiast*. He, on the other hand, who, carefully and conscientiously, uses the *Means* of salvation, as *Steps* to the *End*; is the true *Calvinist*. — Now, *eternal life* being That, *to which* the elect are *ultimately* destined; *faith* (the effect of saving *grace*), and *sanctification* (the effect of *faith*), are blessings, to which the elect are *intermediately* appointed. — *According as he hath chosen us in him, before the foundation of the world, that we should be HOLY and without blame before him in love, Eph. i. 4. We are his workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ordained,*  
that

that we should walk in them, Eph. ii. 10.—Knowing, brethren beloved, your Election of God:—Ye became FOLLOWERS of us and OF THE LORD, 1 Theff. i. 4, 6.—God hath chosen you to salvation, THROUGH SANCTIFICATION of the Spirit and BELIEF of the truth, 2 Theff. ii. 13.—Eκεί, according to the foreknowledge [or, Antient Love] of God the Father, THROUGH sanctification of the Spirit, UNTO OBEDIENCE, 1 Pet. i. 2.

Nor is *salvation* (the appointed end of election) at all the less *secure* in itself (but the more so), for standing necessarily connected with these *intervening means*: seeing, both *These* and *That* are inseparably joined, in order to the certain accomplishment of *That* thro' *These*. It only demonstrates, that, without *regeneration* of heart, and *purity* of life, the elect themselves are not led to heaven. But then, it is incontestable, from the whole current of scripture, that these *intermediate blessings* shall most *infallibly* be vouchsafed to every elect person, in virtue of God's absolute Covenant, and thro' the effectual agency of His Almighty Spirit. *Internal sanctification* constitutes our *meetness*, for the kingdom, to which we were predestinated; and a course of *external righteousness* is one of the grand evidences, by which we make our election *sure* to our own present comfort and apprehension of it\*.

VIII. Unless *Predestination* be preached, we shall want *one great inducement to the exercise of brotherly kindness and charity*.

\* 2 Pet. i. 10. Give diligence to make your calling and election βεβαιαν, undoubted; i. e. to get some *solid* and *incontestable* evidence of your Predestination to Life.—“βεβαιον, is de quo fiducia concipitur; is de quo nobis aliquid certo persuademus. Unde, apud THUC. 3. βεβαιον εμι, τισο ποιησεν” certa fides habetur mihi, hoc facturum me esse.—βεβαιως, certum exploratid. βεβαιωμα, fidem facia; pro comperto habeo.” SCAP.—So, ελπις βεβαια is an undoubting hope, 2 Cor. i. 7. And βεβαιωτερον λογον is a more assured and unquestionable word of prophecy, 2 Pet. i. 19.

When a converted person is assured, on one hand, that ALL, whom God hath predestinated to eternal life, shall infallibly enjoy that eternal life, to which they were chosen; and, on the other hand, when he discerns the *signs of election*, not only in himself, but also in the rest of his fellow-believers; and concludes, from thence (as, in a judgment of charity, he ought), that they are as really elected, as himself; how must his heart glow with love to his christian brethren! How feelingly will he sympathize with 'em, in their distresses! how tenderly will he bear with their infirmities! How readily will he *relieve* the former, and how easily *overlook* the latter! — Nothing will so effectually knit together the hearts of God's people, in time, as the belief of their having been written, by name, in one book of life, from everlasting: and the unshaken confidence, of their future exaltation to one and the same state of glory above, will occasion the strongest cement of affection below. — This was, possibly, one end of our Saviour's so frequently reminding his apostles, of their *election*: namely, that, from the sense of such an unspeakable blessing, in which they were all equally interested, they might learn to *love one another, with pure hearts, fervently*; and cultivate, on earth, that holy friendship, which, they well knew, from the immutability of God's decrees, would be eternally matured, to the highest perfection and refinement, in heaven. — St *Paul*, likewise, might have some respect to the same amiable inference, when, treating of the saints collectively, he uses those sweet and endearing expressions, *he hath chosen US*; — *he hath predestinated US*, &c. that believers, considering themselves as *συνεκλεκτοι*, or *co-elected* in Christ, might be led to love each other with peculiar intenseness, as the spiritual children of one electing Father; brethren in grace, and joint-heirs of glory. — Did the  
the

the Regenerate, of the present age, but practically advert to the everlasting Nearness, in which they stand related to each other; how happy would be the effect!

