

INSTITUTES

OF

THE CHRISTIAN RELIGION.

BOOK THIRD.

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

CHAPTER XXIV.

ELECTION CONFIRMED BY THE CALLING OF GOD. THE REPROBATE BRING UPON THEMSELVES THE RIGHTEOUS DESTRUCTION TO WHICH THEY ARE DOOMED.

The title of this chapter shows that it consists of two parts,—I. The case of the Elect, from sec. 1-11. II. The case of the Reprobate, from sec. 12-17.

Sections.

1. The election of God is secret, but is manifested by effectual calling. The nature of this effectual calling. How election and effectual calling are founded on the free mercy of God. A cavil of certain expositors refuted by the words of Augustine. An exception disposed of.
2. Calling proved to be free, 1. By its nature and the mode in which it is dispensed. 2. By the word of God. 3. By the calling of Abraham, the father of the faithful. 4. By the testimony of John. 5. By the example of those who have been called.
3. The pure doctrine of the calling of the elect misunderstood, 1. By those who attribute too much to the human will. 2. By those who make election dependent on faith. This error amply refuted.
4. In this and the five following sections the certainty of election vindicated from the assaults of Satan. The leading arguments are: 1. Effectual calling. 2. Christ apprehended by faith. 3. The protection of Christ, the guardian of the elect. We must not attempt to penetrate to the hidden recesses of the divine wisdom, in order to learn what is decreed with regard to us at the judgment-seat. We must begin and end with the call of God. This confirmed by an apposite saying of Bernard.
5. Christ the foundation of this calling and election. He who does not lean on him alone cannot be certain of his election. He is the faithful interpreter of the eternal counsel in regard to our salvation.
- G. Another security of our election is the protection of Christ our Shepherd. How it is manifested to us. Objection 1. As to the future state. 2. As to perseverance. Both objections refuted.

7. Objection, that those who seem elected sometimes fall away. Answer. A passage of Paul dissuading us from security explained. The kind of fear required in the elect.
8. Explanation of the saying, that many are called, but few chosen. A twofold call.
9. Explanation of the passage, that none is lost but the son of perdition. Refutation of an objection to the certainty of election.
10. Explanation of the passages urged against the certainty of election. Examples by which some attempt to prove that the seed of election is sown in the hearts of the elect from their very birth. Answer. 1. One or two examples do not make the rule. 2. This view opposed to Scripture. 3. Is expressly opposed by an apostle.
11. An explanation and confirmation of the third answer.
12. Second part of the chapter, which treats of the reprobate. Some of them God deprives of the opportunity of hearing his word. Others he blinds and stupefies the more by the preaching of it.
13. Of this no other account can be given than that the reprobate are vessels fitted for destruction. This confirmed by the case of the elect; of Pharaoh and of the Jewish people both before and after the manifestation of Christ.
14. Question, Why does God blind the reprobate? Two answers. These confirmed by different passages of Scripture. Objection of the reprobate. Answer.
15. Objection to this doctrine of the righteous rejection of the reprobate. The first founded on a passage in Ezekiel. The passage explained.
16. A second objection founded on a passage in Paul. The apostle's meaning explained. A third objection and fourth objection answered.
17. A fifth objection, viz., that there seems to be a twofold will in God. Answer. Other objections and answers. Conclusion.

1. BUT that the subject may be more fully illustrated, we must treat both of the calling of the elect, and of the blinding and hardening of the ungodly. The former I have already in some measure discussed, (chap. xxii. sec. 10, 11,) when refuting the error of those who think that the general terms in which the promises are made place the whole human race on a level. The special election which otherwise would remain hidden in God, he at length manifests by his calling. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Moreover, "whom he did predestinate, them he also called; and whom he called, them he also justified," that he may one day glorify, (Rom. viii. 29, 30.) Though the Lord, by electing his people, adopted them as his sons, we, however, see that they do not come into possession of this great good until they are called; but when called, the enjoyment of their election is in some measure communicated to them. For which reason the Spirit which they receive is termed by Paul both the "Spirit of adoption," and the "seal" and "earnest" of the future inheritance; because by his testimony he confirms and seals the certainty of future adoption on their hearts. For although the preaching of the gospel springs from the fountain of election, yet being common to them with the reprobate, it would not be in itself a solid proof. God, however, teaches his elect effectually when he brings them to faith, as we formerly quoted from the words of our Saviour, "Not that any man hath seen the Father, save he which is of God, he hath seen the Father," (John vi. 46.) Again, "I have

manifested thy name unto the men which thou gavest me out of the world,” (John xvii. 6.) He says in another passage, “No man can come to me, except the Father which hath sent me draw him,” (John vi. 44.) This passage Augustine ably expounds in these words: “If (as Truth says) every one who has learned cometh, then every one who does not come has not learned. It does not therefore follow, that he who can come does come, unless he have willed and done it; but every one who hath learned of the Father, not only can come, but also comes; the antecedence of possibility,^{*} the affection of will, and the effect of action being now present,” (August. de Grat. Chr. Cont. Pelag., Lib. i. c. 14, 31.) In another passage, he says still more clearly, ^u What means, Every one that hath heard and learned of the Father cometh unto me, but just that there is no one who hears and learns of the Father that does not come to me? For if every one who has heard and learned, comes; assuredly every one who' does not come, has neither heard nor learned of the Father: for if he had heard and learned, he would come. Far removed from carnal sense is this school in which the Father is heard and teaches us to come to the Son,” (August, de Prædes. Sanct. c. 8.) Shortly after, he says, “This grace, which is secretly imparted to the hearts of men, is not received by any hard heart; for the reason for which it is given is, that the hardness of the heart may first be taken away. Hence, when the Father is heard within, he takes away the stony heart, and gives a heart of flesh. Thus he makes them sons of promise and vessels of mercy, which he has prepared for glory. Why then does he not teach all to come to Christ, but just because all whom he teaches he teaches in mercy, while those whom he teaches not he teaches not in judgment? for he pities whom he will, and hardens whom he will.” Those, therefore, whom God has chosen he adopts as sons, while he becomes to them a Father. By calling, moreover, he admits them to his family, and unites them to himself, that they may be one with him. When calling is thus added to election, the Scripture plainly intimates that nothing is to be looked for in it but the free mercy of God. For if we ask whom it is he calls, and for what reason, he answers, it is those whom he had chosen. When we come to election, mercy alone every where appears; and, accordingly, in this the saying of Paul is truly realised, “So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy,” (Rom. ix. 16;) and that not as is commonly understood by those who share the result between the grace of God and the will and agency of man. For their exposition is, that the desire and endeavour of sinners are of no avail by themselves, unless accompanied by the grace of God, but that when aided by his blessing, they also do their part in procuring salvation. This cavil I prefer refuting in the words of Augustine rather than my own: “If all that the apostle meant is, that it is not alone of him that willeth, or of him that runneth, unless the Lord be

