

# INSTITUTES

OF

## THE CHRISTIAN RELIGION.

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### BOOK THIRD.

THE MODE OF OBTAINING THE GRACE OF CHRIST. THE BENEFITS IT CONFERS, AND THE EFFECTS RESULTING FROM IT.

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### CHAPTER XXI.

OF THE ETERNAL ELECTION, BY WHICH GOD HAS PREDESTINATED SOME TO SALVATION, AND OTHERS TO DESTRUCTION.

The divisions of this chapter are,—I. The necessity and utility of the doctrine of eternal Election explained. Excessive curiosity restrained, sec. 1, 2. II. Explanation to those who through false modesty shun the doctrine of Predestination, sec. 3, 4. III. The orthodox doctrine expounded.

#### *Sections.*

1. The doctrine of Election and Predestination. It is useful, necessary, and most sweet. Ignorance of it impairs the glory of God, plucks up humility by the roots, begets and fosters pride. The doctrine establishes the certainty of salvation, peace of conscience, and the true origin of the Church. Answer to two classes of men: 1. The curious.
2. A sentiment of Augustine confirmed by an admonition of our Saviour and a passage of Solomon.
3. An answer to a second class, viz., those who are unwilling that the doctrine should be adverted to. An objection founded on a passage of Solomon, solved by the words of Moses.
4. A second objection, viz., That this doctrine is a stumbling-block to the profane. Answer 1. The same may be said of many other heads of doctrine. 2. The truth of God will always defend itself. Third objection, viz., That this doctrine is dangerous even to believers. Answer 1. The same objection made to Augustine. 2. We must not despise anything that God has revealed. Arrogance and blasphemy of such objections.
5. Certain cavils against the doctrine. 1. Prescience regarded as the cause of predestination. Prescience and predestination explained. Not prescience, but the good pleasure of God the cause of predestination. This apparent from the gratuitous election of the posterity of Abraham and the rejection of all others.
6. Even of the posterity of Abraham some elected and others rejected by special grace.
7. The Apostle shows that the same thing has been done in regard to individuals under the Christian dispensation.

1. THE covenant of life is not preached equally to all, and among those to whom it is preached, does not always meet with the same reception. This diversity displays the unsearchable depth of the divine judgment, and is without doubt subordinate to God's purpose of eternal election. But if it is plainly owing to the mere pleasure of God that salvation is spontaneously offered to some, while others have no access to it, great and difficult questions immediately arise, questions which are inexplicable, when just views are not entertained concerning election and predestination. To many this seems a perplexing subject, because they deem it most incongruous that of the great body of mankind some should be predestinated to salvation, and others to destruction. How causelessly they entangle themselves will appear as we proceed. We may add, that in the very obscurity which deters them, we may see not only the utility of this doctrine, but also its most pleasant fruits. We shall never feel persuaded as we ought that our salvation flows from the free mercy of God as its fountain, until we are made acquainted with his eternal election, the grace of God being illustrated by the contrast, viz., that he does not adopt all promiscuously to the hope of salvation, but gives to some what he denies to others. It is plain how greatly ignorance of this principle detracts from the glory of God, and impairs true humility. But though thus necessary to be known, Paul declares that, it cannot be known unless God, throwing works entirely out of view, elect those whom he has predestined. His words are, "Even so then at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work," (Rom. xi. 6.) If to make it appear that our salvation flows entirely from the good mercy of God, we must be carried back to the origin of election, then those who would extinguish it, wickedly do as much as in them lies to obscure what they ought most loudly to extol, and pluck up humility by the very roots. Paul clearly declares that it is only when the salvation of a remnant is ascribed to gratuitous election, we arrive at the knowledge that God saves whom he wills of his mere good pleasure, and does not pay a debt, a debt which never can be due. Those who preclude access, and would not have any one to obtain a taste of this doctrine, are equally unjust to God and men, there being no other means of humbling us as we ought, or making us feel how much we are bound to him. Nor, indeed, have we elsewhere any sure ground of confidence. This we say on the authority of Christ, who, to deliver us from all fear, and render us invincible amid our many dangers, snares, and mortal conflicts, promises safety to all that the Father hath taken under his protection, (John x. 26.) From this we infer, that all who know not that they are the peculiar people of God, must be wretched from perpetual trepidation, and that those, therefore, who, by overlooking the three advantages which we have noted, would destroy the very foundation of our

safety, consult ill for themselves and for all the faithful. What? Do we not here find the very origin of the Church, which, as Bernard rightly teaches, (Serm. in Cantic.) could not be found or recognised among the creatures, because it lies hid (in both cases wondrously) within the lap of blessed predestination, and the mass of wretched condemnation?