Hence it appears, that, since the preaching of Predestination is thus evidently calculated to kindle and keep alive the two-fold, congenial flame, of *Love to GOD*, and *Love to MAN*; it must, by necessary consequence, conduce,

To the advancement of *universal obedience*, and to *the performance of every social and religious duty*\*: which, alone, was there nothing else to recommend it, would be a sufficient motive to the Public Delivery of that important doctrine.

IX. *Lastly*, without a due sense of Predestination, we shall want the surest and the most powerful inducement to *Patience, Resignation, and Dependence on God, under every spiritual and temporal Affliction*.

\* Our excellent Bishop DAVENANT instances, particularly, in the great religious duty of prayer. "The consideration of Election," says this learned and evangelical prelate, "doth stir up the faithful to constancy in prayer: for, having learnt, that all Good, tending to salvation, is prepared for them out of God's good pleasure; they are, hereby, encouraged to call for, and, as it were, to draw down from heaven, by their prayers, those good things, which, from eternity, were ordained for the elect. — Moreover, the same Spirit of Adoption, who beareth witness to our spirit, that we are God's chosen children; is also the spirit of prayer and supplication, and enflameth our hearts to call daily upon our heavenly Father. Those, therefore, who, from the certainty of Predestination, do pretend, that the duty of prayer is superfluous; do plainly shew, that they are so far from having any certainty of their Predestination, that they have not the least sense thereof. — To be slack and sluggish in prayer, is not the property of those, who, by the testimony of God's Spirit, have got Assurance of their Election: but, rather, of such as have, either none, or very small apprehension thereof. For, as soon as any one, by Believing, doth conceive himself to be one of God's Elect children; he earnestly desireth to procure unto himself, by prayer, those good things, which he believeth that God prepared for His children before the foundation of the world." Bp. Davenant's ANIMADVERSIONS ON AN Arminian treatise, entitled *God's Love to Mankind*. P. 529, & seq.

How sweet must the following consideration be, to a Distrest Believer! 1. There most certainly exists an Almighty, All-wise, and infinitely gracious GOD. — 2. He, has given me, in times past, and is giving me at present (if I had but eyes to see it), many and signal intimations of his Love to me, both in a way of providence and grace. — 3. This love of his is *immutable*: he never repents of it, nor withdraws it. — 4. Whatever comes to pass, in time, is the result of his Will from everlasting. — Consequently, 5. my afflictions were a part of *his original Plan*, and are, all, ordered, in number, weight and measure. — 6. The very *hairs of my head* are, every one, counted by Him: nor can a single hair *fall* to the ground, but in consequence of his determination. Hence, 7. my distresses are not the result of *chance, accident, or a fortuitous combination* of circumstances: but, 8. The providential accomplishment of God's purpose; and, 9. Designed to answer some wise and gracious ends. Nor, 10. shall my affliction *continue* a moment longer, than God sees meet. 11. He, who brought me to it, has promised to support me *under* it, and to carry me *through* it. 12. All shall, most assuredly, work together for his glory and my good. Therefore, 13. *The cup, which my heavenly father hath given me to drink, shall I not drink it?* Yes: I will, in the strength he imparts, even *rejoice in tribulation*; and, using the means of possible redress, which he hath, or may hereafter, put into my hands, I will commit *myself* and the *event* to HIM, whose purpose cannot be overthrown, whose plan cannot be disconcerted, and who, whether I am resigned or not, will still go on to *work all things after the counsel of his own Will.* \*

Above

\* The learned LIPSIVS thus writes to an unmarried friend, who appears to have referred himself to his judgment and direction:

Above all, when the suffering christian takes his *election* into the account; and knows, that he was, by

rection: "*Sive uxor ducitur, sive amittitur, &c.* Whether you marry, or live single, you will still have something or other to molest you: nor does the whole course of man's present sublunary life, afford him a single draught of joy, without a mixture of wormwood in the cup. This is the universal and immutable law: which to resist, were no less vain, than sinful and rebellious. As the wrestlers of old had their respective antagonists assigned them, not by their own choice, but by necessary lot; in like manner, each of the human race has his peculiar destiny allotted to him by Providence. To conquer this, is to endure it. All our strength, in this warfare, is to undergo the inevitable pressure. 'Tis victory, to yield ourselves to Fate" LIPS. *Epist. miscell.* cent. 1. ep. 43. Oper. Tom. 2. p. 54. Edit. *Vesaliens.* 1675.