^{*} Latin, “possibilitatis profectus.”—French, “l’avancement de possibilité.”

present in mercy, we may retort and hold the converse, that it is not of mercy alone, unless willing and running be present,” (August. Enchir. ad Laurent., c. 31.) But if this is manifestly impious, let us have no doubt that the apostle attributes all to the mercy of the Lord, and leaves nothing to our wills or exertions. Such were the sentiments of that holy man. I set not the value of a straw on the subtlety to which they have recourse, viz., that Paul would not have spoken thus had there not been some will and effort on our part. For he considered not what might be in man; but seeing that certain persons ascribed a part of salvation to the industry of man, he simply condemned their error in the former clause, and then claimed the whole substance of salvation for the divine mercy. And what else do the prophets than perpetually proclaim the free calling of God?

2. Moreover, this is clearly demonstrated by the nature and dispensation of calling, which consists not merely of the preaching of the word, but also of the illumination of the Spirit. Who those are to whom God offers his word is explained by the prophet, “I am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name,” (Isaiah lxxv. 1.) And lest the Jews should think that that mercy applied only to the Gentiles, he calls to their remembrance whence it was he took their father Abraham when he condescended to be his friend, (Isaiah xxiv. 3;) namely, from the midst of idolatry, in which he was plunged with all his people. When he first shines with the light of his word on the undeserving, he gives a sufficiently clear proof of his free goodness. Here, therefore, boundless goodness is displayed, but not so as to bring all to salvation, since a heavier judgment awaits the reprobate for rejecting the evidence of his love. God also, to display his own glory, withholds from them the effectual agency of his Spirit. Therefore, this inward calling is an infallible pledge of salvation. Hence the words of John, “Hereby we know that he abideth in us by the Spirit which he hath given us,” (1 John iii. 24.) And lest the flesh should glory, in at least responding to him, when he calls and spontaneously offers himself, he affirms that there would be no ears to hear, no eyes to see, did not he give them. And he acts not according to the gratitude of each, but according to his election. Of this you have a striking example in Luke, when the Jews and Gentiles in common heard the discourse of Paul and Barnabas. Though they were all instructed in the same word, it is said, that “as many as were ordained to eternal life believed,” (Acts xiii. 48.) How can we deny that’ calling is gratuitous, when election alone reigns in it even to its conclusion?

3. Two errors are here to be avoided. Some make man a fellow-worker with God in such a sense, that man’s suffrage ratifies election, so that, according to them, the will of man is superior to the counsel of God. As if Scripture taught that only the power of being able to believe is given us, and not rather faith itself. Others, although they do not so much impair the grace

of the Holy Spirit, yet, induced by what means I know not, make election dependent on faith, as if it were doubtful and ineffectual till confirmed by faith. There can be no doubt, indeed, that in regard to us it is so confirmed. Moreover, we have already seen, that the secret counsel of God, which lay concealed, is thus brought to light, by this nothing more being understood than that that which was unknown is proved, and as it were sealed. But it is false to say that election is then only effectual after we have embraced the gospel, and that it thence derives its vigour. It is true that we must there look for its certainty, because, if we attempt to penetrate to the secret ordination of God, we shall be engulfed in that profound abyss. But when the Lord hath manifested it to us, we must ascend higher in order that the effect may not bury the cause. For what can be more absurd and unbecoming, than while Scripture teaches that we are illuminated as God has chosen us, our eyes should be so dazzled with the brightness of this light, as to refuse to attend to election? Meanwhile, I deny not that, in order to be assured of our salvation, we must begin with the word, and that our confidence ought to go no farther than the word when we invoke God the Father. For some, to obtain more certainty of the counsel of God, (which is nigh us in our mouth, and in our heart, Deut. xxx. 14,) absurdly desire to fly above the clouds. We must, therefore, curb that temerity by the soberness of faith, and be satisfied to have God as the witness of his hidden grace in the external word; provided always that the channel in which the water flows, and out of which we may freely drink, does not prevent us from paying due honour to the fountain.

4. Therefore, as those are in error who make the power of election dependent on the faith by which we perceive that we are elected, so we shall follow the best order, if, in seeking the certainty of our election, we cleave to those posterior signs which are sure attestations to it. Among the temptations with which Satan assaults believers, none is greater or more perilous, than when disquieting them with doubts as to their election, he at the same time stimulates them with a depraved desire of inquiring after it out of the proper way. (See Luther in Genes. cap. xxvi.) By inquiring out of the proper way, I mean when puny man endeavours to penetrate to the hidden recesses of the divine wisdom, and goes back even to the remotest eternity, in order that he may understand what final determination God has made with regard to him. In this way he plunges headlong into an immense abyss, involves himself in numberless inextricable snares, and buries himself in the thickest darkness. For it is right that the stupidity of the human mind should be punished with fearful destruction, whenever it attempts to rise in its own strength to the height of divine wisdom. And this temptation is the more fatal, that it is the temptation to which of all others almost all of us are most prone. For there is scarcely a mind in which the thought does not sometimes rise, Whence your salvation but from the election of God? But what proof have you of your election? When once this thought has taken possession of any

