

treated with greater reproach, than when faith is withheld from it. Besides, we see that the stubbornness which they discerned in the Jews did not hinder the Gentiles from giving their name to Christ. With the same greatness of mind should we scorn and spurn the pride of the impious, when by their obstinacy they endeavour to obstruct our path.

*And as many as were ordained to eternal life believed.* This is the exposition of the last clause, at least in my judgment. For Luke shows what kind of glory they attributed to the word of God. And the restriction is to be noticed, when he remarks that they did not all to a man believe, but those only who were ordained to life. It is not in the least degree doubtful, that Luke calls those *tetagmenoi*, ordained, who were elected by God's gratuitous adoption. For it is a ridiculous cavil, to refer this to the affection of believers; as if they received the gospel who were rightly disposed in their minds. For this ordination cannot be understood but of God's eternal counsel. Nor does Luke say that they had been ordained to faith, but to life; because God predestinates his own to the inheritance of eternal life. Yet this place teaches, that faith depends on God's election. And certainly, when the whole human race is blind and stubborn, these distempers of ours inhere in our nature, till they be corrected by the grace of the Spirit. And the correction does not flow, except from the fountain of election. For when of two persons who hear the same doctrine promiscuously, one shows himself docile, and the other persists in his malice, it does not happen so because they differ by nature, but because God enlightens the former, the latter He does not dignify with equal grace. By faith, indeed, we are made Sons of God; and faith, as it respects us, is the gate and principle of salvation, but higher is the view of God; for he does not begin to elect us when we believe, but his own adoption, which was secret, he seals in our hearts by the gift of faith, that it may be manifest and confirmed. For if this is peculiar to God's Sons alone, that they are his disciples, it follows that it does not pertain to every one of the Sons of Adam. It is, therefore, not wonderful, if all do not promiscuously accept the gospel; because, although by the outward voice of man our Heavenly Father invites all to faith, yet he efficaciously calls by his Spirit only those whom he has decreed to save. Now if God's election, by which he ordains us to life, be the cause of faith and salvation, there is nothing left to the credit of worthiness or merits. Wherefore, let us hold what Luke says, that they have been previously ordained to life, who being