About two years after, this celebrated christian *Seneca* wrote, as follows, to the same person (*Theodore Leeuwius*) who had married, and just lost his wife in childbed: "*Jam FATUM quid? Aeterna, ab aeterno, in aeternum, Dei Lex: what is FATE? God's everlasting ordinance: an ordinance, settled in eternity, and for eternity: an ordinance, which he can never repeal, disannul, or set aside, either in whole or in part. Now, if this his decree be eternal, à retro, and immoveable, quoad futurum; why does foolish man struggle and fight against that which must be? Especially, seeing fate is thus the offspring of God, why does impious man murmur and complain? you cannot, justly, find fault with any thing determined or done by HIM, as tho' it were evil or severe: for he is all goodness and benevolence. Was you to define his nature, you could not do it more suitably, than in those terms. — Is, therefore, your wife dead? debuit: 'tis right she should be so. But was it right, that she should die, and at that very time, and by that very kind of death? Most certainly. Lex ita lata: the decree so ordained it. The restless acumen of the human mind may sift and canvass the appointments of fate; but cannot alter them. Were we truly wise, we should be implicitly submissive, and endure, with willingness, what we must endure, whether we be willing or not. A due sense of our inability to reverse the disposals of providence, and the consequent vanity of resisting 'em, would administer solid repose to our minds, and sheath, if not remove, the anguish of affliction. And why should we even wish to resist? Fate's supreme ordainer is not only the all-wise God, but an all-gracious father. Embrace every event, as*



by an eternal and immutable Act of God, appointed to obtain salvation thro' our Lord Jesus Christ; that, of course, he hath a city prepared for him above, a building of God, an house, not made with hands, but eternal in the heavens; and that the heaviest sufferings, of the present life, are not worthy to be compared with the Glory which shall be revealed in the saints; — what adversity can possibly befall us, which the assured hope, of blessings like these, will not infinitely over balance?

“ A comfort, so divine,  
“ May trials well endure.”

However keenly afflictions might wound us, on their first access; yet, under the impression of such animating Views, we should quickly come to ourselves again, and the arrows of tribulation would, in great measure, become pointless. — Christians want nothing, but *absolute resignation*, to render them *perfectly happy*, in every possible circumstance: and absolute resignation can only flow from an *absolute belief* of, and an *absolute acquiescence* in, God's *absolute providence*, founded on *absolute predestination*. — The apostle himself draws these conclusions to our hand, in *Rom. viii.* where, after having laid down, as most undoubted axioms, the *eternity* and *immutability* of God's *purposes*; he thus winds up the whole: *What shall we say, then, to these things? if God be for us, who can be against us? — who shall separate us from the love of Christ? shall tribulation,*

“ good and prosperous; tho' it may, for the present, carry an aspect of the reverse. Think you not, that he loves and careth for us? more and better than we for ourselves. But, as the tenderest parent below, doth, oftentimes, cross the inclinations of his children, with a view to do them good; and obliges 'em both to *do* and to *undergo* many things, against the bent of their wills; so does the great Parent of all.” *Ibid. Epist. 61. p. 82.*

or distress, or persecution, or famine, or nakedness, or peril, or sword?—nay: in all these things we are more than conquerors, thro' him that loved us.

Such, therefore, among others, being the USES, that arise from the faithful *preaching* and the cordial *reception* of PREDESTINATION; may we not venture to affirm, with LUTHER, *hæc ignoratâ doctrinâ, neque fidem, neque ullum Dei cultum consistere posse?* that “Our faith, and all right worship of God, depend, in no small degree, upon our knowledge of that doctrine \*?”