individual, it keeps him perpetually miserable, subjects him to dire torment, or throws him into a state of complete stupor. I cannot wish a stronger proof of the depraved ideas, which men of this description form of predestination, than experience itself furnishes, since the mind cannot be infected by a more pestilential error than that which disturbs the conscience, and deprives it of peace and tranquillity in regard to God. Therefore, as we dread shipwreck, we must avoid this rock, which is fatal to every one who strikes upon it. And though the discussion of predestination is regarded as a perilous sea, yet in sailing over it the navigation is calm and safe, nay pleasant, provided we do not voluntarily court danger. For as a fatal abyss engulfs those who, to be assured of their election, pry into the eternal counsel of God without the word, yet those who investigate it rightly, and in the order in which it is exhibited in the word, reap from it rich fruits of consolation.

Let our method of inquiry then be, to begin with the calling of God and to end with it. Although there is nothing in this to prevent believers from feeling that the blessings which they daily receive from the hand of God originate in that secret adoption, as they themselves express it in Isaiah, "Thou hast done wonderful things; thy counsels of old are faithfulness and truth," (Isa. xxv. 1.) For with this as a pledge, God is pleased to assure us of as much of his counsel as can be lawfully known. But lest any should think that testimony weak, let us consider what clearness and certainty it gives us. On this subject there is an apposite passage in Bernard. After speaking of the reprobate, he says, "The purpose of God stands, the sentence of peace on those that fear him also stands, a sentence concealing their bad and recompensing their good qualities; so that, in a wondrous manner, not only their good but their bad qualities work together for good. Who will lay any thing to the charge of God's elect? It is completely sufficient for my justification to have him propitious against whom only I have sinned. Every thing which he has decreed not to impute to me, is as if it had never been." A little after he says, "O the place of true rest, a place which I consider not unworthy of the name of inner-chamber, where God is seen, not as if disturbed with anger, or distracted by care, but where his will is proved to be good, and acceptable, and perfect. That vision does not terrify but soothe, does not excite restless curiosity but calms it, does not fatigue but tranquillises the senses. Here is true rest. A tranquil God tranquillises all things; and to see him at rest, is to be at rest," (Bernard, *super Cantic. Serm. xiv.*)

5. First, if we seek for the paternal mercy and favour of God, we must turn our eyes to Christ, in whom alone the Father is well pleased, (Matth. iii. 17.) When we seek for salvation, life, and a blessed immortality, to him also must we betake ourselves, since he alone is the fountain of life, and the anchor of salvation, and the heir of the kingdom of heaven. Then what is the end of election, but just that, being adopted as sons by the heavenly Father,

we may by his favour obtain salvation and immortality? How much soever you may speculate and discuss, you will perceive that in its ultimate object it goes no farther. Hence, those whom God has adopted as sons, he is said to have elected, not in themselves, but in Christ Jesus, (Eph. i. 4;) because he could love them only in him, and only as being previously made partakers with him, honour them with the inheritance of his kingdom. But if we are elected in him, we cannot find the certainty of our election in ourselves; and not even in God the Father, if we look at him apart from the Son. Christ, then, is the mirror in which we ought, and in which, without deception, we may contemplate our election. For since it is into his body that the Father has decreed to ingraft those whom from eternity he wished to be his, that he may regard as sons all whom he acknowledges to be his members, if we are in communion with Christ, we have proof sufficiently clear and strong that we are written in the Book of Life. Moreover, he admitted us to sure communion with himself, when, by the preaching of the gospel, he declared that he was given us by the Father, to be ours with all his blessings, (Rom. viii. 32.) We are said to be clothed with him, to be one with him, that we may live, because he himself lives. The doctrine is often repeated, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John iii. 16.) He who believes in him is said to have passed from death unto life, (John v. 24.) In this sense he calls himself the *bread of life*, of which if a man eat, he shall never die, (John vi. 35.) He, I say, was our witness, that all by whom he is received in faith will be regarded by our heavenly Father as sons. If we long for more than to be regarded as sons of God and heirs, we must ascend above Christ. But if this is our final goal, how infatuated is it to seek out of him what we have already obtained in him, and can only find in him? Besides, as he is the Eternal Wisdom, the Immutable Truth, the Determinate Counsel of the Father, there is no room for fear that any thing which he tells us will vary in the minutest degree from that will of the Father after -which we inquire. Nay, rather he faithfully discloses it to us as it was from the beginning, and always will be. The practical influence of this doctrine ought also to be exhibited in our prayers. For though a belief of our election animates us to invoke God, yet when we frame our prayers, it were preposterous to obtrude it upon God, or to stipulate in this way, "O Lord, if I am elected, hear me." He would have us to rest satisfied with his promises, and not to inquire elsewhere whether or not he is disposed to hear us. We shall thus be disentangled from many snares, if we know how to make a right use of what is rightly written; but let us not inconsiderately wrest it to purposes different from that to which it ought to be confined.