But before I enter on the subject, I have some remarks to address to two classes of men. The subject of predestination, which in itself is attended with considerable difficulty, is rendered very perplexed, and hence perilous by human curiosity, which cannot be restrained from wandering into forbidden paths, and climbing to the clouds, determined if it can that none of the secret things of God shall remain unexplored. When we see many, some of them in other respects not bad men, every where rushing into this audacity and wickedness, it is necessary to remind them of the course of duty in this matter. First, then, when they inquire into predestination, let them remember that they are penetrating into the recesses of the divine wisdom, where he who rushes forward securely and confidently, instead of satisfying his curiosity will enter an inextricable labyrinth.\* For it is not right that man should with impunity pry into things which the Lord has been pleased to conceal within himself, and scan that sublime eternal wisdom which it is his pleasure that we should not apprehend but adore, that therein also his perfections may appear. Those secrets of his, will, which he has seen it meet to manifest, are revealed in his word—revealed in so far as he knew to be conducive to our interest and welfare.

2. “We have come into the way of faith,” says Augustine: “let us constantly adhere to it. It leads to the chambers of the king, in which are hidden all the treasures of wisdom and knowledge. For our Lord Jesus Christ did not speak invidiously to his great and most select disciples when he said, ‘I have yet many things to say unto you, but ye cannot bear them now,’ (John xvi. 12.) We must walk, advance, increase, that our hearts may be able to comprehend those things which they cannot now comprehend. But if the last day shall find us making progress, we shall there learn what here we could not,” (August. Hom. in Joann.) If we give due weight to the consideration, that the word of the Lord is the only way which can conduct us to the investigation of whatever it is lawful for us to hold with regard to him—is the only light which can enable us to discern what we ought to see with regard to him, it will curb and restrain all presumption. For it will show us that the moment we go beyond the bounds of the word we are out of the course, in darkness, and must every now and then stumble, go astray, and fall. Let it, therefore, be our first principle that to desire any other knowledge of predestination than that which is expounded by the word of God, is no less infatuated than to walk where there is no path, or to seek

\* Thus Eck boasts that he had written of predestination to exercise his youthful spirits.

light in darkness. Let us not be ashamed to be ignorant in a matter in which ignorance is learning. Rather let us willingly abstain from the search after knowledge, to which it is both foolish as well as perilous, and even fatal to aspire. If an unrestrained imagination urges us, our proper course is to oppose it with these words, "It is not good to eat much honey: so for men to search their own glory is not glory," (Prov. xxv. 27.) There is good reason to dread a presumption which can only plunge us headlong into ruin.

3. There are others who, when they would cure this disease, recommend that the subject of predestination should scarcely if ever be mentioned, and tell us to shun every question concerning it as we would a rock. Although their moderation is justly commendable in thinking that such mysteries should be treated with moderation, yet because they keep too far within the proper measure, they have little influence over the human mind, which does not readily allow itself to be curbed. Therefore, in order to keep the legitimate course in this matter, we must return to the word of God, in which we are furnished with the right rule of understanding. For Scripture is the school of the Holy Spirit, in which as nothing useful and necessary to be known has been omitted, so nothing is taught but what it is of importance to know. Every thing, therefore, delivered in Scripture on the subject of predestination, we must beware of keeping from the faithful, lest we seem either maliciously to deprive them of the blessing of God, or to accuse and scoff at the Spirit, as having divulged what ought on any account to be suppressed. Let us, I say, allow the Christian to unlock his mind and ears to all the words of God which are addressed to him, provided he do it with this moderation, viz., that whenever the Lord shuts his sacred mouth, he also desists from inquiry. The best rule of sobriety is, not only in learning to follow wherever God leads, but also when he makes an end of teaching, to cease also from wishing to be wise. The danger which they dread is not so great that we ought on account of it to turn away our minds from the oracles of God. There is a celebrated saying of Solomon, "It is the glory of God to conceal a thing," (Prov. xxv. 2.) But since both piety and common sense dictate that this is not to be understood of every thing, we must look for a distinction, lest under the pretence of modesty and sobriety we be satisfied with a brutish ignorance. This is clearly expressed by Moses in a few words, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever," (Deut. xxix. 29.) We see how he exhorts the people to study the doctrine of the law in accordance with a heavenly decree, because God has been pleased to promulgate it, while he at the same time confines them within these boundaries, for the simple reason that it is not lawful for men to pry into the secret things of God.