The excellent MELANCTHON, in his first *common places* (which received the sanction of *Luther's* express approbation), does, in the first chapter, which treats professedly of *Freewill and Predestination*, set out with clearing and establishing *the doctrine of God's decrees*; and, then, proceeds to point out the *necessity*, and *manifold usefulness*, of asserting and believing it. He even goes so far, as to affirm, roundly, that “A right *fear* of God, and a true *confidence* in him, can be learned more assuredly, from no other source, than from the doctrine of *Predestination*.” But, MELANCTHON's judgment of these matters will best appear, from the whole passage; which the reader will find, in the book and chapter just referred to.

“*Divina Predestinatio*”, says he, “*Libertatem homini adimit*; Divine Predestination quite strips man of his boasted liberty: for, all things come to pass according to God's fore-appointment; even the internal thoughts of all creatures, no less than their external works. Therefore, *Eph. i.* the apostle gives us to understand, that God *performeth all things according to the counsel of his own will*. And our Lord himself asks,

\* *De Serv. Arbitr.* cap. 20.

“*Matth.*

“ *Matth. x. Are not two sparrows sold for a farthing?*  
 “ *yet one of ’em falleth not to the ground, without*  
 “ *your Father.* Pray, what can be more full to  
 “ the point, than such a declaration? — So, *Solo-*  
 “ *mon, Prov. xvi. The Lord hath made all things for*  
 “ *himself; yea, even the wicked for the day of evil.*  
 “ And, in the xxth chapter, *Man’s goings are of*  
 “ *the Lord: how then can a man understand his own*  
 “ *way?* To which, the prophet *Jeremiab* does also  
 “ set his seal, saying, chapter x. *O Lord, I know*  
 “ *that the way of man is not in himself; it is not in*  
 “ *man, that walketh, to direct his own steps.* The  
 “ HISTORICAL part of scripture teaches us the  
 “ same great truth. So, *Gen. xv.* we read, that  
 “ *the iniquity of the Amorites was not yet full.* In  
 “ *1 Sam. ii.* we are told, that *Eli’s* sons heark-  
 “ ened not to his reproof, *because the Lord would slay*  
 “ *them.* What could bear a stronger resemblance  
 “ to chance and accident, than *Saul’s* calling upon  
 “ *Samuel*, only with a view to seek out his father’s  
 “ asses (*1 Sam. ix.*)? yet, the visit was fore-ordained  
 “ of God, and designed to answer a purpose little  
 “ thought of by *Saul*, *1 Sam. ix. 15, 16.* [See also  
 a most remarkable chain of *predestined events*, in  
 reference to *Saul*, and foretold by the prophet,  
*1 Sam. x. 2, 8.*] “ In pursuance of the divine præ-  
 “ ordination, there went with *Saul* a band of men,  
 “ *whose hearts God had touched,* *1 Sam. x. 26.*  
 “ —The harshness of king *Rehoboam’s* answer to  
 “ the ten tribes, and the subsequent revolt of those  
 “ tribes from his dominion, are, by the sacred  
 “ historian, expressly ascribed to God’s decree:  
 “ *wherefore, the king hearkened not unto the people;*  
 “ *for the cause was from the Lord, that he might per-*  
 “ *form his saying, which the Lord spake, by Abijah*  
 “ *the Shilonite, unto Jeroboam the son of Nebat,*  
 “ *1 Kings xii. 15.* —What is the drift of the apostle  
 “ *Paul*, in the 9th and 11th of *Romans*, *quàm ut*  
 “ *omnia,*