6. Another confirmation tending to establish our confidence is, that our election is connected with our calling. For those whom Christ enlightens with the knowledge of his name, and admits into the bosom of his Church, he is

said to take under his guardianship and protection. All whom he thus receives are said to be committed and entrusted to him by the Father, that they may be kept unto life eternal. What would we have? Christ proclaims aloud that all whom the Father is pleased to save he hath delivered into his protection, (John vi. 37-39; xvii. 6, 12.) Therefore, if we would know whether God cares for our salvation, let us ask whether he has committed us to Christ, whom he has appointed to be the only Saviour of all his people. Then, if we doubt whether we are received into the protection of Christ, he obviates the doubt when he spontaneously offers himself as our Shepherd, and declares that we are of the number of his sheep if we hear his voice, (John x. 3, 16.) Let us, therefore, embrace Christ, who is kindly offered to us, and comes forth to meet us: he will number us among his flock, and keep us within his fold. But anxiety arises as to our future state.* For as Paul teaches, that those are called who were previously elected, so our Saviour shows that many are called, but few chosen, (Matth. xxii. 14.) Nay, even Paul himself dissuades us from security, when he says, "Let him that thinketh he standeth take heed lest he fall," (1 Cor. x. 12.) And again, "Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee," (Rom. xi. 20, 21.) In fine, we are sufficiently taught by experience itself, that calling and faith are of little value without perseverance, which, however, is not the gift of all. But Christ has freed us from anxiety on this head; for the following promises undoubtedly have respect to the future: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Again, "This is the will of him that sent me, that of all which he hath given me I should lose nothing; but should raise it up at the last day," (John vi. 37, 39.) Again, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all: and no man is able to pluck them out of my Father's hand," (John x. 27, 28.) Again, when he declares, "Every plant which my heavenly Father hath not planted shall be rooted up," (Matth. xv. 13,) he intimates conversely that those who have their root in God can never be deprived of their salvation. Agreeable to this are the words of John, "If they had been of us, they would no doubt have continued with us," (1 John ii. 19.) Hence, also, the magnificent triumph of Paul over life and death, things present, and things to come, (Rom. viii. 38.) This must be founded on the gift of perseverance. There is no doubt that he employs the sentiment as applicable to all the elect. Paul elsewhere says, "Being confident of this very thing, that

* French, "Mais quelcun dira qu'il nous faut soucier de ce qui peut nous advenir: et quand nous pensons au temps futur que nostre imbecilité nous admoneste d'être en sollicitude;"— But some one will say, that we must feel anxious as to what may happen to us; and that when we think on the future, our weakness warns us to be solicitous.

he who hath begun a good work in you will perform it until the day of Jesus Christ,” (Phil. i. 6.) David, also, when his faith threatened to fail, leant on this support, “Forsake not the works of thy hands.” Moreover, it cannot be doubted, that since Christ prays for all the elect, he asks the same thing for them as he asked for Peter, viz., that their faith fail not, (Luke xxii. 32.) Hence we infer, that there is no danger of their falling away, since the Son of God, who asks that their piety may prove constant, never meets with a refusal. What then did our Saviour intend to teach us by this prayer, but just to confide, that whenever we are his our eternal salvation is secure?

7. But it daily happens that those who seemed to belong to Christ revolt from him and fall away: Nay, in the very passage where he declares that none of those whom the Father hath given to him have perished, he excepts the son of perdition. This, indeed, is true; but it is equally true that such persons never adhered to Christ with that heartfelt confidence by which I say that the certainty of our election is established: “They went out from us,” says John, “but they were not of us; for if they had been of us, they would, no doubt, have continued with us,” (1 John ii. 19.) I deny not that they have signs of calling similar to those given to the elect; but I do not at all admit that they have that sure confirmation of election which I desire believers to seek from the -word of the gospel. Wherefore, let not examples of this kind move us away from tranquil confidence in the promise of the Lord, when he declares that all by whom he is received in true faith have been given him by the Father, and that none of them, while he is their Guardian and Shepherd, will perish, (John iii. 16; vi. 39.) Of Judas we shall shortly speak, (sec. 9.) Paul does not dissuade Christians from security simply, but from careless, carnal security, which is accompanied with pride, arrogance, and contempt of others, which extinguishes humility and reverence for God, and produces a forgetfulness of grace received, (Rom. xi. 20.) For he is addressing the Gentiles, and showing them that they ought not to exult proudly and cruelly over the Jews, in consequence of whose rejection they had been substituted in their stead. He also enjoins fear, not a fear under which they may waver in alarm, but a fear which, teaching us to receive the grace of God in humility, does not impair our confidence in it, as has elsewhere been said. We may add, that he is not speaking to individuals, but to sects in general, (see 1 Cor. x. 12.) The Church having been divided into two parties, and rivalry producing dissension, Paul reminds the Gentiles that their having been substituted in the place of a peculiar and holy people was a reason for modesty and fear. For there were many vain-glorious persons among them, whose empty boasting it was expedient to repress. But we have elsewhere seen, that our hope extends into the future, even beyond death, and that nothing is more contrary to its nature than to be in doubt as to our future destiny.

8. The expression of our Saviour, “Many are called, but few are chosen,”

(Matth. xxii. 14.) is also very improperly interpreted, (see Book III. chap. ii. sec. 11, 12.) There will be no ambiguity in it if we attend to what our former remarks ought to have made clear, viz., that there are two species of calling: for there is an universal call, by which God, through the external preaching of the word, invites all men alike, even those for whom he designs the call to be a savour of death, and the ground of a severer condemnation. Besides this there is a special call which, for the most part, God bestows on believers only, when by the internal illumination of the Spirit he causes the word preached to take deep root in their hearts. Sometimes, however, he communicates it also to those whom he enlightens only for a time, and w^hom afterwards, in just punishment for their ingratitude, he abandons and smites with greater blindness. Now, our Lord seeing that the gospel was published far and wide, was despised by multitudes, and justly valued by few, describes God under the character of a King, who, preparing a great feast, sends his servants all around to invite a great multitude, but can only obtain the presence of a very few, because almost all allege causes of excuse; at length, in consequence of their refusal, he is obliged to send his servants out into the highways to invite every one they meet. It is perfectly clear, that thus far the parable is to be understood of external calling. He afterwards adds, that God acts the part of a kind entertainer, who goes round his table and affably receives his guests; but still if he finds any one not adorned with the nuptial garment, he will by no means allow him to insult the festivity by his sordid dress. I admit that this branch of the parable is to be understood of those who, by a profession of faith, enter the Church, but are not at all invested with the sanctification of Christ. Such disgraces to his Church, such cankers God will not always tolerate, but will cast them forth as their turpitude deserves. Few, then, out of the great number of called are chosen; the calling, however, not being of that kind which enables believers to judge of their election. The former call is common to the wicked, the latter brings with it the spirit of regeneration, which is the earnest and seal of the future inheritance by which our hearts are sealed unto the day of the Lord, (Eph. i. 13, 14.) In one word, while hypocrites pretend to piety, just as if they were true worshippers of God, Christ declares that they will ultimately be ejected from the place which they improperly occupy, as it is said in the psalm, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," (Psalm xv. 1, 2.) Again, in another passage, "This is the generation of them that seek him, that seek thy face, O Jacob," (Psalm xxiv. 6.) And thus the Spirit exhorts believers to patience, and not to murmur because Ishmaelites are mingled with them in the Church, since the mask will at length be torn off, and they will be ejected with disgrace.