4. I admit that profane men lay hold of the subject of predestination to carp, or cavil, or snarl, or scoff. But if their petulance frightens us, it will be

necessary to conceal all the principal articles of faith, because they and their fellows leave scarcely one of them unassailed with blasphemy. A rebellious spirit will display itself no less insolently when it hears that there are three persons in the divine essence, than when it hears that God when he created man foresaw every thing that was to happen to him. Nor will they abstain from their jeers when told that little more than five thousand years have elapsed since the creation of the world. For they will ask, Why did the power of God slumber so long in idleness? In short, nothing can be stated that they will not assail with derision. To quell their blasphemies, must we say nothing concerning the divinity of the Son and Spirit? Must the creation of the world be passed over in silence? No! The truth of God is too powerful, both here and everywhere, to dread the slanders of the ungodly, as Augustine powerfully maintains in his treatise, *De Bono Perseverantiæ*, (cap. xiv.–xx.) For we see that the false apostles were unable, by defaming and accusing the true doctrine of Paul, to make him ashamed of it. There is nothing in the allegation that the whole subject is fraught with danger to pious minds, as tending to destroy exhortation, shake faith, disturb and dispirit the heart. Augustine disguises not that on these grounds he was often charged with preaching the doctrine of predestination too freely, but, as it was easy for him to do, he abundantly refutes the charge. As a great variety of absurd objections are here stated, we have thought it best to dispose of each of them in its proper place, (see chap. xxiii.) Only I wish it to be received as a general rule, that the secret things of God are not to be scrutinized, and that those which he has revealed are not to be overlooked, lest we may, on the one hand, be chargeable with curiosity, and, on the other, with ingratitude. For it has been shrewdly observed by Augustine, (*de Genesi ad Literam*, Lib. v.,) that we can safely follow Scripture, which walks softly, as with a mother's step, in accommodation to our weakness. Those, however, who are so cautious and timid, that they would bury all mention of predestination in order that it may not trouble weak minds, with what colour, pray, will they cloak their arrogance, when they indirectly charge God with a want of due consideration, in not having foreseen a danger for which they imagine that they prudently provide? Whoever, therefore, throws obloquy on the doctrine of predestination, openly brings a charge against God, as having inconsiderately allowed something to escape from him which is injurious to the Church.

5. The predestination by which God adopts some to the hope of life, and adjudges others to eternal death, no man who would be thought pious ventures simply to deny; but it is greatly cavilled at, especially by those who make prescience its cause. We, indeed, ascribe both prescience and predestination to God; but we say, that it is absurd to make the latter subordinate to the former, (see chap. xxii. sec. 1.) When we attribute prescience to God, we mean that all things always were, and ever continue, under his eye; that

to his knowledge there is no past or future, but all things are present, and indeed so present, that it is not merely the idea of them that is before him, (as those objects are which we retain in our memory,) but that he truly sees and contemplates them as actually under his immediate inspection. This prescience extends to the whole circuit of the world, and to all creatures. By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death. This God has testified, not only in the case of single individuals; he has also given a specimen of it in the whole posterity of Abraham, to make it plain that the future condition of each nation was entirely at his disposal: "When the Most High divided to the nations their inheritance, when he separated ' the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance," (Deut. xxxii. 8, 9.) The separation is before the eyes of all; in the person of Abraham, as in a withered stock, one people is specially chosen, while the others are rejected; but the cause does not appear, except that Moses, to deprive posterity of any handle for glorying, tells them that their superiority was owing entirely to the free love of God. The cause which he assigns for their deliverance is, "Because he loved thy fathers, therefore he chose their seed after them," (Deut. iv. 37;) or more explicitly in another chapter, "The Lord did not set his love upon you, nor choose you, because you were more in number than any people: for ye were the fewest of all people: but because the Lord loved you," (Deut. vii. 7, 8.) He repeatedly makes the same intimation, "Behold, the heaven, and the heaven of heavens, is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them," (Deut. x. 14, 15.) Again, in another passage, holiness is enjoined upon them, because they have been chosen to be a peculiar people; while in another, love is declared to be the cause of their protection, (Deut. xxiii. 5.) This, too, believers with one voice proclaim, "He shall choose our inheritance for us, the excellency of Jacob, whom he loved," (Ps. xlvii. 4.) The endowments with which God had adorned them, they all ascribe to gratuitous love, not only because they knew that they had not obtained them by any merit, but that not even was the holy patriarch endued with a virtue that could procure such distinguished honour for himself and his posterity. And the more completely to crush all pride, he upbraids them with having merited nothing of the kind, seeing they were a rebellious and stiff-necked people, (Deut. ix. 6.) Often, also, do the prophets remind the Jews of this election by way of disparagement and opprobrium, because they had shamefully revolted from it. Be