“ omnia, quæ fiunt, in destinationem divinam referat ?  
 “ but to resolve all things, that come to pass,  
 “ into God’s destination? The judgment of the  
 “ flesh, or of mere unregenerate reason, usually  
 “ starts back, from this truth, with horror : but,  
 “ on the contrary, the judgment of a spiritual  
 “ man will embrace it with affection. *Neque enim*  
 “ *vel timorem dei, vel fiduciam in deum, certius aliunde*  
 “ *disces, quam ubi imbueris animum hæc de prædestina-*  
 “ *tione sententiâ :* YOU WILL NOT LEARN, EITHER  
 “ THE FEAR OF GOD, OR AFFIANCE IN HIM,  
 “ FROM A SURER SOURCE, THAN FROM GETTING  
 “ YOUR MIND DEEPLY TINCTURED AND SEASON-  
 “ ED WITH THIS DOCTRINE OF PREDESTINA-  
 “ TION. Does not *Solomon*, in the book of *Pro-*  
 “ *verbs*, inculcate It, throughout? and justly:  
 “ for how, else, could he direct men to *fear* God  
 “ and *trust* in him? The same he does, in the  
 “ book of *Ecclesiastes* : nor has any thing so power-  
 “ ful a tendency to repress the pride of man’s en-  
 “ croaching *reason*, and to lower the swelling con-  
 “ ceit of his supposed *discretion*, as the firm belief  
 “ *quòd a DEO fiunt omnia*, that ALL THINGS ARE  
 “ FROM GOD. What invincible comfort did  
 “ CHRIST impart to his disciples, in assuring them  
 “ that *their very hairs were all numbered* by the  
 “ Creator?—*Is there, then* (may an objector say),  
 “ *no such thing as Contingency? no such thing as*  
 “ *Chance, or Fortune?*—No. *Omnia necessario eve-*  
 “ *nire scripturæ docent :* the doctrine of scripture is,  
 “ that ALL THINGS COME TO PASS NECESSARILY.  
 “ Be it so, that, to you, some events *seem* to happen  
 “ *contingently* : you, nevertheless, must not be run  
 “ away with, by the suggestions of your own  
 “ narrow-sighted reason. *Solomon* himself, the  
 “ wisest of men, was so deeply versed in the doc-  
 “ trine of inscrutable Predestination, as to leave  
 “ this humbling maxim on record; *When I ap-*  
 “ *plied*

“plied my my heart to know wisdom, and to see the  
 “business that is done upon the earth;—then I beheld  
 “all the work of God, that a man cannot find out the  
 “work that is done under the sun: because, tho’ a man  
 “labour to seek it out, yet he shall not find; yea, fur-  
 “ther, tho’ a wise man think to know it, yet shall he  
 “not be able to find it, Eccles. viii. 16, 17.”

MELANCTHON prosecutes the argument much farther: but this may suffice for a specimen. And ’tis not unworthy of notice, that LUTHER so highly approved of *Melancthon’s* performance, and especially of the first chapter (from whence the above extract is given); that he [*Luther*] thus writes of it, in his epistle to *Erasmus*, prefix’d to his book *De Serv. Arb.* “that it was worthy of everlasting  
 “duration, and to be received into the ecclesiasti-  
 “cal canon.” Let it, likewise, be observed, that *Melancthon* never, to the very last, retracted a word of what he there delivers: which a person of his piety and integrity would most certainly have done, had he afterwards (as some have artfully and falsely insinuated) found reason to change his judgment on these heads.

F I N I S.



A N  
A P P E N D I X  
CONCERNING THE  
F A T E  
OF THE  
A N T I E N T S.

From the Latin of JUSTUS LIPSIUS.

MDCCLXIX.

THE  
MAGAZINE  
OF THE  
ROYAL  
SOCIETY  
OF LONDON  
AND  
THE  
LITERARY  
AND  
SCIENTIFIC  
OPINION  
OF THE  
CONTINENT



# A P P E N D I X

CONCERNING

## The FATE of the ANTIENTS\*.

**F**ATE (says *Apuleius*), according to *Plato*, is That, “Per quod, inevitabiles cogitationes “Dei atque incepta complentur;” whereby the purposes and designs of God are accomplished. Hence, the *Platonics* consider’d PROVIDENCE, under a three-fold distinction: 1. The *Providentia prima*, or that which gave birth to all effects; and is defin’d, by them, to be τὸ πρῶτον θεῶν βουλοῦσιν, the Intention, or Will, of the Supreme GOD. 2. The *Providentia secunda*, or actual agency of the secondary or inferior beings, who were suppos’d to pervade the heavens, and, from thence, by their influence, to regulate and dispose of all sublunary things; and, especially, to prevent the extinction of any one species below. 3. The *Providentia tertia*; suppos’d to be exerted by the *Genii*; whose office it was, to exercise a particular care over mankind: to guard our persons, and direct our actions.