9. The same account is to be given of the passage lately quoted, in which Christ says, that none is lost but the son of perdition, (John xvii. 12.) The

expression is not strictly proper; but it is by no means obscure: for Judas was not numbered among the sheep of Christ, because he was one truly, but because he held a place among them. Then, in another passage, where the Lord says, that he was elected with the apostles, reference is made only to the office, "Have I not chosen you twelve," says he, "and one of you is a devil?" (John vi. 70.) That is, he had chosen him to the office of apostle. But when he speaks of election to salvation, he altogether excludes him from the number of the elect, "I speak not of you all: I know whom I have chosen," (John xiii. 18.) Should any one confound the term *election* in the two passages, he will miserably entangle himself; whereas if he distinguish between them, nothing can be plainer. Gregory, therefore, is most grievously and perniciously in error, when he says that we are conscious only of our calling, but are uncertain of our election; and hence he exhorts all to fear and trembling, giving this as the reason, that though we know what we are to-day, yet we know not what we are to be, (Gregor. Hom. 38.) But in that passage he clearly shows how he stumbled on that stone. By suspending election on the merit of works, he had too good a reason for dispiriting the minds of his readers, while, at the same time, as he did not lead them away from themselves to confidence in the divine goodness, he was unable to confirm them. Hence believers may in some measure perceive the truth of what we said at the outset, viz., predestination duly considered does not shake faith, but rather affords the best confirmation of it. I deny not, however, that the Spirit sometimes accommodates his language to our feeble capacity; as when he says, "They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel," (Ezek. xiii. 9.) As if God were beginning to write the names of those whom he counts among his people in the Book of Life; whereas we know⁷, even on the testimony of Christ, that the names of the children of God were written in the Book of Life from the beginning, (Luke x. 20.) The words simply indicate the abandonment of those who seemed to have a chief place among the elect, as is said in the psalm, "Let them be blotted out of the Book of the Living, and not be written with the righteous," (Psalm lxix. 28.)

10. For the elect are brought by calling into the fold of Christ, not from the very womb, nor all at the same time, but according as God sees it meet to dispense his grace. Before they are gathered to the supreme Shepherd they wander dispersed in a common desert, and in no respect differ from others, except that by the special mercy of God they are kept from rushing to final destruction. Therefore, if you look to themselves, you will see the offspring of Adam giving token of the common corruption of the mass. That they proceed not to extreme and desperate impiety is not owing to any innate goodness in them, but because the eye of God watches for their safety, and his hand is stretched over them. Those who dream of some seed of election implanted in their hearts from their birth, by the agency of which they are

ever inclined to piety and the fear of God, are not supported by the authority of Scripture, but refuted by experience. They, indeed, produce a few examples to prove that the elect before they were enlightened were not aliens from religion; for instance, that Paul led an unblemished life during his Pharisaism, that Cornelius was accepted for his prayers and alms, and so forth, (Phil. iii. 5; Acts x. 2.) The case of Paul we admit, but we hold that they are in error as to Cornelius; for it appears that he was already enlightened and regenerated, so that all which he wanted was a clear revelation of the Gospel. But what are they to extract from these few examples? Is it that all the elect were always endued with the spirit of piety? Just as well might any one, after pointing to the integrity of Aristides, Socrates, Xenocrates, Scipio, Curius, Camillus, and others, (see Book II. c. iv. sec. 4,) infer that all who are left in the blindness of idolatry are studious of virtue and holiness. Nay, even Scripture is plainly opposed to them in more passages than one. The description which Paul gives of the state of the Ephesians before regeneration shows not one grain of this seed. His words are, “You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others,” (Eph. ii. 1-3.) And again, “At that time ye were without Christ,” “having no hope, and without God in the world,” (Eph. ii. 12.) Again, “Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light,” (Eph. v. 8.) But perhaps they will insist that in this last passage reference is made to that ignorance of the true God, in which they deny not that the elect lived before they were called. Though this is grossly inconsistent with the Apostle’s inference, that they were no longer to lie or steal, (Eph. iv. 28.) What answer will they give to other passages; such as that in which, after declaring to the Corinthians that “neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,” he immediately adds, “Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God”? (1 Cor. vi. 9–11.) Again, he says to the Romans, “As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed?” (Rom. vi. 19–21.)

11. Say, then, what seed of election germinated in those who, contaminated in various ways during their whole lives, indulged as with

desperate wickedness in every kind of abomination? Had Paul meant to express this view, he ought to have shown how much they then owed to the kindness of God, by which they had been preserved from falling into such pollution. Thus, too, Peter ought to have exhorted his countrymen to gratitude for a perpetual seed of election. On the contrary, his admonition is, "The time past of our life may suffice us to have wrought the will of the Gentiles," (1 Pet. iv. 3.) What if we come to examples? Was there any germ of righteousness in Rahab the harlot before she believed? (Josh. ii. 4;) in Manasseh when Jerusalem was dyed and almost deluged with the blood of the prophets? (2 Kings xxiii. 16;) in the thief who only with his last breath thought of repentance? (Luke xxiii. 42.) Have done, then, with those arguments which curious men of themselves rashly devise without any authority from Scripture. But let us hold fast what Scripture states, viz., that "All we like sheep have gone astray, we have turned every one to his own way," (Isa. liii. 6;) that is, to perdition. In this gulf of perdition God leaves those whom he has determined one day to deliver until his own time arrive; he only preserves them from plunging into irremediable blasphemy.