this as it may, let those who would ascribe the election of God to human worth or merit come forward. When they see that one nation is preferred to all others, when they hear that it was no feeling of respect that induced God to show more favour to a small and ignoble body, nay, even to the wicked and rebellious, will they plead against him for having chosen to give such a manifestation of mercy? But neither will their obstreperous words hinder his work, nor will their invectives, like stones thrown against heaven, strike or hurt his righteousness; nay, rather they will fall back on their own heads. To this principle of a free covenant, moreover, the Israelites are recalled whenever thanks are to be returned to God, or their hopes of the future to be animated. "The Lord he is God," says the Psalmist; "it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture," (Ps. c. 3; xciv. 7.) The negation which is added, "not we ourselves," is not superfluous, to teach us that God is not only the author of all the good qualities in which men excel, but that they originate in himself, there being nothing in them worthy of so much honour. In the following words also they are enjoined to rest satisfied with the mere good pleasure of God: "O ye seed of Abraham, his servant; ye children of Jacob, his chosen," (Ps. cv. 6.) And after an enumeration of the continual mercies of God as fruits of election, the conclusion is, that he acted thus kindly because he remembered his covenant. With this doctrine accords the song of the whole Church, "They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them," (Ps. xlv. 3.) It is to be observed, that when the land is mentioned, it is a visible symbol of the secret election in which adoption is comprehended. To like gratitude David elsewhere exhorts the people, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance," (Ps. xxxiii. 12.) Samuel thus animates their hopes, "The Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people," (1 Sam. xii. 22.) And when David's faith is assailed, how does he arm himself for the battle? "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts," (Ps. lxxv. 4.) But as the hidden election of God was confirmed both by a first and second election, and by other intermediate mercies, Isaiah thus applies the term, "The Lord will have mercy on Jacob, and will yet choose Israel," (Isa. xiv. 1.) Referring to a future period, the gathering together of the dispersion, who seemed to have been abandoned, he says, that it will be a sign of a firm and stable election, notwithstanding of the apparent abandonment. When it is elsewhere said, "I have chosen thee, and not cast thee away," (Isa. xli. 9,) the continual course of his great liberality is ascribed to paternal kindness. This is stated more explicitly in Zechariah by the angel, the Lord "shall choose Jerusalem again," as if the severity of his

chastisements had amounted to reprobation, or the captivity had been an interruption of election, which, however, remains inviolable, though the signs of it do not always appear.

6. We must add a second step of a more limited nature, or one in which the grace of God was displayed in a more special form, when of the same family of Abraham God rejected some, and by keeping others within his Church showed that he retained them among his sons. At first Ishmael had obtained the same rank with his brother Isaac, because the spiritual covenant was equally sealed in him by the symbol of circumcision. He is first cut off, then Esau, at last an innumerable multitude, almost the whole of Israel. In Isaac was the seed called. The same calling held good in the case of Jacob. God gave a similar example in the rejection of Saul. This is also celebrated in the psalm, "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah," (Ps. lxxviii. 67, 68.) This the sacred history sometimes repeats, that the secret grace of God may be more admirably displayed in that, change. I admit that it was by their own fault Ishmael, Esau, and others, fell from their adoption; for the condition annexed was, that they should faithfully keep the covenant of God, whereas they perfidiously violated it. The singular kindness of God consisted in this, that he had been pleased to prefer them to other nations; as it is said in the psalm, "He hath not dealt so with any nation: and as for his judgments, they have not known them," (Ps. cxlvii. 20.) But I had good reason for saying that two steps are here to be observed; for in the election of the whole nation, God had already shown that in the exercise of his mere liberality he was under no law but was free, so that he was by no means to be restricted to an equal division of grace, its very inequality proving it to be gratuitous. Accordingly, Malachi enlarges on the ingratitude of Israel, in that being not only selected from the whole human race, but set peculiarly apart from a sacred household, they perfidiously and impiously spurn God their beneficent parent. "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau," (Mal. i. 2, 3.) For God takes it for granted, that as both were the sons of a holy father, and successors of the covenant, in short, branches from a sacred root, the sons of Jacob were under no ordinary obligation for having been admitted to that dignity; but when by the rejection of Esau the first born, their progenitor though inferior in birth was made heir, he charges them with double ingratitude, in not being restrained by a double tie.