But the *STOICAL* view of Providence, or Fate, was abundantly more simple, and required no such nicety of distinction. These philosophers did, at once, derive all the chain of causes and effects, from their true and undoubted Source, the WILL of the ONE LIVING AND TRUE GOD. Hence, with these Sages, the words DEITY, FATE, PROVIDENCE, were frequently reciprocated, as terms

\* Vide *LIPSII Physiol. Stoic. Lib. 1. Dissert. xii.*



synonymous. Thus *Seneca*, speaking of God; "Will you call him *Fate*? You will call him rightly: for all things are suspended on him. Himself is *causa causarum*, the cause of all causes beside." The laws of the universe are from God; whence the same philosopher, elsewhere, observes, "Omnia certâ, & in æternùm dictâ, lege decurrere; *All things go on, according to a certain rule, or decree, ordain'd for ever:*" meaning the law of Fate. So *CICERO*: "All things come to pass, according to the sovereignty of the eternal law." And *Pindar*, probably, had an eye to this, where he says, Νομον παντων βασιλεια, θνατων τε κ' αθανατων, εναι. That *The law ruleth all, whether gods or mortals*. *Manlius* most certainly had:

*Sed nihil in totâ magis est mirabile mole,  
Quam RATIO, & certis quod LEGIBUS omnia parent.*

Where, by *Ratio*, is evidently meant, the decreeing mind of God; and, by *Leges*, is meant *Fate*, or that series of causes and effects, which is the offspring of his decree.

*Homer* cannot begin his *Iliad*, without asserting This grand truth:—Διὸς δ' ἐλεεινο βεβλη. *The counsel or decree of Jupiter was fulfill'd.* The divine poet sets out upon this exalted principle: he puts it in the front of the noblest poem in the world, as a testimony both of his wisdom and his faith. 'Twas as if he had said, "I shall sing of numberless events, equally grand, entertaining, and important: but I cannot begin to unfold them, without laying down THIS, as a first, fundamental axiom, That, tho' brought to pass by the instrumental agency of men, they were the fruit of God's determining Will, and of his all-directing Providence."

Neither are those *minuter* events, which, seemingly, are the result of *chance*, excluded from this law,

law. Even these do not *happen*, but *come to pass*, in a regular order of succession, and at their due period of time. “Causa pendet ex causâ: privata ac publica longus ordo rerum trahit”, says SENECA; “Cause proceeds from cause: the long train of things draws with it all events, both public and private.” Excellent is that of SOPHOCLES; (*Aj. Flagell.*)

Εἶω μὲν ἐν ἡ ταῦτα, ἡ τα παντ' αἰετ,  
 Φασκοίμ' ἀν ἀνθρώποισι μηχανὰν Θεῶν.  
 Ὅτω ἢ μὴ τὰδ' εἰν ἐν γνώμῃ φίλα,  
 Κανὸν ἐλανα σερχέλω κἀῶ τὰδ'ε.

i. e. “I am firmly of opinion, that all these things, and whatever else befall us, are in consequence of the Divine purpose: Whoso thinks otherwise, is at liberty to follow his own judgment; but this will ever be mine”.

The *Longus ordo rerum*, mention'd by SENECA, is what he elsewhere styles, *Causarum implexa series*, or a *perpetual implication of causes*. This, according to LAERTIUS, was call'd by the Stoics, αἰτία τῶν ὄντων ἐσρομένη, an involv'd, or concatenate causality of whatever has any existence: for, ἐρεμῶ is a chain, or implicate connection. Agreeably to this idea, CHRYSIPPUS gives the following definition of Fate: Ἐιμαρμένη ἐναι, φυσικὴν συντάξιν τῶν ὄντων, ἐξ αἰδίου, τῶν ἑτέρων τοῖς ἑτέροις ἐπακολουθησάντων, ἀμεταβολῶν ἡ ἀπαραβάλλεσθης τῶν τοιαύτης συμπλοκῆς. “Fate is that natural, establish'd order and constitution of all things, from everlasting, whereby they mutually follow upon each other, in consequence of an immutable and perpetual complication.”