12. As the Lord by the efficacy of his calling accomplishes towards his elect the salvation to which he had by his eternal counsel destined them, so he has judgments against the reprobate, by which he executes his counsel concerning them. Those, therefore, whom he has created for dishonour during life and destruction at death, that they may be vessels of wrath and examples of severity, in bringing to their doom, he at one time deprives of the means of hearing his word, at another by the preaching of it blinds and stupefies them the more. The examples of the former case are innumerable, but let us select one of the most remarkable of all. Before the advent of Christ, about four thousand years passed away, during which he hid the light of saving doctrine from all nations. If any one answer, that he did not put them in possession of the great blessing, because he judged them unworthy, then their posterity will be in no respect more worthy. Of this in addition to experience, Malachi is a sufficient witness; for while charging them with mixed unbelief and blasphemy, he yet declares that the Redeemer will come. Why then is he given to the latter rather than to the former? They will in vain torment themselves in seeking for a deeper cause than the secret and inscrutable counsel of God. And there is no occasion to fear lest some disciple of Porphyry with impunity arraign the justice of God, while we say nothing in its defence. For while we maintain that none perish without deserving it, and that it is owing to the free goodness of God that some are delivered, enough has been said for the display of his glory; there is not the least occasion for our cavilling. The supreme Disposer then makes way for his own predestination, when depriving those whom he has reprobated of the communication of his light, he leaves them in blindness. Every day furnishes instances of the latter case, and many of them are set before us in Scripture.

Among a hundred to whom the same discourse is delivered, twenty, perhaps, receive it with the prompt obedience of faith; the others set no value upon it, or deride, or spurn, or abominate it. If it is said that this diversity is owing to the malice and perversity of the latter, the answer is not satisfactory: for the same wickedness would possess the minds of the former, did not God in his goodness correct it. And hence we will always be entangled until we call in the aid of Paul's question, "Who maketh thee to differ?" (1 Cor. iv. . 7,) intimating that some excel others, not by their own virtue, but by the mere favour of God.

13. Why, then, while bestowing grace on the one, does he pass by the other? In regard to the former, Luke gives the reason, Because they "were ordained to eternal life," (Acts xiii. 48.) What, then, shall we think of the latter, but that they are vessels of wrath unto dishonour? Wherefore, let us not decline to say with Augustine, "God could change the will of the wicked into good, because he is omnipotent. Clearly he could. Why, then, does he not do it? Because he is unwilling. Why he is unwilling remains with himself," (August, de Genes, ad Lit. Lib. ii.) We should not attempt to be wise- above what is meet, and it is much better to take Augustine's explanation, than to quibble with Chrysostom, "that he draws him who is willing, and stretching forth his hand," (Chrysost. Hom. de Convers. Pauli,) lest the difference should seem to lie in the judgment of God, and not in the mere will of man. So far is it, indeed, from being placed in the mere will of man, that we may add, that even the pious, and those who fear God, need this special inspiration of the Spirit. Lydia, a seller of purple, feared God, and yet it was necessary that her heart should be opened, that she might attend to the doctrine of Paul, and profit in it, (Acts xvi. 14.) This was not said of one woman only, but to teach us that all progress in piety is the secret work of the Spirit. Nor can it be questioned, that God sends his word to many whose blindness he is pleased to aggravate. For why does he order so many messages to be taken to Pharaoh? Was it because he hoped that he might be softened by the repetition? Nay, before he began he both knew and had foretold the result: "The Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he will not let the people go," (Exod. iv. 21.) So when he raises up Ezekiel, he forewarns him, "I send thee to the children of Israel, to a rebellious nation that hath rebelled against me." "Be not afraid of their words." "Thou dwellest in the midst of a rebellious house, which hath eyes to see, and see not; they have ears to hear, and hear not," (Ezek. ii. 3, 6; xii. 2.) Thus he foretells to Jeremiah that the effect of his doctrine would be, "to root out, and pull down, and to destroy," (Jer. i. 10.) But the prophecy of Isaiah presses still more closely; for he is thus commissioned by the Lord, "Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this

people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed,” (Isa. vi. 9, 10.) Here he directs his voice to them, but it is that they may turn a deafer ear; he kindles a light, but it is that they may become more blind; he produces a doctrine, but it is that they may be more stupid; he employs a remedy, but it is that they may not be cured. And John, referring to this prophecy, declares that the Jews could not believe the doctrine of Christ, because this curse from God lay upon them. It is also incontrovertible, that to those whom God is not pleased to illumine, he delivers his doctrine wrapt up in enigmas, so that they may not profit by it, but be given over to greater blindness. Hence our Saviour declares that the parables in which he had spoken to the multitude he expounded to the Apostles only, “because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given,” (Matth. xiii. 11.) What, you will ask, does our Lord mean, by teaching those by whom he is careful not to be understood? Consider where the fault lies, and then cease to ask. How obscure soever the word may be, there is always sufficient light in it to convince the consciences of the ungodly.