7. Although it is now sufficiently plain that God by his secret counsel chooses whom he will while he rejects others, his gratuitous election has only been partially explained until we come to the case of single individuals, to whom God not only offers salvation, but so assigns it, that the cer-

tainty of the result remains not dubious or suspended.\* These are considered as belonging to that one seed of which Paul makes mention, (Rom. ix. 8; Gal. iii. 16, &c.) For although adoption was deposited in the hand of Abraham, yet as many of his posterity were cut off as rotten members, in order that election may stand and be effectual, it is necessary to ascend to the head in whom the heavenly Father hath connected his elect with each other, and bound them to himself by an indissoluble tie. Thus in the adoption of the family of Abraham, God gave them a liberal display of favour which he has denied to others; but in the members of Christ there is a far more excellent display of grace, because those ingrafted into him as their head never fail to obtain salvation. Hence Paul skilfully argues from the passage of Malachi which I quoted, (Rom. ix. 13; Mai. i. 2,) that when God, after making a covenant of eternal life, invites any people to himself, a special mode of election is in part understood, so that he does not with promiscuous grace effectually elect all of them. The words, “Jacob have I loved,” refer to the whole progeny of the patriarch, which the prophet there opposes to the posterity of Esau. But there is nothing in this repugnant to the fact, that in the person of one man is set before us a specimen of election, which cannot fail of accomplishing its object. It is not without cause Paul observes, that these are called *a remnant*, (Rom. ix. 27; xi. 5;) because experience shows that of the general body many fall away and are lost, so that often a small portion only remains. The reason why the general election of the people is not always firmly ratified, readily presents itself, viz., that on those with whom God makes the covenant, he does not immediately bestow the Spirit of regeneration, by whose power they persevere in the covenant even to the end. The external invitation, without the internal efficacy of grace which would have the effect of retaining them, holds a kind of middle place between the rejection of the human race and the election of a small number of believers. The whole people of Israel are called the Lord’s inheritance, and yet there were many foreigners among them. Still, because the covenant which God had made to be their Father and Redeemer was not altogether null, he has respect to that free favour rather than to the perfidious defection of many; even by them his truth was not abolished, since by preserving some residue to himself, it appeared that his calling was without repentance. When God ever and anon gathered his Church from among the sons of Abraham rather than from profane nations, he had respect to his covenant, which, when violated by the great body, he restricted to a few, that it might not entirely fail. In short, that common adoption of the seed of Abraham was a kind of visible image of a greater benefit which God

\* On predestination, see the pious and very learned observations of Luther, tom. i. p. 86, fin., and p. 87, fin. Tom. iii. ad Psal. xxii. 8. Tom. v. in Joann, cxvii. Also his Prefatio in Epist. ad Rom. and Adv. Erasmus de Servo Arbitrio, p. 429, sqq. 452, 463. Also in Psal. cxxxix..

deigned to bestow on some out of many. This is the reason why Paul so carefully distinguishes between the sons of Abraham according to the flesh and the spiritual sons, who are called after the example of Isaac. Not that simply to be a son of Abraham was a vain or useless privilege, (this could not be said without insult to the covenant,) but that the immutable counsel of God, by which he predestinated to himself whomsoever he would, was alone effectual for their salvation. But until the proper view is made clear by the production of passages of Scripture, I advise my readers not to pre-judge the question. We say, then, that Scripture clearly proves this much, that God by his eternal and immutable counsel determined once for all those whom it was his pleasure one day to admit to salvation, and those whom, on the other hand, it was his pleasure to doom to destruction. We maintain that this counsel, as regards the elect, is founded on his free mercy, without any respect to human worth, while those whom he dooms to destruction are excluded from access to life by a just and blameless, but at the same time incomprehensible judgment. In regard to the elect, we regard calling as the evidence of election, and justification as another symbol of its manifestation, until it is fully accomplished by the attainment of glory. But as the Lord seals his elect by calling and justification, so by excluding the reprobate either from the knowledge of his name or the sanctification of his Spirit, he by these marks in a manner discloses the judgment which awaits them. I will here omit many of the fictions which foolish men have devised to overthrow predestination. There is no need of refuting objections which the moment they are produced abundantly betray their hollowness. I will dwell only on those points which either form the subject of dispute among the learned, or may occasion any difficulty to the simple, or may be employed by impiety as specious pretexts for assailing the justice of God.