Let us examine this celebrated definition of

telligence, and design; FATE is sometimes mentioned by them under the name of Λογος, or Reason. Thus they define FATE (*Laert. in Zen.*) εἰμαρμενην, λογον, καθ' ὃν ὁ κοσμος διεξαγεται to be that supreme "Reason, whereby the world is governed and directed." or, more minutely, thus; Λογον, καθ' ὃν τα μεν γεγονοτα γεγονε, τα δ' ἔτι γινομενα γινεσθαι, τα δ' ἔτι γενησομενα γενησονται. That reason, whereby the things that have been, were; the things that now are, have a present existence; and the things that are to be, shall be. Reason, you see, or Wisdom, in the DEITY, is an antecedent cause, from whence both Providence and inferior Nature are derived. 'Tis added, in *Stobæus*, μεταλαμβάνει δὲ τὰ λόγῳ, ἢ ἀληθειᾶν, ἢ αἰτιᾶν, ἢ φύσιν, ἢ ἀναγκήν. i. e. that CHRYSIPPUS sometimes varies his terms; and, instead of the word reason, substitutes the words truth, cause, nature, necessity: intimating, that Fate is the true, natural, necessary cause of the things that are, and of the manner in which they are.—2. This FATE is said to be εἰς αἰῶνα, from everlasting. Nor improperly: since the constitution of things, was settled and fixed in the Divine mind (where they had a sort of ideal existence) previous to their actual creation: and, therefore, consider'd as certainly future, in his decree, may be said to have been, in some sense, co-eternal with himself.—3. The immutable and perpetual complication, mention'd in the definition; means no more, than That reciprocal involution of causes and effects, from God downwards, by which things and events, *positis omnibus ponendis*, are necessarily produc'd, according to the plan which infinite wisdom design'd from the beginning. God, the First Cause, hath given Being and Activity to an immense number of secondary, subaltern causes; which are so inseparably link'd and interwoven with their respective effects (a connection truly admirable, and not to be comprehended by man in his present state), that those things which do, in reality,

reality; come to pass *necessarily*, and by *inevitable destiny*; seem, to the superficial observer, to come to pass in the common course of nature, or by virtue of human reasoning and freedom. This is that inscrutable method of Divine wisdom, “A quâ (says St. *Austin*) “est omnis modus, omnis species, “omnis ordo, mensura, numerus, pondus; à quâ “sunt semina formarum, formæ feminum, motus “feminum atque formarum.”

NECESSITY is the consequence of *Fate*. So TRISMEGISTUS: Παντα ἢ γίνεσθαι φύσει καὶ ἁμαρμενῆ, καὶ οὐκ ἐστὶ τόπος ἔρημος προνοίας. προνοία ἢ ἐστὶ ἀσλοτελής Λογὸς τὰ ἐπιφανῆ θεῶν. οὐδὲν δὲ τῶν ἀσλοφῶν δυνάμεις, ἀνάγκη καὶ ἁμαρμενῆ. i. e. *All things are brought about by Nature and by Fate: neither is any place void of providence. Now, providence is the self-perfect reason of the super-celestial God: from which reason of his, issue two native powers, Necessity and Fate. Thus, in the judgment of the wiser Heathens, effects were to be traced up to their producing causes; those producing causes were to be farther trac'd up to the still higher causes; by which they were produced; and those higher causes, to GOD, the cause of THEM. Persons, things, circumstances, events, and consequences, are the effects of NECESSITY: Necessity is the daughter of FATE: Fate is the offspring of God's infinite WISDOM and Sovereign WILL. Thus, all things are ultimately resolved into their great Primary Cause; by whom the chain was originally let down from heaven, and on whom every link depends.*

It must be owned, that *All* the fatalists of antiquity (particularly among the Stoics) did not constantly express themselves with due precision. A Christian, who is savinly taught by the Word and

ὁ Θεὸς. God himself cannot possibly avoid his destiny (HERODOT. I.). or that of the poet Philemon :

Δελοὶ βασιλέων εἰσιν, οἱ βασιλεῖς Θεῶν,  
Ὁ Θεὸς ἀναγκῆς.

Common men are servants to kings; kings are servants to the Gods; and God is a servant to necessity. So SENECA: "Eadem necessitas & Deos alligat: irrevocabilis Divina pariter atque humana cursus vehit. Ille ipse, omnium conditor ac rector, scripsit quidem Fata, sed sequitur. Semper parat: Semel jussit." *The self-same necessity binds the Gods themselves. All things, divine as well as human, are carry'd forward by one identical and overpowering rapidity. The supreme Author and Governor of the universe hath, indeed, written and ordained the Fates; but, having once ordained them, he ever after obeys them. He commanded them at first, for once; but his conformity to them is perpetual.* This is, without doubt, very irreverently and very incautiously express'd. Whence it has been common with many christian writers, to tax the Stoics with setting up a First Cause, superior to God himself, and on which he is dependent.