14. It now remains to see why the Lord acts in the manner in which it is plain that he does. If the answer be given, that it is because men deserve this by their impiety, wickedness, and ingratitude, it is indeed well and truly said; but still, because it does not yet appear what the cause of the difference is, why some are turned to obedience, and others remain obdurate, we must, in discussing it, pass to the passage from Moses, on which Paul has commented, namely, “Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth,” (Rom. ix. 17.) The refusal of the reprobate to obey the word of God when manifested to them, will be properly ascribed to the malice and depravity of their hearts, provided it be at the same time added, that they were adjudged to this depravity, because they were Raised up by the just but inscrutable judgment of God, to show forth his glory by their condemnation. In like manner, when it is said of the sons of Eli, that they would not listen to salutary admonitions, “because the Lord would slay them,” (1 Sam. ii. 25,) it is not denied that their stubbornness was the result of their own iniquity; but it is at the same time stated why they were left to their stubbornness, when the Lord might have softened their hearts: namely, because his immutable decree had once for all doomed them to destruction. Hence the words of John, “Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report?” (John xii. 37, 38;) for though he does not exculpate their perverseness, he is satisfied with the reason that the grace of God is insipid to men, until the Holy Spirit gives it its savour. And Christ, in quoting the prophecy of Isaiah, “They shall be all

taught of God,” (John vi. 45,) designs only to show that the Jews were reprobates and aliens from the Church, because they would not be taught: and gives no other reason than that the promise of God does not belong to them. Confirmatory of this are the words of Paul, “Christ crucified” was “unto the Jews a stumbling- block, and unto the Greeks foolishness; but unto them which are called, both Jew’s and Greeks, Christ the power of God, and the wisdom of God,” (1 Cor. i. 23.) For after mentioning the usual result wherever the gospel is preached, that it exasperates some, and is despised by others, he says, that it is precious to them only who are called. A little before he had given them the name of believers, but he was unwilling to refuse the proper rank to divine grace, which precedes faith; or rather, he added the second term by way of correction, that those who had embraced the gospel might ascribe the merit of their faith to the calling of God. Thus, also, he shortly after shows that they were elected by God. When the wicked hear these things, they complain that God abuses his inordinate power, to make cruel sport with the miseries of his creatures. But let us, who know that all men are liable on so many grounds to the judgment of God, that they cannot answer for one in a thousand of their transgressions, (Job ix. 3,) confess that the reprobate suffer nothing which is not accordant with the most perfect justice. When unable clearly to ascertain the reason, let us not decline to be somewhat in ignorance in regard to the depths of the divine wisdom.

15. But since an objection is often founded on a few passages of Scripture, in which God seems to deny that the wicked perish through his ordination, except in so far as they spontaneously bring death upon themselves in opposition to his -warning, let us briefly explain these passages, and demonstrate that they are not adverse to the above view. One of the passages adduced is, “Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?” (Ezek. xviii. 23.) If we are to extend this to the whole human race, why are not the very many whose minds might be more easily bent to obey urged to repentance, rather than those who by his invitations become daily more and more hardened? Our Lord declares that the preaching of the gospel and miracles would have produced more fruit among the people of Nineveh and Sodom than in Judea, (Matth. xiii. 23.) How comes it, then, that if God would have all to be saved, he does not open a door of repentance for the wretched, who would more readily have received grace? Hence we may see that the passage is violently wrested, if the will of God, which the prophet mentions, is opposed to his eternal counsel, by which he separated the elect from the reprobate.* Now, if the genuine meaning of the prophet is inquired into, it will be found that he only means to give the hope of pardon to them who

* Bernard, in his Sermon on the Nativity, on 2 Cor. i. 3, quoting the two passages, Rom. ix. 18, and Ezek. xviii. 32, admirably reconciles them.

repent. The sum is, that God is undoubtedly

ready to pardon whenever the sinner turns. Therefore, he does not will his death, in so far as he wills repentance. But experience shows that this will, for the repentance of those whom he invites to himself, is not such as to make him touch all their hearts. Still, it cannot be said that he acts deceitfully; for though the external word only renders those who hear it, and do not obey it, inexcusable, it is still truly regarded as an evidence of the grace by which he reconciles men to himself. Let us therefore hold the doctrine of the prophet, that God has no pleasure in the death of the sinner; that the godly may feel confident that whenever they repent God is ready to pardon them; and that the wicked may feel that their guilt is doubled, when they respond not to the great mercy and condescension of God. The mercy of God, therefore, will ever be ready to meet the penitent; but all the prophets, and apostles, and Ezekiel himself, clearly tell us who they are to whom repentance is given.

16. The second passage adduced is that in which Paul says that "God will have all men to be saved," (1 Tim. ii. 4.) Though the reason here differs from the former, they have somewhat in common. I answer, first, That the mode in which God thus wills is plain from the context; for Paul connects two things, a will to be saved, and to come to the knowledge of the truth. If by this they will have it to be fixed by the eternal counsel of God that they are to receive the doctrine of salvation, what is meant by Moses in these words, "What nation is there so great, who hath God so nigh unto them?" (Deut. iv. 7.) How comes it that many nations are deprived of that light of the Gospel which others enjoy? How comes it that the pure knowledge of the doctrine of godliness has never reached some, and others have scarcely tasted some obscure rudiments of it? It will now be easy to extract the purport of Paul's statement. He had commanded Timothy that prayers should be regularly offered up in the church for kings and princes; but as it seemed somewhat absurd that prayer should be offered up for a class of men who were almost hopeless, (all of them being not only aliens from the body of Christ, but doing their utmost to overthrow his kingdom,) he adds, that it was acceptable to God, who will have all men to be saved. By this he assuredly means nothing more than that the way of salvation was not shut against any order of men; that, on the contrary, he had manifested his mercy in such a way, that he would have none debarred from it. Other passages do not declare what God has, in his secret judgment, determined with regard to all, but declare that pardon is prepared for all sinners who only turn to seek after it. For if they persist in urging the words, "God hath concluded all in unbelief, that he might have mercy upon all," (Rom. xi. 32,) I will, on the contrary, urge what is elsewhere written, "Our God is in the heavens: he hath done whatsoever he hath pleased," (Ps. cxv. 3.) We must, therefore, expound the passage so