But, I apprehend, these philosophers meant, in reality, no such thing. All they design'd to inculcate, was, that *the Will of God, and his DECREES, are UNCHANGABLE*: That there can be no *alteration* in the DIVINE INTENTION; no *new act* arise in his MIND; no reversion of his eternal plan: All being *founded* in adorable SOVEREIGNTY; ordered by infallible WISDOM; ratified by OMNIPOTENCE; and cemented with IMMUTABILITY. Thus *Lucan*:

*Finxit in æternum causas; quæ cuncta coercet,  
Se quoque lege tenens.*

And this, not thro' any *inbecillity* in God, or as if he was *subject* to Fate, of which (on the contrary) himself was the *ordainer*; but because it is *his pleasure* to abide by his own decree. For, as *Seneca* observes,

observes, "Imminutio majestatis sit, & confessio  
 " erroris, mutanda fecisse. Necessie est ei eadem  
 " placere, cui nisi optima placere non possunt:"  
*"I would detract from the greatness of God, and look as  
 if he acknowledg'd himself liable to mistakes, was he to  
 make changeable decrees: his pleasure must necessarily  
 be always the same; seeing, that only which is best,  
 can, at any time, please an all-perfect being. A good  
 man (adds this philosopher) is under a kind of plea-  
 sing necessity to do good; and, if he did not do it, he  
 could not be a good man.*

"Magnum hoc argumentum est firmæ volun-  
 " tatis, ne mutare quidem posse:" *'Tis a striking  
 proof of a magnanimous will, to be absolutely incapable  
 of changing.* And such is the Will of God: it ne-  
 ver fluctuates, nor varies. But, on the other hand,  
 was he susceptible of change; could he, thro' the  
 intervention of any inferior cause, or by some un-  
 toward combination of external circumstances, be  
 induc'd to recede from his purpose, and alter his  
 plan; 'twould be a most incontestible mark of  
*weakness and dependence: the force of which argu-  
 ment made SENECA, tho' a heathen, cry out,*  
 "Non externa Deos cogunt; sed sua illis in le-  
 " gem æterna voluntas est:" *Outward things cannot  
 compel the Gods; but their own eternal will is a law  
 to themselves.* It may be objected, that this seems  
 to infer, as if the Deity was still under some kind  
 of restraint. By no means. Let Seneca obviate  
 this cavil; as he effectually does, in these admira-  
 ble words: "Nec Deus ab hoc minùs liber aut  
 " potens est; IPSE ENIM EST NECESSITAS  
 " SUA:" *God is not, hereby, either less free, or less  
 powerful; FOR HE HIMSELF IS HIS OWN NE-  
 CESSITY.*

Understood, in a sense worthy of the Adorable, Uncreated Majesty. — In thus interpreting the doctrine of Fate, as taught by the genuine philosophers of the Portico, I have the great St. Austin on my side: who, after canvassing, and justly rejecting, the bastard, or astrological Fate; thus goes on: “At qui omnium connectionem seriemque causarum, quâ fit omne quod fit, Fati nomine appellant; non multum cum eis, de verbi controversiâ, certandum atque laborandum est: quando quidem ipsum causarum ordinem, & quandam connectionem, SUMMI DEI tribuunt VOLUNTATI”: i. e. *But for those philosophers [meaning the Stoics] who, by the word Fate, mean That regular chain, and series of causes, to which, all things that come to pass, owe their immediate existence; we will not earnestly contend with these persons, about a mere term: and we the rather acquiesce in their manner of expression, because they carefully ascribe this first succession of things, and this mutual concatenation of causes and effects, to the WILL of the SUPREME GOD.* Austin adds many observations, of the same import; and proves, from Seneca himself, as rigid a Stoic as any, that this was the doctrine and the meaning of his Philosophic Brethren.

T H E E N D.



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