as to reconcile it with another, I “will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy,” (Exod. xxxiii. 19.) He who selects those whom he is to visit in mercy does not impart it to all. But since it clearly appears that he is there speaking not of individuals, but of orders of men, let us have done with a longer discussion. At the same time, we ought to observe, that Paul does not assert what God does always, everywhere, and in all circumstances, but leaves it free to him to make kings and magistrates partakers of heavenly doctrine, though in their blindness they rage against it. A stronger objection seems to be founded on the passage in Peter; the Lord is “not willing that any should perish, but that all should come to repentance,” (2 Pet. iii. 9.) But the solution of the difficulty is to be found in the second branch of the sentence, for his will that they should come to repentance cannot be used in any other sense than that which is uniformly employed. Conversion is undoubtedly in the hand of God, whether he designs to convert all can be learned from himself, when he promises that he will give some a heart of flesh, and leave to others a heart of stone, (Ezek. xxxvi. 26.) It is true, that if he were not disposed to receive those who implore his mercy, it could not have been said, “Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts,” (Zech. i. 3;) but I hold that no man approaches God unless previously influenced from above. And if repentance were placed at the will of man, Paul would not say, “If God peradventure will give them repentance,” (2 Tim. ii. 25.) Nay, did not God at the very time when he is verbally exhorting all to repentance, influence the elect by the secret movement of his Spirit, Jeremiah would not say, “Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented,” (Jer. xxxi. 18.)

17. But if it is so, (you will say,) little faith can be put in the Gospel promises, which, in testifying concerning the will of God, declare that he wills what is contrary to his inviolable decree. Not at all; for however universal the promises of salvation may be, there is no discrepancy between them and the predestination of the reprobate, provided we attend to their effect. We know that the promises are effectual only when we receive them in faith, but, on the contrary, when faith is made void, the promise is of no effect. If this is the nature of the promises, let us now see whether there be any inconsistency between the two things, viz., that God, by an eternal decree, fixed the number of those whom he is pleased to embrace in love, and on whom he is pleased to display his wrath, and that he offers salvation indiscriminately to all. I hold that they are perfectly consistent, for all that is meant by the promise is, just that his mercy is offered to all who desire and implore it, and this none do, save those whom he has enlightened. Moreover, he enlightens those whom he has predestinated to salvation. Thus the truth of the promises remains firm and unshaken, so that it cannot be said there is any disagreement between the eternal election of God and the testimony of

his grace which he offers to believers. But why does he mention all men? Namely, that the consciences of the righteous may rest the more secure when they understand that there is no difference between sinners, provided they have faith, and that the ungodly may not be able to allege that they have not an asylum to which they may betake themselves from the bondage of sin, while they ungratefully reject the offer which is made to them. Therefore, since by the Gospel the mercy of God is offered to both, it is faith, in other words, the illumination of God, which distinguishes between the righteous and the wicked, the former feeling the efficacy of the Gospel, the latter obtaining no benefit from it. Illumination itself has eternal election for its rule.

Another passage quoted is the lamentation of our Saviour, “O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matth. xxiii. 37;) but it gives them no support. I admit that here Christ speaks not only in the character of man, but upbraids them with having, in every age, rejected his grace. But this will of God, of which we speak, must be defined. For it is well known what exertions the Lord made to retain that people, and how perversely, from the highest to the lowest, they followed their own wayward desires, and refused to be gathered together. But it does not follow that by the wickedness of men the counsel of God was frustrated. They object that nothing is less accordant with the nature of God than that he should have a double will. This I concede, provided they are sound interpreters. But why do they not attend to the many passages in which God clothes himself with human affections, and descends beneath his proper majesty?* He says, “I have spread out my hands all the day unto a rebellious people,” (Isa. lxv. 1,) exerting himself early and late to bring them back. Were they to apply these qualities without regarding the figure, many unnecessary disputes would arise which are quashed by the simple solution, that what is human is here transferred to God. Indeed, the solution which we have given elsewhere (see Book I. c. xviii. sec. 3; and Book III. c. xx. sec. 43) is amply sufficient, viz., that though to our apprehension the will of God is manifold, yet he does not in himself will opposites, but, according to his manifold wisdom, (so Paul styles it, Eph. iii. 10,) transcends our senses, until such time as it shall be given us to know how he mysteriously wills what now seems to be adverse to his will. They also amuse themselves with the cavil, that since God is the Father of all, it is unjust to discard any one before he has by his misconduct merited such a punishment. As if the kindness of God did not extend even to dogs and swine. But if we confine our view to the human race, let them tell why God selected one people for himself and became their father, and why, from that one people, he plucked only a small number as if they were the

* The French adds, “pour se conformer à notre rudesse;”—in accommodation to our weakness.

flower. But those who thus charge God are so blinded by their love of evil speaking, that they consider not that as God “maketh his sun to rise on the evil and on the good,” (Matth. v. 45,) so the inheritance is treasured up for a few to whom it shall one day be said, “Come, ye blessed of my Father, inherit the kingdom,” &c., (Matth. xxv. 34.) They object, moreover, that God does not hate any of the things which he has made. This I concede, but it does not affect the doctrine which I maintain, that the reprobate are hateful to God, and that with perfect justice, since those destitute of his Spirit cannot produce any thing that does not deserve cursing. They add, that there is no distinction of Jew and Gentile, and that, therefore, the grace of God is held forth to all indiscriminately: true, provided they admit (as Paul declares) that God calls as well Jews as Gentiles, according to his good pleasure, without being astricted to any. This disposes of their gloss upon another passage, “God hath concluded all in unbelief, that he might have mercy upon all,” (Rom. xi. 32;) in other words, he wills that all who are saved should ascribe their salvation to his mercy, although the blessing of salvation is not common to all. Finally, after all that has been adduced on this side and on that, let it be our conclusion to feel overawed with Paul at the great depth, and if petulant tongues will still murmur, let us not be ashamed to join in his exclamation, “Nay, but, O man, who art thou that repliest against God?” (Rom. ix. 20.) Truly does Augustine maintain that it is perverse to measure divine by the standard of human justice, (De Prædest. et Gra. c. ii.)